

N O E S

CRITICAL LEXICON

ON

The Books of Psalms and Proverbs ;

INTENDED TO

CORRECT THE GRAMMATICAL ERRORS OF THE TEXT

FROM THE

COLLATIONS OF THE MSS. BY DR. KENNICOTT ON THE PSALMS,

AND

BY HIM AND DE ROSSI ON THE PROVERBS ;

AND TO

RESTORE AND ELUCIDATE SOME CORRUPT AND OBSCURE PASSAGES,

BY

COMPARING THE MSS. WITH THE ANTIEN T VERSIONS,

THE

PARALLEL PLACES OF SCRIPTURE,

THE

PROPOSED EMENDATIONS OF MANY ABLE CRITICS,

AND SUBMITTING SOME

Further Conjectural Readings to the Judgment of the Learned.

BY THE REV. H. DIMOCK, M. A.

RECTOR OF ST. EDMUND THE KING, AND ST. NICHOLAS ACONS, LONDON ;
AND LATE OF PEMBROKE COLLEGE, OXFORD.

Non religiosi mihi, sed supersticiosi videtur, velle illam ἀναμαρτυρίαν tribuere exscriptoribus
Judæis, quam Novi Fœderis exscriptoribus Græcis, vel Latinis assignare non audent.

Vossii Ifag. Chronol. Diff. 5. c. 5.

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P R E F A C E.

THAT the original text of the Bible, containing the *Pentateuch*, the *Hagiographa*, and the *major* and *minor Prophets*,* is come down to us as pure and correct as it was at first penned by its several authors, is a point, which, though till of late years strenuously defended, seems now to be given up. The collation of the MSS. by the late learned Dr. Kennicott, to whom we are very highly indebted for that most laborious and useful work, has put the matter out of all dispute. For the smallest variation either by the change, addition, or defect, of any *one* letter sufficiently invalidates the absolute perfection of the *whole*; and the numberless various readings, which every where appear, some of greater, others of less moment, effectually overturn the long prevailing prejudice, that not the least alteration hath taken place.

It will scarcely be denied that the Providence of God never works miracles without the most cogent reasons, but to maintain that it has infallibly guided the hands of the several transcribers of the *Hebrew Bible* from *Ezra's*, or *Nehemiah's* settling the code of it to this present time, is to suppose the most extraordinary miracle that ever was wrought,† which is still greater, if we agree with Prideaux, &c. as is most probable, that the canon of Scripture was completed by *Simon the just*.‡

* See Poole's Synops. on Luke xxiv. 44.

p. 58. and Kennic. Gen. Diff. §. 7.

Hist. Vol. X. p. 237.

† See Lowth's Prel. Diff. on Isai.

‡ See Connest. Vol. II. p. 816. and Ant. Univ.

Amongst the several parts of *Hębrę* writ, those of the *Psalms*, and *Proverbs* seem to have suffered most from the ignorance and negligence of transcribers; for which Meibomius naturally accounts thus, “ certum est *sacros Libros* omnibus seculis separatim venditos fuisse, ut tenuioris fortunę homines *Psalms*, *Salomonis proverbialia* comparare sibi possent. Frequenti autem descriptione Librariorum crevere errores, quos etiam agnitos emendare plerunque noluerunt, ne codicis pretio ob lituras aliquid decederet. Omnium autem in manibus *Psalmi* fuisse videntur ob varia argumenta, quę omni humanę vitę statui, et conditioni conveniunt. Hinc corruptissimum opus *Psalmi* sunt.”* To restore therefore these valuable parts of Scripture, which contain not only precepts of religious and moral instruction, but predictions of the most interesting nature to the future good and happiness of mankind,† from the several corruptions they have undergone, and to bring them as near as possible to their original perfection has been the employment of many learned persons, particularly in this and the preceding century; but after all their laborious researches, there seems to be a field still open to further emendations; and the collation of the MSS. has afforded ample matter for *verbal* as well as *literal* corrections; and has recovered many readings of the greatest consequence. But even supposing that its use extended only to correcting the *grammatical* errors of the text, surely this is a very valuable acquisition; it being at least as desirable a thing to have a complete edition of the *Hebrew Bible*, as of the most eminent *Pagan* authors.‡

As the late learned Bishop Lowth observes in his Preliminary Dissertation to his excellent Notes on *Isaiah*, “ the assistance of manuscripts and antient versions united will be found very insufficient perfectly to correct the *Hebrew* text. Passages will sometimes occur, in which neither the one, nor the other, will give any satisfactory sense, which has been occasioned probably by very antient mistakes of the copy, antecedent to the date of the oldest of them. On these occasions

* See also Hare's Proleg. p. 41. and Lowth's Prel. Diss. on *Isai.* p. 58.

† See Luke

translators are put to great difficulties, through which they force their way as well as they can: they invent new meanings for words and phrases, and put us off either with what makes no sense at all, or with a sense that apparently does not arise out of the words of the text. The renderings of such desperate places, when they carry any sense with them, are manifestly conjectural; and full as much so, as the conjectures of the critic, who hazards an alteration of the text itself. The fairest way of proceeding in these cases seems to be to confess the difficulty, and to lay it before the reader; and to leave it to his judgment to decide, whether the conjectural rendering, or the conjectural emendation, be more agreeable to the context, to the exigence of the place, to parallel and similar passages, to the rules and genius of the language, and to the laws of sound and temperate criticism." How far the proposed alterations in the following work come under this description is submitted with all deference to the decision of the learned.

Indeed with respect to the *poetical* parts of the Bible, which are not inconsiderable, some assistance may be had towards removing interpolations, and supplying defects, by attending to their *metrical* composition; for though it may not be possible to ascertain the exact number of feet, and the quantity of each, the *seven alphabetical* Psalms, and the *four alphabetical* chapters of the Lamentations of Jeremiah, may sufficiently prove that the lines consisted of a certain metre, and are strong specimens of *long* and *short* verses;* which amongst other uses were probably intended to preserve, and convey down to future generations the modification of the *Hebrew* poetry. The judicious Bp. Lowth remarks also, "that the lines of the three perfectly alphabetical poems† are remarkably equal to one another in length, in the number of words nearly, and probably in the number of Syllables." In some of these compositions, the beginning of the verses being preserved by the *initial* letter, the apparent defect is in the end of the line, which is particularly

* See Lowth's *Prælect.* and Kennic. *Collat.*

† Ps. cxl. cxii. Lam. iii.

discernible in Ps. cxix. and cxlv. And though this circumstance of the *metrical* structure of the Psalms, and other parts of the Bible, is not an infallible guide to the correction of the text, as Meibomius flattered himself, and called it his *Cynosura*, yet that it may sometimes lead to the discovery of many unnecessary additions, and improper omissions, can scarcely admit of a doubt. For as *eighty-three* MSS. some of which are of a very antient date, have the verses of the Psalms divided into *Hemistichs*, or into *three* lines, of nearly equal length,* when we see a chasm in one line, and a redundancy in another, though neither versions, nor MSS. assist in removing the exuberancy, or supplying the defect, conjectural criticism may in some measure remedy both errors. The authority of MSS. of at least 400 years standing seems to be a strong presumptive argument in favor of the metre of Dr. Kennicott's collation. But if it should be thought that too much stress has been laid on this point in the course of the ensuing work, the Author hopes, that the fear of doing *too little*, may be an apology for having done *too much*; and what is offered being merely by way of *conjecture*, the reader is perfectly at liberty to admit, or reject, as he thinks fit.

Various have been the opinions with respect to the author, or authors of the Psalms. Chrysostom and others have ascribed the whole of them to David;† but nothing can be clearer than that they were penned by *different* persons, on *different* occasions, and at *different* times;‡ as the subject matter and titles of many of them may evince. Some indeed have maintained that the titles were affixed to them by the authors themselves, or were at least added by Ezra, so that they are authentic; but though it may not be altogether conclusive that *they* are the authors of the Psalms, whose titles they bear, they may be presumed to be so, unless sufficient reasons can be given to the contrary. As it appears very probable that though the 90th Psalm is ascribed to *Moses*, he was not the

* See Kennic. Collat. Ps. i. 1.

† See Poole.

‡ See Hare's Prolegom. and Calmet's Dict.

author of it.* And though the 98th Psalm is by the title given to *Asaph*, there may perhaps be reason to suppose that David was the author of it from the two first verses. There are twenty five which have no title at all: some of which were certainly composed by David. See Matt. xxii. 43. Acts ii. 25. iv. 25. It might be indeed some gratification to the minds of the curious to be able to ascertain the author of each psalm; but it is a matter of no great importance; for, as Theodoret judiciously remarks, “quid meâ refert, *Davidis* omnes, an illorum nonnulli, sint, cum universos Sp. S. afflatu conscriptos fuisse compertum sit?”† And our blessed Saviour himself has stamped the *Psalms* with the same divine authority with which he has *Moses* and the *Prophets*.‡

They are stiled ספר תהלים, *The Book of Psalms*, or *Hymns*, most of them being songs of praise; which is one argument that the division of them into *five* books is a matter of late invention, but a still stronger argument is, what Lorinus observes, “receptus ab Ecclesia numerus *viginti duorum* librorum tantum veteris testamenti, juxta numerum *literarum alphabeti Hebraici*.” To which Christ also bears testimony, when he calls it *the Book of Psalms*; which he would not probably have done, had this division taken place before his time.§ Some have supposed that David wrote 3,000 *Psalms*, but as they refer to *Chronicles*, this seems to be a mistake arising from Solomon’s having composed 3,000 *Proverbs*, of which express mention is made, 1 Kings iv. 32. but none of the former; and the number of *Psalms* received into the sacred canon has been 150. For though there is another extant in ó. Syr. Ar. & Æth. supposed to be written by David, according to the title, on his victory over Goliath, it has always been esteemed spurious, except by Athanasius, &c. See Kennicott’s Gen. Diff. Sect. 18. 4.

That there is no particular order in the *Psalms* seems very evident, and the reason assigned by Lorinus for the present position of them from

* See Kennic. Gen. Diff. 80, 3, &c.

† See Poole.

‡ Luke xxiv. 44.

§ Luke xx. 42. and Kenn. Gen. Diff. Cod. 41.

Philaſter and others may be as good as a, “ cum aliquoties periſſent Pſalmi, ſicut et aliæ Scripturæ, potiſſimum in captivitate *Babylonica*, non omnes ſtatim recuperatos; prout autem recuperabantur, ita diſpoſitos eſſe.”* And as they are detached compositions, and have ſeldom much connection with each other, the preſent diſtribution of them may be as really uſeful, as if they ſtood in their proper order. But they may in general be claſſed under three heads, *precatory*, *penitential*, and *euchariftical*: and conſidered in this light they are an excellent ſyſtem of thoſe great *devotional* duties, *Prayer*, *Confefſion*, and *Thankſgiving*. In which laſt reſpect they have been more particularly uſed in the *Chriſtian Church* from the very firſt age of it;† and now make a very conſiderable part of our public worſhip. But they are equally adapted to the cloſet and the Church; and the moſt *illiterate ſinner* may by a due uſe of them *pray* with underſtanding in private, as well as the moſt *enlightened ſaint ſing* with underſtanding in the congregation.

The Pſalms of David, as they are generally called, are the moſt valuable collection of *Lyric Odes* now extant: “ Carmen omne cantioni deſtinatum, ſive aſſa voce ſive ſidibus conjunctis canendum, Hebræi שִׁיר, Græci ᾠδή, appellant.—Et *Odæ* origo ad ipſum poeſeos initium recurrit, quod cum religionis, hoc eſt, cum ipſius humanæ naturæ ortu conjunctum videtur.”‡ It is plain, as ſome learned authors have obſerved,|| that *Lyric* poetry was in its perfection among the Jews at the time of their departure from Egypt, from that excellent poem, which Moſes compoſed immediately after their paſſage through the *Red Sea*, which was upwards of 200 years before *Orpheus*. This ſpecies of poetry has indeed this great advantage above all others, that the authors of it, being

* See Patrick alſo. † Ephes. v. 19. ‡ Lowth's Præl. 3. Many Pſalms have מִזְמֹר, ſometimes before, and ſometimes after שִׁיר; which coming from זָמַר, incidit, amputavit, “denotet carmen in breves ſententias conciſum, et ab omni verborum luxurie reſectum.” See Lowth. מִשְׁכִּיל was another title of ſome of the Pſalms. For which ſee Pf. xxxii. and xlvi. 8. || Ant. Univ. Hiſt. whence the following paragraph is chiefly taken.

divinely inspired, seem to have consecrated it wholly to the honor of God, and adapted it to the service of the Temple. And there is nothing so sweet, so tender and pathetick, and at the same time so grand, so majestic, so terrible, and so harmonious, as the *poetical* part of the Bible, to which all the heathen verse is low and flat.

“ What their *Musick* was, with which they used to accompany and enliven their poetical performances, we know little of but from conjecture. We have indeed nothing left of it, that can assure us that it was equal to their poetry, and yet if we judge of the one from the other, and if the most elegant and harmonious words and phrases composed upon the sublimest subjects could inspire a musical person with a suitable melody, it will be absurd to suppose their music to have been otherwise than sweet, elegant, and beautifully varied, though attended with a noble gravity answerable to the grandeur of the subject and occasion. And if the excellence of the *Hebrew* music may be inferred from its wonderful effects, such as we find it had upon *Saul* in his most melancholy and distracted moods *, and in calming the souls of the prophets, and fitting them for Divine Inspiration, we shall be forced to own, that it was equally, if not more, moving than any thing we have now. And indeed what wonder is it that it should have attained to such perfection, if we consider the great distance of time between its first author *Jubal*, and *Moses*, and that from the time of the latter downwards it was in constant use, both in their worship, in their religious and civil festivals, in their publick and private rejoicings, and even in their mournings ?”† And since it is generally agreed that there is a very close connection between *Musick*, *Poetry*, and *Prophecy*, and the two latter amongst the Jews were under the immediate direction and influence of the *Holy Spirit*, is there any thing absurd or extravagant in supposing that the *invention* of some *musical* instruments, and the *improvement* of others might be suggested by Divine Inspiration ? Or that the *Schools* of the *Prophets* might be also schools

* 1 Sam. xvi. 23.

† Ant. Univ. Hist.

of *Musick*, as music had so considerable a share in the religious worship of the Jews!* We know too that the Grecians ascribed the invention of most, if not all, *musical* instruments to the *Gods*. But what improvement it received in *David's* time may be easily guessed, if we consider the great encouragements that Monarch gave it: he was a good *Musician*, as well as an excellent *Poet*, and devoted 4,000 Levites to that province, under the tuition of 288 excellent masters, with *Asaph*, *Heman*, and *Jeduthun* at their head.† The *Rabbins* reckon to the number of 34 musical instruments, by taking the titles of several psalms, such as *Michtam*, &c. for particular instruments. But, setting these aside, there will be still a great number of different sorts left. These were of three kinds, namely, 1. *wind* instruments, such as the several sorts of *flutes*, and *trumpets*; 2. *stringed* instruments, of this kind were the *Harp*, *Lute*, instruments of *three*, *eight*, and *ten* strings;‡ and 3. such as were beaten by the hand, or with a stick as the *Tabor*, *Drum*, and such like.

Those which were most in use amongst the *Jews* are probably mentioned in psalm cl. and according to Muis, (See Poole) they seem to have been *ten* in number, and upon this supposition I have ventured to consider תקע as a musical instrument (mention being made of it as such Ezek. vii. 14.) of the *Trumpet* kind, as it is joined with שופר, which was certainly of that sort, as well as the חצצרה, and was used to proclaim the solemn feasts.|| Burney makes the *Trumpet* of the *Jubilee* to have been an *Egyptian* instrument it being used so soon after the flight from Egypt. But wherever, or by whomsoever it might be invented, it seems probable that it was at first suggested by the קרן, *cornu*, or *horn* of dead animals; for, as it has been observed, the *horns* themselves were long used as musical instruments.§

* See Kircher in Bedford's Temp. Mus. p. 50. and Stillingfleet's Orig. Sac. Book II. Ch. iv.

† See 1 Chron. xxiii. 5. xxv. 7. Ant. Univ. Hist. and Lowth's Præl. 25. ‡ See Calmet, who observes they had those also of *six* and *nine* strings. See Ps. xlv. and lvii.

|| See Lev. xxv. 9. and Calmet. § See Josh. vi. and Poole.

The next instrument is the נבל, from which came the *ναβλος* of the Greeks, and the *Nablum* of the Latins. The *nebel*, or *nablum*, is sometimes rendered *Psalterium*, and sometimes *Cithara*, and was a stringed instrument, as Calmet observes, “very near the form of a capital Δ, which was played upon by both hands, and with a kind of bow. It sounded by means of a belly, that was hollow above and was touched below.” “Augustinus ait manibus portari percutientis, et ex superiore parte habere testudinem, illud scilicet concavum lignum, cui chordæ innitentes resonant, sicut Cithara habet inferne.” Lorinus. And that it had a *cavity* seems to be implied in the first sense of the word, which signifies a *bottle*. From which circumstance of its *hollow* form seems to have arisen the fiction that Mercury invented the *lyre* from finding a *tortoise* upon mount Cyllene.* Perhaps in this also consists the difference between the נבל, and the כנור, which is the next instrument mentioned by the Psalmist, and being one of those *two* invented by Jubal,† is undoubtedly of the highest antiquity. Some have supposed that under these are comprehended other *stringed*, and *wind* instruments;‡ but it appears probable from other passages of scripture, that they are intended to denote *two* particular instruments, the one a *stringed* instrument, the other a *wind* instrument.

The כנור, *Cinyra*, *Psalterium*, *Lyra*, and *Cithara*, (whence comes the word *Guitar*) were nearly the same. If there was any difference between them, it consisted perhaps only in the number, or disposition of the strings. The *Cinnor*, or antient *Lyra* according to Calmet, had sometimes *three*, sometimes *six*, and sometimes *nine* strings.|| Vossius makes mention of those which had 7, 10, 11, 12, and 18 strings. But the first kind of harp was probably that of *three* strings, or the *Trichord*; as it is most natural to suppose that the first instrument of the kind con-

* See Thef. Græc. Ant. Vol. IV. p. 46. Burney from Apollodorus makes it to have happened in Egypt. Vol. I. p. 209.

† See Gen. iv. 21.

‡ See Poole.

|| See Ps. xlv. and lvii.

sisted of the smallest number of strings. Diodorous ascribing the invention of the *Lyre* to *Mercury*, observes thus, “ *Lyram a se inventam trichordem fecit, anni tempora imitatus, tres enim tonos induxit, acutum, gravem, et medium, acutum ab æstate, gravem ab hieme, medium a vere desumpsit.*”^{*} And we have an instrument called שלשים 1 Sam. xviii. 6; which might be so denominated from having *three* strings; but if it was so called from its *triangular* figure, (which has been with great probability supposed to be the original shape of the *Lyre* and *Harp*) I should be more inclined to suppose with some learned authors,[†] that it was designed to contain a set of strings one longer than another, in order to be played upon either with *sticks*, as our old *Dulcimors*, or with the *fingers*, as the *harp*, than to suppose with others,[‡] that it was strung with a parcel of rings, so that it being struck with a stick, or shaken by the hand, made the rings strike both against it and each other; which could not produce a very harmonious sound. Whereas the *Cinnor* was not only in very high estimation among the *Jews*, but when skilfully played, produced the most wonderful effects on the human passions.||

The next instrument is the תוף, or *Tympanum*, under which may be comprehended all kinds of *Drums*, *Tabors*, and *Timbrels*; but the last seems only to have been in use amongst the *Hebrews* as a musical instrument, and was used chiefly by women.§ Whether it was invented by the *Assyrians*, as *Burney* infers from Gen. xxxi. 26, 27. or whether the *Israelites* borrowed it from the *Egyptians* is a matter of uncertainty; and the name of it affords no help to the discovery of its form; but *Calmet* conjectures that it was of the same kind as those antient *Tympana* put into the hands of *Cybele*.

The next word ומחול is rendered, “ and with the *dance*.” But I am inclined to think that it signifies a *pipe*, an instrument, which is generally

* See Thef. Rom. Ant. Vol. V. 735.

† See Ant. Univ. Hist.

‡ See

Calmet's Dict.

|| See 1 Sam. xvi. 23.

§ See Exod. xv. 20.

Pf. lxviii. 25.

joined with the former.* For both חליל and מְחוֹל are derived from חלל, *perforare*, which fixes this instrument to be the *Fissula* or *Tibia*, of which there are various sorts, the *Flute*, the *Hautbois*, &c.

The next instrument, which I suppose to be the *seventh*, is called here *Minim*. Some indeed suppose the word to signify a *number* of instruments. But as it is joined with a single instrument, I should rather think that by it is meant the עֶשְׂרִי, or *Decachord*,† which having *ten* strings might be called *Minim* κατ' ἐξοχὴν, as consisting of the greatest number of strings in use amongst the Jews.

The next is the עֹבֵב, which our old version renders according to Ch. the *Pipe*, but our Bib. version here, as in other places, the *Organ*. It is equal in antiquity to the כְּנֹר, being the invention of Jubal, and was probably a *wind* instrument.‡ Nothing can be collected from the name to ascertain either the nature, or the shape of this instrument. As the Greek word ὄργανον, whence comes our word *Organ*, signifies only an instrument of any sort. Calmet supposes it to be one of those antient *Flutes*, composed of several pipes of unequal thickness and length, which gave an harmonious sound, when they were blown in, by moving them successively under the lower lip.|| But the authors of the Univ. Hist. observing that it takes its name from עֵבֶב, which signifies *adamavit*, do not think it credible, that, as it was invented before the flood, it should have received so small an improvement in all that time: though therefore, as Burney remarks, it might not be that complicated instrument, which goes by the name of the *Organ*, at present, yet we have the best authority to suppose that it afforded the most pleasing and agreeable sounds.

The two next instruments are the צִלְצְלֵי שֹׁמֵעַ, and צִלְצְלֵי תְרוּעָה, i. *Cymbals* of different tones. That these were used on the most solemn occasions may be inferred from 2 Sam. vi. 5. This instrument

* 1 Sam. x. 5. Isai. v. 12. and Ps. cxlix. 3.

† See Ps. xxxiii. 2.

‡ 1 Sam. x. iv. 21.

|| See Calmet's Dict.

takes its name from צלצל, *tinnire, to tinkle*, and the various tones it produced might be occasioned from the difference of their shape and size: Or perhaps from the difference of the *metals* they were composed of; some being made of *Silver*, others of *Brass*;* and the טצלתיים, which are derived from the same radix, and are rendered Cymbals, 1 Chron. xv. 19. might be instruments of a similar kind; though Calmet from comparing Zech. xiv. 20. is inclined to think that this word signifies *Bells*. There is a wide difference in opinion what these instruments were. The common notion is, that they were two *hollow* plates of Brass, made in the form of *cups*, which were held in each hand one, and struck against each other.† But Hammond, thinking that the common Cymbal, by no means answers the description of the psalmist, supposes from Hesychius that they were *wind instruments of brass*. And other authors have observed that צלצלי שמע, and צלצלי תרועה, were probably more melodious than the common Cymbals.‡ There is mention made in the Psalms of הגתית, which some suppose to have been an *Harp of Gath* invented by the inhabitants of that city, or at least found there. But see Pf. viii. 1. It is also supposed by some that שרה and שרות, which occur in Ecclef. ii. 8. denote some kinds of musical instruments, but the radix does not favor this opinion, nor do the antient versions give any support to it: for they seem to have read, as Durell observes, שקים and שקות, *pocillatores et pocillatrices*. But from the uncertainty of their signification in this place,|| together with their great similitude to שרים and שרות going before, perhaps, as one MS. omits them, they may be an interpolation. And this conjecture is corroborated by the concurrence of a friend. The musical band was under the direction of some principal person, stiled מנצח, *præfectus, precentor*. Sometimes indeed this word

* See Grot. on 1 Cor. xiii.

† See Lightfoot, Calmet; and Lowth, who renders

צלצל כנפים, *the winged Cymbal*, If. xviii. 1. and supposes it with Bochart, &c. to be the *Sistrum* of the Egyptians. See Jubb on Pf. lxviii. 30.

‡ See Ant. Univ. Hist.

|| See Poole's Synopsis.

seems to denote one, who was the leader or conductor on some particular instruments, as in Ps. iv. 5, &c. but Bedford supposes that it signifies *the chief tune*.

The word סִלָּה, which occurs 70 times in the Psalms, and thrice in Habbakuk, but no where else, has occasioned a great variety of opinions both with respect to its sense and use. Some have supposed that it has no signification at all, and is employed merely to fill up the metre; but it appears in many places, where it is wholly unnecessary on that account. Aben Ezra, &c. make it to answer to *Amen*; but then, as Fagius observes, why does it not appear in other places, where it would be equally, if not more, proper? Others therefore with greater probability make it a *musical* mark of some sort or other, to denote either the *elevation* of the *voice*, or a *change* of the *tune*. But Calovius and others make it to signify the *end*, or the *pause* *. Which conjecture is strongly countenanced by those Psalms, which are terminated with this word. See Ps. iii. &c.

The manner of singing the Psalms, as now used in our choirs, though supposed by some to be introduced by Flavianus and Diodorus into the Christian Church,† seems to have been of as early a date as the days of the Apostles,‡ who most probably borrowed it from the *Jewish* custom of *chanting*, or singing *alternately*. Which may be traced up to the time of Moses; for we read Exod. xv. 21. that Miriam and her female companions *answered* Moses and the children of Israel in reciting that divine Hymn, “*Sing ye to Jehovah, &c.*” where the verb עָנָה gives us the exact idea of the *Carmen Amœbæum*; and Lowth observes, “*apud Hebræos omne fere carmen responsorii quodammodo formam habuit.*”|| Many beautiful instances of this kind of composition we have in the Psalms, particularly Ps. xxiv. in which sacred *Dialogue* it is difficult to determine, which is most to be admired the sublimity of the subject, or the sublime manner, in which it is treated.

* See Poole's Synop.
Præl. 19.

† See Patrick.

‡ See Ephes. v. 19.

|| Lowth's

A new translation of the Psalms was not attempted, because the Author did not flatter himself, that he could have produced one, which would have met with general approbation, and because there are two already publicly authorized, together with two *prose* ones by Mudge and Edwards, and another *metrical* version by the ingenious Mr. Green; from all which together with Dr. Kennicott's translation of some psalms, Mr. Street's late publication of the whole,* and the learned Dr. Geddes's intended version of them,† one hereafter may be composed for public use, whenever it shall be thought fit to set on foot that much wished-for undertaking of a new edition of the *English Bible*. Should any design of this kind be in contemplation, it is presumed that it would be necessary to observe as close an adherence to the received version, as is consistent with the Hebrew verity, and other rules requisite to an exact translation.‡ Under these restrictions there might be no reason to apprehend any ill consequences from the introduction of a new version. For the prejudices of mankind might in time be removed by their being sufficiently convinced that the obscure parts of Scripture were only made more intelligible, and the whole of it better accommodated to their judgment and comprehension. One method to be prosecuted in this arduous task was humbly submitted to the consideration of the learned in a discourse on Matt. v. 18. published a few years ago. || Yet it may be proper to defer the execution of any such design, till the collation of the LXX MSS. be completed by the learned Dr.

* Which the Author has not seen, the greatest part of this work being printed off before it was published.

† Part of whose laborious work, *A new translation of, and Notes on the Bible*, is already published.

‡ See an Essay for a new Translation, published in the year 1727.

|| At the request of the late learned Dr. Wheeler, Regius Professor of Divinity in Oxford, wherein the following reading of Ezek. xxvii. 17. was proposed, **בַּחֲטִים זֵית וּפָג**, “with Wheat, the *Olive*, and the *Fig*.” But Meibomius in his Criticism on the passage, (which the Author had not then seen) reads **בַּחֲטִים גֵּית**, “in frumento: *Gith*, i. e. *Nigella*, et unguenta, &c.”

Holmes ; as this useful work will probably throw great light upon some dark and intricate passages of the Old Testament, and serve to restore many valuable and important readings, confirming perhaps some of the following conjectural emendations, which may also receive a farther sanction from *Heb.* MSS. not yet collated.*

When the Author mentions the versions without particularizing them, he is to be understood of those contained in *Walton's Polyglott* ; and when he quotes the *Syr. Ar. & Æth.* versions, not having a knowledge of those languages, he is obliged to rest their authority upon the veracity of that translation, which from some errors in the version of the *Chaldee*, he has reason to think must not always be entirely depended upon.

As Dr. Kennicott's Posthumous Works were not published till the Author had nearly completed his remarks on the Psalms, and De Rossi's Collation of the MSS. on the Psalms, and Dathius's Version and Notes were not come to England before he had finished them, he has not availed himself of them ; but if his observations at any time coincide with theirs, they will be greatly corroborated. Nor could he take advantage of the learned Dr. Snurrer's Remarks on the Proverbs through their late arrival from abroad.

For the sake of brevity the MSS. are seldom distinguished from the printed copies ; nor are those always mentioned which read so or so *at first*, or *at present* ; and in general the distinction of verses according to Dr. Kennicott's order in the Collation is followed, which was in a great measure necessary on account of referring to the authority of MSS. Some abbreviations also of the names of Authors are made use of, particularly of those mentioned in Poole's Synopsis.

The remarks of many eminent *modern* Authors are frequently not specified, because they are agreeable to the critical Observations of those

* See the Bishop of Waterford's Preface to his excellent Notes on the *minor* Prophets, p. 9, 10. to whom the learned world is also indebted for other very valuable works.

who preceded them, or because the Author had no opportunity of consulting them; and he has in many instances dropped his own opinion, as being coincident with that of persons of superior skill and learning.

It may have been expected by some that he would have entered more into the *mystical* meaning of the Psalms; but, besides that this did not fall in with the general plan of this work, the learned labors of Lorinus,* and Dr. Horne,† the present Bishop of Norwich, have rendered it unnecessary.

This Preface cannot be properly concluded without making the most grateful acknowledgments for the honor done the Author, by his Grace, the Archbishop of Canterbury (to whom he is under the highest obligations for many other great and unmerited acts of friendship) in granting him access to Archbishop Secker's Manuscripts; (which contain a very large and valuable treasure of sacred criticism) as it gave him an opportunity of furnishing himself with some Remarks on the Psalms and Proverbs, which do not occur any where else.

He thinks it also incumbent upon him to embrace this opportunity of noticing particular instances of favor conferred upon him by the present learned Bishop of Durham, late Bishop of Salisbury, who at first suggested the undertaking of the work on the Psalms, has since encouraged the prosecution of it, and honored it with his remarks.

He likewise takes this occasion of returning his best thanks to a learned friend for the use of his valuable Notes on the Psalms and Proverbs in Latin and English, of which frequent mention is made in the following work; and also to his friend, Mr. Bradley, Vicar of Hamstead Norris, Berks, late Fellow of C. C. C. Oxford, for the kind communication of his observations.

And now he has only to wish that the integrity of the design may in some measure atone for the many errors and defects in the execution; and if he has contributed the least mite to the treasure of sacred Literature, he shall think that he has not labored in vain.

* See his works in 3 vol. fol. on the Psalms. † See his Commentary on the Psalms.

ADDENDA ET ERRATA.

THE most material *errata* are only noticed here ; which the Reader is desired to consult, and to correct those of the stops, &c. as occasion may require.

Psalms ii. 4. put the *full stop* after ״, the contraction for יהוה. 7. for *repeated* r. *repeat*. 12. for דרך r. דרך.—Psalms v. 10. r. *seems proper*.—Psalms vii. 5. r. *is probably*.—Psalms xi. 4. for אני r. אני ; and ó. for 6.—Psalms xii. 1. for 6 r. ó. 5. r. *is most*. 7. for בליל r. בעליל. 9. put the full stop after כרום, and for 2. r. 25.—Psalms xiii. 1. for *Collations* r. *Collation* here, and elsewhere in the Psalms. 4. for הבטי r. הביטי.—Psalms xiv. before עליה r. V. 1. and for 6. r. ó. and 2. before ó. & Syr.—Psalms xvi. in the title for κατ r. κατ, and *is so*. 10. for תסידך r. חסידך.—Psalms xvii. 4. r. *for the use*, and insert *to* before Ifai. lxii. 10. 15. for ואני r. ואני.—Psalms xviii. 5. for חבלי r. חבלי. 12. r. *are probably*. 46. for ימהלו r. יבהלו.—Psalms xix. 8. for *is* r. *are*.—Psalms xx. in the title after *success* r. *are*. 4. for טנחתך r. מנחתך.—Psalms xxii. 2. for מישעתי r. מישעתי, and משעתי for משעתי. 22. for 8 MSS. r. 31 MSS. 30. for היה r. חיה.—Psalms xxiv. for וטלואה r. V. 1. ואסבבה r. ואסבבה. 6. for הכליות r. חכליותי. 7. for תודה r. תודה.—Psalms xxvii. 7. for 7, and 10, r. 15, and 1. 12, 13. for 6. r. ó.—Psalms xxviii. 5. delete *but*, &c.—Psalms xxix. 4. for *the Ch. read* r. *Ch. reads*. 9. for אילות r. אילות.—Psalms xxxi. 16. r. the first line thus, עתתי. 47 MSS. read עתותי. and Syr. as Secker observes, עתות.—Psalms xxxii. 5. See Appendix.—Psalms xxxiii. 14. for היצר r. היצר.—Psalms xxxiv. 14. for לשנו r. לשנו, and for לשנך r. לשונך. 22. after *destruction* r. *of*.—Psalms xxxvi. 4. for להיטיב r. להיטיב.—Psalms xxxvii. 3. for טוב r. טוב. 20. for כיקר r. כיקר.—Psalms xli. 5. for כזב r. כזב. 7. for iv. x. r. iv. 8. 13. for עונות r. עונותי.—Psalms xli. 7. for לראותי r. לראותי. 9. delete *unless*, &c.—Psalms xlvi. 5. for ימשכו r. ימשכו.—Psalms xlix. 15. for לבלות r. לבלות. 19. for *ei* 1st read *te*.—Psalms l. 5. for *favors* r. *favor*. 9. After *properly* add ממכלאותיך, but most of the versions read with one MS. 15. r. אחלץ.

20. for נדק r. נדף.—Pf. lii. 2. before *Houb.* r. 3.—Pf. lv. 14. after *MSS.* r. See *Appendix Pf.* lxxxviii. 9.—Pf. lvi. 2. for ילחמני r. ילחמני 9. for נהי r. נהי 10. for 9 *MSS.* with 27 *Marg.* r. 35 *MSS.* 14. dele 8, and for באורות r. בארחות.—Pf. lxiv. 8. for 8. r. 5.—Pf. lxvi. 15. for מוהים r. ומוח.—Pf. lxvii. 5. After 13 add, This is a mistake occasioned by Calafio's Conc.—Pf. lxviii. 31. for xxii. r. xxi.—Pf. lxix. in the title r. *tributes it.* 23. for ולשלימם r. ולשלומם.—Pf. lxxiv. 3. for *inimice* r. *inimici.* 14. After *Ezek.* xxix. 3. add, *ליותן* in the *literal* sense probably denotes here the *Crocodile.* See *Boch.* &c. In Pf. civ. 16. it may signify the *Whale*; See *Grot.* &c. *Job* xli. 1. and by it in *Isai.* xxvii. 1. is to be understood the *Serpent.* See *Durell* and *Lowth.*—Pf. lxxix. 2. for להיות r. לחית—Pf. lxxxiii. 15. for *and herbas* r. *et herbas.* 18. for יבושו r. יבוש.—Pf. lxxxv. 7. for שוב r. שובב. 11. for *and* r. *et.*—Pf. lxxxvii. 4. for ילד r. ילד.—Pf. lxxxix. 9. dele 10. before חזין יה 46. for *Vulg.* ó. r. *Vat.* ó. and in cxix. 49. cxl. 11.—Pf. xcii. 10. dele פועלי 10 *MSS.* 2d.—Pf. xcv. 6. put the space before the last *and.*—Pf. xcvi. 13. for *Mich.* 8. r. 7.—Pf. xcvi. 1. for xxxviii. r. xxxvii, and xxiii. for xxii.—Pf. civ. 3. after *waters* 3d add, *Or who covereth,* &c.—Pf. cv. 12. dele *with* after *place.* 19. for דברי r. רברו.—Pf. cvii. 10. r. *hendiadyn.*—Pf. cviii. 11. r. *will have it.*—Pf. cix. 18. after *Muis* add *and Lowth's Notes on Isai.* p. 7. and for ובוא r. ותבוא.—Pf. cx. 3. for בחררי in two places r. בהררי, and for *observing* r. *it appearing.*—Pf. cxiv. 5. dele 6. after *sublime.*—Pf. cxvi. 7. for 29. r. 19.—Pf. cxx. for *montanus* r. *Montanus.*—Pf. cxxvii. 2. for אופלי r. אוכלי.—Pf. cxxx. 2. for עני r. עני.—Pf. cxxxv. r. V. 1. before הללו.—Pf. cxxxvii. 2. for כינורותינו r. כינורותינו.—Pf. cxxxix. in the title for διασφαῖ r. διασποῖ. 8. for שאיל r. שאל.—Pf. cxli. 4. for xxxiii. r. xxiii.—Pf. cxliv. 2. for הרוד r. הרוד. In *Append.* Pf. cxxxv. 2. for שעומדים r. שעומדים.—*Proverbs* i. 5. for *nauticum* r. *nauticam.*—ii. 16. for רה r. ורה.—xii. 28. for *participle* r. *participial.*—xiii. 2. for *inecabit* r. *enecabit.*—xxvi. 18. for *mortiferas* r. *mortiferas.*—xxx. 2. before *As Secker* r. 3.

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P S A L M S O F D A V I D.

P S A L M I.

THE first Psalm, without a title, seems to have been written by the author of Pf. cxix. who probably was David. See Poole's Synopf. &c. compare Pf. i. 2. with Pf. cxix. 97; as he might speak of himself, in the third person. See Lowth, Pf. xci. 1.

Verse 1. אשרי, wherever this word occurs, connected with a noun in the sing. number, Meibomius would by a transposition read אשרי; but as it never appears in this form elsewhere, and the word אבזרי is often used as a participle, this position of the י may be, as a learned friend suggests, idiomatical; and this supposition is favoured by the versions, which seldom translate it as in regim, see Prov. iii. 18. ובמשב the full and true reading is ובמושב as ninety MSS. have it, which my learned friend, Mr. Bradley, Fellow of C. C. C. Oxford, renders thus, “and in the habitation of scorners hath not dwelt.”

2. יהוה should, I think with Edwards, be rendered, *Jehovah*, throughout the Psalms.

4. “Like the chaff.” an image frequently used by the sacred poets. Lowth.

6. יודע, *approveth*. Grotius. See Exod. ii. 25. Part. Ben. See Ar. Verf. “Shall cause to be known.” It being the causative passive voice. Mr. Bradley.

P S A L M II.

THAT David was the author of this Psalm is expressly asserted by St. Peter and St. Paul, Acts iv. 25. and xiii. 33. The rebellion mentioned

2 Sam. viii. 10, probably gave occasion to it. The Jews and Socinians understand it of *David* only; Grotius and others suppose it spoken of *David* and *Christ*; and some with Calovius refer it solely to *Christ*, but for the double sense, see the late learned Bp. Lowth. &c.

v. 1. לאמים, perhaps some of the tribes of Israel conspiring with other nations against David. St. Peter in his application of this passage seems to favour this sense. See Acts iv. 25.

v. 2. ורוזנים, may be spoken of the *princes* of the tribes, who revolted against David; and is applicable to the Jewish Sanhedrim, which conspired with the Roman governor against Jesus.

3. ננתקה, One MS. reads more regularly ננתק עבותימו, as 24 MSS. is more usual.

4. אדני. 66. MSS. have יהוה. See Pf. lix. 9. and it is observable once for all, “that the Ch. has uniformly.” Houbigant reads according to 6. ישחקם with the affix.

5. יבהלנו, *shall strike them with a panic.*

6. ואני, “*But I*”, with Mudge, or “*For I*.”

7. For אל, Gejerus and others read את, which the grammatical construction requires; and 6 Ar. & Æth. repeated יהוה, “I will declare the decree of Jehovah.—Jehovah, &c.” 6. MSS. have חוק.

8. The metre seems to require another word; perhaps ואתנה. One MS. repeats it; “even I will give.”

10. May not שפטי ארץ or as five MSS. שופטי be understood of the rebellious princes of some of the tribes of Israel? See verse 2.

11. The metre appearing deficient, and one valuable MS. reading at first וגלולו, as 6. Syr. Vulg. and Ar. have the pronoun, perhaps the true reading is וגילו לו.

12. As the kiss was undoubtedly, among the eastern nations, a mark of veneration, נשקו is probably the right reading. Yet the ant. interp. (except Syr.) seem to have read נשגו; which however appears to give but a forced interpretation. בר. “*the Son*.” Houbigant retains this sense, and though he makes David the author of this Psalm, yet in Pf. lxxviii. 18, he says,

says, “ quod nulla erat Judæis cum Chaldacia gente ac *lingua*, Davide regnante, societas : and the learned Dr. Geddes would render it, *the chosen one*. But if the Chaldaism be not here admitted, though we have it in Prov. xxxi. 2. I should be inclined to read בְּנוּ, *kifs his Son*, i. e. David or Christ ; see v. 7. and Acts iii. 13 ; I had once conjectured that we should read בּוּ “ *kifs him* ;” but the verb never occurring with this preposition, a learned friend suggested that נִשְׁקוּ might be the right reading, “ *kifs him* ;” the final ו serving both to distinguish the person of the verb, and as the pronominal suffix (which is frequently the case) and that some commentator, when the Jews used the Syriac language, put בַּר in the margin to indicate that adoration was to be paid to the same person, who in v. 7, was called בֶּן ; and he is the more inclined to this opinion, because the Syriac is the only antient version which says any thing about the Son. Perhaps rather גִּשְׁקוּהוּ ; see Gen. xxxiii. 4, 1 Sam. x. 1, הוּ not being much unlike בַּר. דָּדךְ, &c. Houbigant transposes these words, “ etenim incedit & ardescet ;” Hare would read מִדָּרְךְ. Green בִּדְרָךְ. Might not the word originally be בִּדְרֹכְכֶם, “ and ye perish *in your way* ;” i. e. the way of the wicked ? See Pf. xvi. and cxlvi. 9. Two MSS. probably read חֹסִים. See Calaf. Concord.

P S A L M III.

HAD this Psalm been written by David, as the title imports, *when he fled from Absalom*, might we not have expected some more pointed expressions on such an unhappy event ?

V. 3. ó Vulg. Æth. and Arab seem to have read בְּאֱלֹהָיו, *in his God* ; more emphatically ; so our oldest version.

6. Twenty-two MSS. have הִקִּצְתִּי, as in Pf. cxxxix. 18, but the great number of MSS. there confirm the text.

9. יְהוָה. Houbigant would read לֹךְ יְהוָה, to avoid the change of persons. As the word סֵלָה terminates this Psalm and some others, Hammond infers that it was not a musical note, which it is generally supposed to be ; see Poole.

P S A L M IV.

SUPPOSING בנגינות, to be some sort of stringed instrument, might not the title be thus rendered, *To the leader of the stringed instruments?*

V. 3, לבלמה. The reading of לב למה, *how long will ye be hardened in Heart*, is approved by Muis, Houbigant, Lowth, &c. הבקשו, better וותבקשו, *and seek*, with ó Syr. &c. חסיר לו, some would read חסדו לי, as Pf. xxxi. 22.

5. Compare the first part of this verse with Ephes. iv. 26, אמרו some would read וזו אמרו, consider *this*. Houbigant, המרו, *be sorry*, but perhaps we might read לא מרו, rendering ודמו, *but be ye silent*; “*rebel not in your hearts upon your beds; but be ye silent.*” i. e. utter no more treasonable speeches.

7. רבים, *many* of David's friends perhaps; who had despaired of his success; and to whom, not to David, may be ascribed the prayer, “*lift up*, &c.” For נסה one MS. and Ch. have נשא, which compared with Numb. vi. 26, seems to be the right reading.

8. May not נתת here bear a future sense *Thou shalt put* gladness, &c.?

9. The metre of this verse is thrown by Hare and the late learned Dr. Kennicott into three very irregular lines; but if with one antient MS. we omit יחרו, and with another לברד, (both which seem unnecessary) it may be reduced into two lines nearly equal in length. “*I will lay me down in peace, and take my rest—For thou, O Jehovah, makest me to dwell in safety.*” Houbigant reads and divides otherwise.

P S A L M V.

נחילות probably signifies *wind instruments*; in contradistinction to the stringed instruments, mentioned in the preceding Psalm, see Poole's Synopf. and Edwards; but perhaps we should read with two MSS. הנחלות, or מחלות, see Pf. liii. 1.

V. 4. אָערך, “ In the morning *I will prepare* for thee, and will watch,” i. e. for thy appearance in the Shechinah ; which avoids the ellipsis. See Prov. xvi. 1.

6. For חוללים perhaps rather חוללים, “ *The profane shall not stand in thy fight.*”

7. One MS. reads with ó and Ar. כל דברי, “ *all them that speak,*” or as three MSS. דוברי.

9. הוֹשֵׁר. 20 MSS. with Houbigant הישר, but if a variation is necessary, perhaps הוֹשִׁיר is most regular.

10. Hare divides this verse into four lines, and Kennicott into three, but might it not be better to make only two of it by adding קרוב הוות to the end of the first ?

בפיהו. Houbigant’s reading according to the Vers. בפהם proper.

גרנם. 73 MSS. read גרונם, in which form it appears every where else.

11. Are not the lines in this verse more naturally divided thus,

&c. האשימם

&c. ברב

כי—יהוה ?

יהוה added by Hare for the metre’s sake, is countenanced by ó. Vul. & Ar.

PSALM VI.

השמינית. Some make it an instrument of *eight strings* ; others a tune of *eight notes* ; but Vatablus not improbably supposes it to be a tune, wherein the *octave note* is prevalent. See Poole’s Synopf.

V. 4. Houbigant with 52 MSS. for ואת reads ואתה, which is more grammatical.

מתי, should we not read מאנפ, “ And how long *wilt thou be angry,* Jehovah ?” See Pf. lxxix. 4.

10. Hare rejects the second יבשו; Houbigant reads וישבו; but a learned friend takes the first verb in a frequentative sense; see other places. Several MSS. read the radical ו in both verbs.

P S A L M VII.

שגיון “ Cantio erratica; i. e. multiplex Cantu, quæ omnibus rationibus Musicæ decantabatur simul, quam Tullius græca voce dixit *Synodiam*.” Junius. Gejerus makes some reproachful speeches, uttered against David by Cush, a Benjamite, to be the occasion of this psalm.

2. מכל רדפי. From every one *that persecutes me.*” Mudge. 8 MSS. רודפי.

3. A learned friend conjectures with great probability, that ó Vulg. Syr. & Ar. read by a metathesis אין פרק ומציל, “ There is no rescuer or deliverer.” See Cocceius for this sense of the first verb. 12 MSS. have פורק.

4. This and the following verse probably contain the specific charge of Cush against David, which was a suspicion of his design against Saul’s life, founded on 1 Sam. xxiv. 10.

5. ואחלצה. Houbigant with others ingeniously conjecture, that we should read ואלחצה *et oppressi* agreeable to the Ch. and Syr., “ *And if I have oppressed him, that without any cause is mine enemy.*”

שלמי. Edwards probably right in reading לשלמי; but then I would give the words this sense agreeable to ó Syr. & Ar.. “ If I have repayed *evil to him that hath done it to me.*” For this sense of שלם, see Grot. on II. xliv. 26.

6. Muis, with many others, renders, וכבודי, “ *and my soul.*” See Pf. xliv. 26.

ישכן. Houbigant reads ישפך, projiciat.

7. בעברות. 6 MSS. בעברת, sing. & צוררי may refer to Cush, “ Lift up thyself against *the fury of my enemy.*”

אלִּי מִשְׁפָּט. Perhaps אֵל מִשְׁפָּטִי, “and awake to my judgment.” See Pf. xxxv. 23. ὁ render אֵלִי ὁ Θεός μου.

8. שׁוֹבָה seems to be written for שָׁבָה, fede; and Mudge’s sense of the words appears to be the best, “and set on high over it.” i. e. in judgment over it. As a learned friend observes, the Targum gave this sense of the words, “and on their account return to thine habitation on high.” i. e. the Shechinah.

9. Piscator, followed by Houbigant and Lowth, supplies גַּמַּל in the last line of this verse, which the metre and construction require, “and reward me according to my integrity.” See Pf. xiii. 6.

10. Is not the proper order of the words, which Hare and Le Clerc allow to be disturbed, restored best in reading thus,

יגמר &c.

ותכונן צדקת צדקים

אלהים &c.

“Let now the wickedness of the wicked come to an end—but let the righteousness of the righteous be established—O God, who triest the hearts and reins”?

11. מגני על אלהים. Durell renders על, “most high,” and quotes Hof. xi. 7. for it. Gejerus and others suppose על redundant; but perhaps מִגֵּן עַלִּי אֱלֹהִים is the true reading, “God is a Shield to me.”

12. Green, by supplying רָשָׁע with the ch. after וְאֵל, removes all the difficulties. See Hare. “God judgeth the righteous man, and with the wicked he is angry every day”.

14. לדלקים. Houbigant reads לְדַלְקֵם, “ad inflammandum eos.” Better perhaps לְדַלְקִי, “For my persecutor.” i. e. Cush. See the next verse.

P S A L M VIII.

V. 1. הַגִּתִּית, if we might read הַגִּתִּים, “against the Gittites,” it would strengthen the opinion of Hammond and others, that this psalm was composed on David’s victory over Goliath.

2. חנה. Certainly irregular as Lowth observes; he would read with Houbigant נחת. Perhaps נותן. See Ps. cxlv. 14.

3. David and his men might comparatively speaking be stiled *babes*. See Patrick and 1 Sam. xvii. 32.

63 MSS. read more regularly וינקים, for וינקים. Some render עז, or as 19 MSS. עזו, *praise*; for which they refer to ó here, Ps. lxviii. 25, and Matt. xxi. 16.

4. שמיך Hare with ó and Ar. שמים, *the Heavens*. A learned friend שמש, *the Sun*.

5. In conformity to Ps. cxliv. 3. יהוה should be added here.

6. ותחסרהו. The prefix ו, which Hare omits, is here conversive, and its force extends to the verb beginning the next verse.

8. צנה. 11 MSS. have צאנה, but the true reading is צאן, or הצאן; as Houbigant.

9. Either read ורג in the sing., or with Secker agreeable to ó and Syr. עברי in the plur. Several MSS. have עובר more regular.

P S A L M IX.

לבן. Some suppose this to be the name of a prince or chief in the enemy's army, whose *death* David celebrates. See Poole's Synop.

2. The ó. Ar. and Æth. Vers. together with the context justify Houbigant's reading, אודך for אודה, "*I will praise thee, O Jehovah.*"

7. האויב, &c. Lowth favors Merrick's construction of these words, "*Desolations have consumed the enemy for ever.*" Green, by a transposition similar to Ps. xviii. 41. renders them, "*The desolations of the enemy are ceased for ever.*" Perhaps we might read האויב בתים, "*The houses of the enemy are desolations for ever.*" Two MSS. read הנה האויב. ó. Vulg. Ar. and Æth. probably read בהנה, "*with a sound.*" Houbigant reads with our Bib. Vers. בהם. A learned friend reads כהנה, "*like themselves.*"

8. The Ch. supplies בשמים after ישב, "But Jehovah dwelleth for ever in the Heavens."

10. בצרה. The Ch. and Syr. probably read הצרה, both here, and Pf. x. 1.

12. ציון. Hare, &c., with one MS., read בציון; but it strikes me that we should read with another MS. יושבי, "Sing unto Jehovah, *ye inhabitants of Zion*." See II. x. 24. 77 MSS., have more regularly הגידו.

13. אותם, or rather as 34 MSS. אתם, may refer to דמים more properly, "For he that requireth blood remembereth *it*." i. e. taketh an exact account of all that has been shed.

דרש. 19 MSS. more grammatically דורש.

15. תהלתך. 39 MSS. better, תהלתך. See Deut. x. 21.

16. אשר probably dropped before עשו, "Which they made, See the Ant. Verf.

17. עשה. Lowth in conformity with ó & Vulg. reads עושה, "Jehovah is known, *when he executeth* Judgment. And the participle Ben. in the latter part of the sentence countenances this sense. "Snaring the wicked, &c."

הגיון might be some soft toned instrument. See Pf. xcii. 4.

18. A learned friend considers גוים as in regim., omitting the ה final in לשאולה as redundant, and prefixing it to כל, "The wicked shall go down to the receptacle *of all those* that forget God."

19. MSS. 18 read with the kerî עניים for ענוים. one MS. with all the versions reads here לא תאבד. "The expectation *of the afflicted* shall *not* perish for ever."

P S A L M X.

ó and Vulg. make this a continuation of the former Psalm; but it seems to begin a new subject, relative either to *domestic* enemies, as Piscator thinks; or to *foreign* ones, as Mudge supposes.

V. 1. תעלים. Houbigant with one MS. תעלם “*absconditus es.*” Hare התעלם, as in Pf. lv. 2. The latter probably right. For the last word in this verse, see Pf. ix. 10.

3. Might not the words in this verse bear this construction, “ For the wicked applaudeth himself upon the desire of his soul,—and *blessing his gain* despiseth Jehovah”?

4. כגבה. ó here read כרבה *κατα το μεγαλειον*. 14 MSS. have בגבה, which is better; perhaps we should also read ידרוש, “ The wicked in the pride of his countenance *wilt not seek him.*” i. e. Jehovah. For כל read with Houbigant בכל. 13 MSS. ידרוש.

5. יהילו דרכו. Read for the construction's sake with 53 MSS. the keri, and most of the versions דרכיו; or with Durell according to the Ar. in the sing. יהיל, “ He hath polluted his way continually.” But reading the verb without the י, with Piscator, &c. and 2 MSS. seems to be most regular, and conformable with ó. “ His ways are always polluted.”

6. מרום. ó. Vulg. and Æth. read הורמו, plur. in Hoph. or נרמו in Niph. The Ar. הרים, abstulit; “ *He hath removed* thy judgments from his sight.” i. e. he doth not consider or regard them. But a learned friend with one MS., and Syr. reads משפטך, “ Thy Judgment is removed &c.”

6. אשר. Durell derives this word from יסור, and renders the words thus, “ *I shall not see evil.*” Houbigant, followed by Lowth, makes it the first perf. fut. from אשר, “ *incedam sine malo.*” Some considering it as a conjunction render it, “ *because* he hath not been in adversity;” or perhaps it may be rendered, “ *being happy, without any misfortune.*” But the versions omit it. Syr. with one MS. omits the negative particle; or perhaps by a change of the letters read ישר אל, “ He contemplates, or meditates upon evil.”

7. ותך. Perhaps an interpolation, neither the sense nor metre requiring it, “ His mouth is full of cursing and deceit—and *under* his tongue is mischief and iniquity.” One MS. reading ותחת.

מרמה ó interpretantur “*acerbitas*.” Houb. vid. Pro. xii. 20.

8. חצרים. Houbigant, approved by Lowth, reads חרצים, “*In the snares of the pits.*”

יצפנו. Hammond justifies the present text from Ps. lvi. 7.

10. This verse is not only corrupt, as Hare and others have observed, but probably defective; this emendation therefore is submitted to consideration, several MSS. reading ושוה,

ידכה ושוה במעונו

ונפלו בעצומיו חלכים :

“*He boweth himself down, and croucheth in his den—And the feeble fall by his mighty ones.*” חיל כאים authorized by 3 MSS. is adopted by two learned friends. Houbigant’s reading לחכאים is preferred by Lowth, “*in Laqueos.*” But with deference to these great authorities does חכה ever signify laqueus? Durell, from various readings, gives this construction, “*The oppressed is cast down; and the whole band of the afflicted falleth, when he prevaieth over them.*” But see Poole.

12. אל. Is not אלו better, “*Arise, O Jehovah, against him, lift up &c.*”

14. ראתה. 26 MSS. read ראיתה, and 17 ראית still more grammatically. Houbigant reads לתתם, “*to requite them.*” ó & Vulg. read ליתום. “*Orphano.*”

15. שבר. 48 MSS. having שבור the præf. in puh. and reading with Hare, &c. רשע ובל, for רשעו בל, the words give this sense, “*The arm of the ungodly and the wicked is broken.—Thou shalt seek the wicked, but shalt not find him.*” See Ps. xxxvii. 36. Houbigant reads רשעתו, “*require ejus iniquitatem.*”

17. MSS. 3 conformably to the vers. read עניים “*The desire of the poor, or the afflicted.*”

P S A L M XI.

SOME suppose this Psalm composed by David, in consequence of the advice of his *friends*; others, in answer to the reproach of his *enemies*. See Crit. fac.

V. 1. נודו 58 MSS. with the Keri read נודי, and the reading of ó. Syr. and Ar. חרים כצפור is adopted by Lowth, &c. “Flee as a bird to the mountains.”

2. חצים. The true reading seems to be חציהם or חצים, “*the arrows*,” or “*their arrows*.” See the vers.

3. השתהו. Durell and others agreeable to ó. Vulg. Syr. Ar. and Æth. with one antient MS. השתח; “*Although thou establishest, they will destroy. What can the righteous do?*” One MS. returns an answer to this question in the same words which we have in Pf. cxxix. 4. “*The righteous Jehovah cutteth asunder the cords of the wicked.*”

4. Lowth supplies עגי, after עיני, agreeable to 6. Vulg. and Ar. and the metre and sense require it. See the Collat. “*His eyes behold the poor.*”

5. ורשע. One MS. reads רשע; which affords a very good sense, “*The righteous Jehovah trieth the wicked.*” Green transposes the verb, “*The Lord, rather Jehovah, searcheth out both the righteous and the wicked.*”

6. פחים. Hare supposes this word to be an interpolation. Houbigant and others would read פחמי “*prunas*,” which must be the sense of the word, as Lowth observes, in this place. See Pf. cxix. 53.

7. צדיק. Perhaps יצדק in pih. 3 MSS., read וישר, and Houbigant פניו for פנימו; “*But Jehovah will justify him that loveth righteousness; (in opposition to him that loveth violence)—And his countenance will regard him that is upright.*”

P S A L M XII.

FOR the title see Pf. vi. For the subject Muis and others refer to 1 Sam. xxii. 23.

V. 1. 6. Vulg. Ar. & Æth., followed by Hare &c., read הושיעני. “*Save me.*”

פסו. Secker would read ספו. One MS. has פצו; both of which verbs occur frequently.

2. שפת. Houbigant, &c. read with the ant. versions שפתי. see the next verse.

4. לשון. One MS. reads ולשון, with most of the versions, “*And the tongue.*”

5. Hare’s division of this verse most natural.

6. יפיה לו. Houbigant reads with Syr. & Sym. ויפיע, “*Et lux erit.*” One MS. omits them, as a friend observes. Mr. Bradley would read with Fenwick, אפיה, “*I will cause refreshment.*” from נפח. Perhaps we should read יחיל לי, “*I will put in safety him that trusteth in me.*” Since this reading was proposed, I find some inclined to read איחלו, which they think might be the reading of ó., “*I will make him to hope.*”

7. כסף. Hare observes that כ is dropped before this word; see also Ar. & Æth. Verf. For לארץ Houbigant and Lowth read וחרון, rather כחרון; and for כליל, which occurs only here, perhaps we might read כליל adverbially; “*As the silver entirely refined—As the fine gold purified seven times.*” But see the learned Bishop Watson’s Chym. Essays. Vol. III. p. 319.

8. One MS., with ó. Vulg. Ar. & Æth. Houbigant, &c., reads תשמרנו, which the context requires; “*Thou O Jehovah, shalt keep us.*” or תשמורנו.

9. כרום 2 MSS. read with Hare ברום, “*In the exaltation of the vilest of the sons of men.*”

P S A L M XIII.

THIS psalm probably composed by David in a state of persecution ; and if we might read *עד אנה* before *יגון*, which the metre of the collations very strongly countenances, we have a most beautiful anaphora in the five first lines.

3. Some propose *עצב* for *עצות*, according to Syr. & Æth., and read *ויגון*, “ How long shall I indulge *grief*, or *anxiety* in my soul—and daily sorrow in my heart ? ”

4. *הביטה ענני*. As one MS. reads *וענני*, perhaps we should read *הבטי*. “ *Behold me, and hear me, &c.* ; ” or with one MS. *הביט*.

5. *המות*. ó. Syr. & Æth. with Houbigant, &c. read *למות*. Vulg. with Hare *במות*. Ar. probably *המת*, mortuus ; but Merrick supports the present text, “ *Left I sleep death.* ”

6. A friend supplies *טוב* after *גמל* with the Ch. & Vulg. ; but see Pf. cxvi. 11. Lowth from ó. concludes this psalm with the Hemistich, which ends Pf. vii.

P S A L M XIV.

LE CLERC and others suppose this psalm from the last verse to have been written during the Babylonish captivity. Grotius, &c. make David the author of it, as the title sets forth ; see Green on verse 6.

עלילה, 6 read *עלילות* ; in Pf. liii. we have *עול* ; neither of which accords well with the preceding verb ; and as 2 MSS. omit the former, and one the latter, might we not read *כליל*, “ They are *altogether* become abominable ? ”

ó & Syr. with Houbigant read *והתעיבו*, and 16 MSS. *דורש*, which is more grammatical.

V. 3. MSS. 2 have recovered those verses which we have in ó. Vulg. Æth. & Ar. and in Rom. iii. 13—18. See also Kennic. Gen. Diff. Sect. 84. 9. but Mr. Bradley thinks St. Paul cited from several passages.

4. אכלי. 2 MSS. read more grammatically אוכלי.

אכלו. Hare's reading כאכלו, preferable; "*Eating up my people, as they eat bread.*" See Vulg.

5. ó. Vulg. Ar. & Æth. with one MS. supply, as in Pf. liii., פחד לא היה.

6. Correct Pf. liii. 6. by this.

תבישו. Rather with one MS. and Houbigant הבישו, "*They have shamed,* טו.

7. All the ant. versions, except the Ch., read with one MS. וישמח, "*And Israel shall be glad.*"

P S A L M XV.

THIS seems to be a counter part to the preceding psalm; and as in the former Saul and his adherents might be described, in this Jehovah, to whom David solemnly appeals, may delineate *him*, whom he condescends to call the man after his own heart.

2. MSS. 23. read ופועל, and ודובר, more agreeable to the preceding participle.

4. להרע. Whether we render this word with most of the antient versions, *proximo suo*, or with Hammond and others, *ad suum damnum*, the true reading probably is לרעהו.

MSS. 57 have ימיר. more grammatically.

P S A L M XVI.

מנחתם. This psalm so called *מנחתם*, as Pythagoras's verses; (see Poole's Synopf.) proved to be David's from Acts ii.

2. אמרת. 21 MSS. with all the versions, except Ch., and Houbigant with others read אמרתי, " *I said* unto Jehovah, &c."

טובתי בל עליך. Secker gives up these words as inexplicable. Houbigant with Lowth, following the Syr. & Ch., read בל בלעדיך, " *Nihil boni mihi est sine te.*" But one MS. has probably restored the true reading כל, which had been before suggested by an ingenious writer, mentioned by the present learned Bishop of Norwich. " *All my goodness is with thee, or from thee.*" Mr. Bradley has communicated this reading כל עדיך, connecting these words with what follows, " *All thy testimonies, which are on the earth, are holy.*" Reading also in the next verse הוא יאדיר for הנה ואדיר, " *He will magnify* all them that delight in them."

3. For the various readings, and senses, put upon these words consult Houbigant, Mudge, Lowth, &c. The emendation I would offer is to read יאברו for ואדירו, and by a catachresis understanding לקדושים to signify *false Gods*, I would give the words this construction, " *As for the holy ones, that are on the earth, these shall destroy* all that delight in them."

4. Hare, with others, supposes the word אלהים to have been dropped after אחר; but by reading with Houbigant אהריהם, the difficulty is removed, if the remark above be admitted, " *They shall multiply their sorrows, who hasten after them.*" i. e. the false Gods. But a friend justifies אחר from Is. i. 4. and observes, that Chald. renders the first part of the verse, " *They have multiplied their idols; they have gone backward hastily.*"

5. תומיך. 23 MSS. with ó read תומך, probably right.

9. ó. Vulg. & Ar. render כבודי, “ *lingua mea.*” See also Acts ii. 26.

10. לשאול. “ Hæc vox de corpore proprie dicitur, & loca sign. intra terram, & plerumque Sepulchra visui hominum subducta; inde ad animum humanum facta translatione, pro ea regione ponitur quæ spiritus humanos ad tempus judicii fervat, tum eorum qui *bene*, tum eorum qui *male*, vixerunt: nullum enim hac voce est ejus rei Discrimen. Vid. Matt. xi. 23.” Grot. in Numb. xvi. 33. And Secker infers from this passage in the text, Ps. lxxxix. 49., Prov. xxiii. 14., that שאול is the place of נפש, *the Soul*; and that some conjunction or vicinity between the place of dead bodies and souls was apprehended. He also considers שאול as a person in these places, and the text may be more literally rendered, “ Thou shalt not leave my Soul *to Hell.*” Which, as he observes further, is the same as *Hole*; and is called שאול, because it is always *craving*. See Prov. xxx. 16.

תסידך. 180 MSS. read הסידך. A remarkable instance of the utility of the collation of the MSS.: See also gen. Differt. Sect. 17. and Acts. ii. 27.

11. שבע. Houbigant with Syr. ואשבוע. 26 MSS. שובע, which may be considered as the Part. Ben. in Pyh.

שמחות את. probably את שמחת, “ being filled *with the joy of thy countenance.*” One MS. reads שמחת.

P S A L M XVII.

THIS psalm generally allowed to be David's.

V. 1. צדק. Lowth reads with ó. Vulg. & Ar. צדקי.

3. לילה. Perhaps כליותי, “ Thou hast tried my heart; thou hast visited my reins. Houbigant reads לי לילה, with Syr. & Ch.

בל. 1st ó. Vulg. & Ar. ובל. “ And shalt not find mine iniquity.” Durell as equivalent to זמה בי renders זמתי, “ no crime in me.” 3 MSS.

4. Lowth affixes a non liquet to this verse. Mudge and others connect the first part with the words preceding. Houbigant for לפעלות reads by a metathesis לעפלות, “Non transibit os meum *ad simulationes* Adam.” A friend gives this version of the text. “My mouth shall not transgress, according to the practices of men, (i. e. as men generally do) the word of thy lips.” referring to the use of the Prepos. ב after עבר, If. lxii. 10.

5. נבטו. 44 MSS. more regularly; and 54 have אשורי. Perhaps we should read ולא. See Verf.

6. שבע. 6. Vulg. Syr. Ar., with 4 MSS. and Hare, read ושבע.

7. הפלה. Houbigant with 35 MSS. הפלא.

8. חוסים. 6. Syr. Vulg. Ar. & Æth., with Houbigant, &c., חוסיק. “Of them that trust in thee.”

8. בת. The learned Dr. Blayney reads בית, with perhaps one MS.; but may it not be redundant? See Deut. xxxii. 10.

9. בנפש. Hare with others בנפשי, which is favoured by the Vulg. & Ar., connecting עלי with the following verse. Others read נפשי, rather perhaps הנפשי, in construction, “The enemies of my Soul watch for me.

10. חבלמו. Houbigant, followed by Lowth and others, reads חבלמו, “rete suum clauferunt.” Durell with a friend הלבמו, “contra me eorum cor clauferunt.” And the metre of the collations being defective, perhaps עלי may have been dropped from the end of the line, the preceding terminating with the same word, which see; or retaining the word in the text, הלבמו may have been omitted through its great similitude to it, “their hearts are inclosed in their own fat.” See Pf. cxix. 70.

11. אשרנו. Mudge with Green, “We have gone on prosperously.” Edwards אשרינו, “How happy are we!” and MSS. 19. favor this reading. Houbigant and Lowth, אשרוני, “incedunt in me.” Hare with Secker אשרימו, “Their steps have now encompassed me,” which seems as probable as any, or rather אשורימו. See MSS. לנטות. The Syr., followed by Hammond and others, might perhaps read according to one MS. לנטוש,

or rather לנטושי, “ *ut prosternerent me in terram.*” but the present text may describe their close watching him, least he should escape.

12. דמינו. There can be little doubt but we should read with Durell according to ó. Vulg. Ar. & Æth. דמוני, but deriving it from דמים. I would render it, “ *They watch for me, as a lion, &c.*” See MS. 35.

14. The sense, if not the metre, seems to require another word, perhaps יצילי, “ *Let thy Hand, O Jehovah, deliver me from the men.*”

מחלד. Perhaps for להם, “ *From the men, to whom their portion is in this life.*”

וצפונך. 42 MSS.

15. ואני. One MS., with ó. Vulg. Syr. Ar. Æth. & Houbigant, ואני. “ *But I.*”

בהקיץ, “ *In waiting for thy likeness.*” i. e. the appearance of the Shechinah; or perhaps we should read בהביט, “ *In beholding thy likeness.*” See Numb. xii. 8. ó. Vulg. & Ar., which also probably read כבודך for תמונתך, “ *Thy Glory.*”

P S A L M XVIII.

THIS psalm, and 2 Sam. xxii., to be corrected by each other exigentia loci:

V. 3. אלי. rather אלהי; See 2 Sam. xxii. 3.; where לי is probably redundant in v. 2. ó. & 2 MSS. ומשגבי.

5. MSS. 5 supply כי, at the beginning, as 2 Sam. 22.

חכלי. משברי, as in 2 Sam., avoids the tautology; see Pf. cxvi. 3.

7. לפניו, probably redundant; see 2. Sam., & Hare. תבוא. 38 MSS.

9. מפיו. Hare, with others, reads according to ó. Vulg. & Æth. מפני; but in the parallel passage ó & Vulg. agree with the text; and no MS. authorizes the alteration: See Pf. cxliv. 5.

11. וירא. This reading is confirmed by the number of MSS. in 2 Sam. and many of the versions.

12. The words probably transposed; reading then with 2 MSS., as in 2 Sam., and חִשְׁתָּה with Houbigant and others for חִשְׁתָּה, as in Sam., the whole may be rendered thus, “ *And he made darkness his covert,—round about him was a girdle of waters,—and his covering the clouds of Heaven.*” 6. Vulg. & Æth. with 2 MSS. read וַיִּשֶׁת.

13. 14. For the correction of these two verses, See Kennicott’s first Diff.; but for בִּישְׁמִים, 2 MSS. with 6. Vulg. Ch. Ar. & Æth. read, as in parallel place, בִּישְׁמִים, “ *Out of Heaven.*” 53 MSS. קוּלוּ.

16. 4 MSS. read ים, as in 2 Sam.; “ *Alludit ad detectionem maris rubri.*” Gejerus. “ *And the channels of the sea were seen.*”

28. As this psalm relates particularly to David, עִם seems to be written for אַת, “ *For thou shalt save the humble.*”

Read רַמִּים as in the parallel place.

29. אַרְוִין. 52 MSS. more regularly אַרְוִין.

שׁוּר. Rather שָׂר, Princeps. “ *And by my God I shall leap over.*” (i. e. subdue) *a prince,*” viz. Saul. See Kennicott and others on Gen. xlix. 6.

34. בְּמִוְתֵי. Rather בְּמִנֹּת, “ *Upon the high places.*” See Hare, &c.

35. וְנַחַתָּה. Houbigant וְהִנּוּתָּה. Mudge, Lowth, &c. with 6. Vulg. & Æth. וְנַחַתָּה, “ *And thou makest.*” But if an alteration be necessary, perhaps we should read וְנַחַתָּה, “ *And mine arm shall break a bow of brass.*” See 2 Kings. xviii. 4.

37. Several MSS. here and 2 Sam. xxii. 37. read קִרְסוּלִי.

38. 42 MSS. read אִיבִי; as this noun is usually written.

41. Lowth reads with 2 MSS. מִשְׁנֵאִי וְאַצְמִיתָם.

43. 10 MSS. with Lowth and others read אֲדִיקָם, as in 2 Sam.

45. יִכְחֹשׁוּ. If we retain this word, it must bear the sense, which Cast. gives it in Niph. “ *Subjicientur.*” See also the Syr. & our Bib. Version; but Houbigant reads, יִכְבְּשׁוּ. See also Pf. lxvi. 3. and lxxxix. 16.

46. יִבְלוּ. Houbigant יִבְהִלוּ, “ *shall be dismayed.*” But the present text may be rendered with the Ch. “ *shall be consumed;*” or deriving it from בָּלַל, “ *shall be confounded.*”

47. 59 MSS. have אֱלֹהֵי, as it is written elsewhere.

48. וידבר, Cocceius and others defend this sense of the word from Pf. lxvii. 4. See also 2 Chron. xxii. 10; but in the parallel passage, as Buxtorf observes, it is תאבד.

49. The metre appearing to be defective, perhaps אלי from its similitude to the preceding word may have been dropped, “ *My God delivereth, &c.*” or אתה, “ *Thou deliverest me, &c.*” which answers better to the following Verb. See ó. & Vulg. “ *My deliverer from mine enemies, &c.*” Durell.

“ *From the violent man.*” i. e. Saul.

50. אלהי. perhaps wanting at the end of this verse, “ *And sing praises unto thy name, O my God.*” See Pf. xcii. 2.

51. מגדל. 35 MSS. with Hare and Houbigant, read כגדיל; as in 2 Sam. יצועת. 14 MSS. with Syr. & Ch. ישועת, sing.

ועושה 5 MSS., which agrees better with the preceding participle.

The last words refer to *Christ*, the son of David. See Poole.

P S A L M XIX.

To the Conductor of the Music.

V. 3. MSS. 28 read אומר, “ *Verbum.*” nempe, *de Deo*, quod per Zeugma hic repetendum. Genebrard.

4. דברים בלי. Green reads with Hare, דבר מבלי; but for בלי, might we read ובל, “ *There is neither speech nor language, where their voice is not heard?*”

5. קום. Bellarmine thought this word a sufficient proof of the corruption of the text; but Pocock with others, borrowing its signification from the Ar., renders it, “ *vociferatio eorum.*” Muis, who is followed by Patrick and others, gives the word this sense, “ *linea eorum,*” i. e. scriptura, qua tanquam volumine, Dei gloria omnibus legenda proponitur. However קולם, the reading of ó. Syr. Vulg. & Ar., approved by Glassius and many others, seems to be preferable, “ *their voice.*”

6. *ó.* Vulg. Ar. Æth. & Syr. with 22 MSS. read וַיֵּצֵא, “ And he, as a bridegroom *going forth* out of his chamber,—rejoiceth, &c.

7. This verse may refer both to the annual and diurnal motion of the sun, or rather the *earth*, by which every part of the globe is warmed and enlightened.

8. The expressions in this, and the following verses, shewing the superior influence of the *law* upon the *soul* to that of the *sun* upon the *earth*, is very beautiful.

10. צִדְקוֹ. Hare reads וְצִדְקָה, undoubtedly right; “ The judgments of Jehovah are truth, *and Righteousness* together.”

12. There is a play upon the words in this and the preceding verse, and רַב פֹּה *there* seems to be opposed to רַב עַקֵּב *here*; though Meibomius would read עַד עַקֵּב, “ even unto the end.” See Pf. cxix. 33.

13. שְׁגִיאוֹת seems to denote *sins of infirmity*; נִסְתָּרוֹת *wilful sins* committed secretly; and זִדְיִם *overt acts* of iniquity. See Poole's Synopf. Hare probably right in reading שְׁגִיאוֹתוֹ, “ *his errors.*”

14. אִיתָם. Hare, with others, reads אֵהִי תָם; but the Lexicographers, with Houbigant and 5 MSS., read אִתָּם in Niph.; which answers better to the following verb, for which Edwards would likewise read וְנִקֵּי; but Jud. xv. 3. may justify the text.

P S A L M XX.

THE prayers and wishes of the priests, and people, for David's success, the subject of this psalm. Muis, & Crit. fac. See the preceding title.

V. 2. שֶׁם. Hare considers it as an interpolation; but see Lowth on Isaiah. Rather with a friend, “ *exalt thee.*”

3. מִקֹּדֶשׁ. Houbigant with Syr. מִקֹּדְשׁוֹ, “ out of *his* sanctuary.”

4. יִזְכֹּר 14 MSS.

טִנַּחְתִּיךְ. We should either read with 17 MSS. מִנַּחְתִּיךְ; or with 23 מִנַּחַתְךָ, *fig.*

ידשנה. The best sense of this word is that of Vatablus and others, “*redigat in cineres.*” See our Marg. Verf. unless with Hammond we borrow it from the Ar. “*acceptabit.*” perhaps it is written by mistake for ירצה. See Pf. li. 18.

6. נדגל. Lorinus and others read according to the ó Vulg. & Æth. נגדל, “*magnificabimur.*”

7. Mudge supposes these to be the words of the *High Priest*. Junius more probably to be the words of *David*. Hare supplies the defect of the first line by reading אני after עתה; but perhaps ידע may have been dropped, from the similitude of the words, before or after ידעתי. “Now know I *assuredly.*” See 1 Sam. xx. 3, xxviii. 1.

MSS. xix. with Syr. and Ar. בגבורת.

8. The sense, if not the metre, is defective in the first line of this verse; as therefore many with our versions supply, *confidunt*, see Lorinus, may not the word חוסים have been dropped after בטוסים, from their similitude?

נוכיר. Lowth, with others, reads according to ó and Syr. נגביר. But Josh. xxiii. 7. Isai. xlviii. 1, seem to justify the text.

9. This and the preceding verse are probably a chorus.

10. יעננו. Houbigant, with many others, reads according to ó. Vulg. Syr. & Æth. יעננו. “May Jehovah save the King.—and hear us, &c.!”

P S A L M XXI.

THE subject of this psalm nearly the same with that of the foregoing; and in its sublimest sense relates to Christ, the Son of David. Some refer it solely to Christ. See Cocceius, &c.

1. כה probably an interpolation, as Hare and others suppose, it being found only in the Ch. but see Lowth's Prel. Diss. on Isai. Houbigant rejects this with מאד; the last improperly. 58 MSS. have יגל for יגיל. The true reading probably יגול. See Prov. xxiii. 24, though it is often found in Hiph.

3. וְאֶרְשָׁתָּהּ. This word, being an ἀπαξ λεγόμενον, may be written for וְשִׂאלָתָהּ. See v. 5. Houbigant borrows the sense of the text from Samar.

4. Hare's conjecture probable, that the preposition ב is dropped before בְּרִכּוֹת, or as 7 MSS., with Syr. בְּרִכָּתָהּ, sing.

5. The last words of this verse are literally true only of the *spiritual* David.

נָתַתָּהּ. All the versions, except the Ch., read וְנָתַתָּהּ; which is better, or rather וְנָתַתָּ; see the MSS.

7. לְעַד. "Nam posuisti eum *in secula* benedicendum." Houb. and Lowth. Perhaps לְעַם, "For thou shalt make him a blessing *to the people*," which is truly characteristic of the Messiah.

10. כְּתֹנֹר. Perhaps better with 3 MSS. בְּתֹנֹר, "Thou shalt put them *in a furnace* of fire, &c."

יִבְעֵלֵם. Secker reads with the Syr. יִבְעֵרֵם, "Shall burn them in his anger;" which the context favors. Gejerus thinks that here is an allusion to the overthrow of the Sodomites; and the words may be prophetic of the destruction of Jerusalem.

13. שָׂכָם. The various senses put upon this word make the present text suspicious. Mudge reads נִשְׁכָּם, "as Shechem," which became a proverbial expression; See Ps. lx. and cviii. Secker refers to Syr. which renders the text, "*turpitudinem*." Hare and others suppose that חֲזִים has been omitted in the last line; See also our Bib. Verf. Durell would read שָׁבִים, "Thou shalt make them *thorns*," or מִשְׁבָּם, "thou wilt place *their abode* in the cords (or nets), &c." perhaps rather שְׂמָמָה, "Thou shalt make them *a desolation*." See Jerem. ix. 11. but Cocceius renders the text, "Thou shalt make them *a mark*." i. e. to shoot at, which, if the word will bear this sense, agrees better with what follows.

P S A L M XXII.

אֵלֶּה. For the different interpretations of this word, see Poole's Synopf. &c. Grotius thinks that ó. read אֹרֶת, Τῆς ἀντιλήψεως. Might it not be originally יִלֵּל, “*For a morning lamentation?*” Calovius and others refer this psalm solely to Christ.

V. 2, מִשְׁעָתִּי. 7 MSS. read with Hare and others מִשְׁעָתִּי, “*being far from my cry.*” Houbigant, following Symmachus, for רָחוֹק reads רָחֵק, “*The words of my crying are far from helping me.*”

3. דּוֹמִיָּה. Houbigant דּוֹמִיָּת, “*quietem das.*” But a friend, with several MSS. omits ו in וְלֹא 2d, “*Et nocte non est silentium mihi.*”

4. A friend renders with ó, “*And yet thou dwellest in the sanctuary, O thou praise of Israel.*” Or, by an ellipsis of the preposition ב, “*among the praises of Israel.*” But see Lowth in Merr. 4 MSS. read with ó. Vulg. & Ar. תְּהִלָּת, sing. or rather תְּהִלָּת.

5. MSS. 33. have אֲבוֹתֵינוּ. The usual reading.

6. MSS. 46. בִּשּׁוּ.

8. From this verse to the 20th, the words are prophetic of Christ, and *literally* fulfilled in him. See Matt. xxvii. 39. 11 MSS. רֹאִי, and 23 יִלְעֲגוּ. See 2 Sam. xvii. 15. and Calas. Concord.

10. This verse was fulfilled in the miraculous birth of Christ. See Genebrard, &c. גּוֹחִי. Several MSS. גּוֹחִי; “*Eductor meus.*” Metaphora ab obstetricibus. Riv. and we have the Verb in this Sense Job. xxxviii.

8. See Pf. lxxi. 6. 127. 3.

מִבְּטִיחִי. 8 MSS. with ó. Vulg. Syr. & Ar. Mudge and others read מִבְּטִיחִי, “*Spes mea.*”

12. See Matt. xxvi. 56. For כִּי אֵין, Syr. and Ar. read וְאֵין. One MS. מֵאֵין, “*without any helper.*”

13. Horned beasts were amongst the antients emblematical of power, and may be here descriptive of the Jewish rulers, and the Roman governor, who conspired against Jesus. See Poole's Synopf.

14. אריה. One MS. reads with all the versions כאריה; 22 MSS. טורף; and 20 ושואג. See the Verf.

17. ó. Vulg. Ar. & Æth. read with Hare כלבים after רבים, "for many dogs, &c."

כארי. 4 MSS. read כארו, and one MS. reads כרו, which is a strong proof of the utility of the collations, as it restores an eminent prediction of the singular death of Christ, which the Jews pretend that the Christians have forged; notwithstanding ó. Syr. Vulg. Ar. & Æth. read so. See Kennicott's first dissert. and Poole.

18. אספר. ó Vulg. Ar. and Æth. read ספרו, "they numbered all my bones." as it was customary, say Le Clerc and others, to expose the body in crucifixion quite naked. See also John xix. 31—33. A friend reads with ó. ויראו. See our Bib. Verf.

19. These words were so literally fulfilled in Christ, that infidelity, one would think, could not withstand their force. ó. Vulg. and one Ed. read חלקו, which is more proper.

20. אילותי. Notwithstanding the great authority of Lowth and Secker; Mudge and others, reading אלהי, are probably right; "O my God, haste thee to help me."

21. יחידתי. From comparing Pf. cxliii. 3. is it not probable that we should read here and Pf. xxxv. 17. חיתי, "My Life from the power of the dog?" A friend thinks it might be יחדך, "Thy only begotten;" See ó.

ומיר. 3 MSS. read with ó. Vulg. Syr. Ar. & Æth. מיר.

22. רמים. Durell renders it, "from the horns of the mighty ones." referring to Job. xxi. 22. and observing that horns are figuratively attributed to men. Pf. lxxv. 10. &c. But 8 MSS. read with Houb. and ó. Vulg. Ar. & Æth. ראמים, which seems to be right; See Numb. xxiii. 22, &c. Though in Job. xxxix. 9. it is written רים, and whatever beast this was,

was, it was probably so called from its height. Bootius supposes it to be the *Urus*, or wild bull. Bochart understands it of the *Oryx*, a species of the wild goat, which abounded in Judea. The Bishop of Norwich supposes it to be of the *deer* kind. See Calmet also. That it is not a *one horned* beast may be inferred from Deut. xxxiii. 17., and this verse.

“ *And thou wilt hear me.*” ו at the beginning of the sentence affecting the verb. Lowth.

24. Is not the metre better divided thus,

וְרָאִי &c.

כֹּל &c.

וְגִוְרוּ &c. ?

25. And again,

כִּי לֹא &c.

וְלֹא &c.

וּבְשׁוּעָו &c. ?

Some would read the affix in the first perf. “ Neither hath he hid his face from *me*; and when *I* cried unto him, he heard me.” Supposing the Messiah to speak. See Heb. v. 7.

26. וְרָאִי. Houbigant reads וְרָאִיךְ, “ before them *that fear thee*”; more agreeably to the context.

27. לִבְבָּם. One MS. reads with all the versions and Houb. לִבָּם “ *their heart*.” Some read with ó. & Vulg. עֲנִיִּים, “ *pauperes*.”

28. לִפְנֵיךְ. One MS. reads with ó. Syr. Vulg. Ar. & Æth. לִפְנֵי, “ *before him*”; which is better.

29. Hare reads וְרוּא. Lowth inserts רוּא after וְמוֹשֵׁל, that one of them is right appears from ó. Syr. Vulg. & Æth. 142 MSS read וְמוֹשֵׁל. See ó. Vulg. & Syr.

30. דְּשֻׁנֵי אֶרֶץ. Houb. concludes that Syr. read כְּפִנֵי, “ *famelici*,” which he is inclined to follow. “ I must own, I am wholly at a loss to explain this to my own satisfaction without admitting the rendering of these words given by Mr. Fenwick, “ all that are *fattened*”; i. e. sustained and fed with or from the Earth; i. e. all mortals, parallel and synonymous with *all that go down to the dust* in the other part of the verse,”

Lowth. Would it be too bold a conjecture to read עבדו for אכלו, and ראשני for דשני, “ all *the chiefs* of the earth *shall serve* and worship;” these two verbs being often joined together; but if we retain אכלו, it must refer to the peace offerings; and *the chiefs* of the earth may be opposed to those *that go down to the dust* to shew that rich and poor shall become the subjects of Christ’s kingdom. See Pf. lxxii. 10, 11.

ונפשו לא חיה. Lowth and others, reading with ó. Vulg. Syr. & Ar., and connecting these words with the following verse, give them a *positive* sense. Hare and others, joining them to the preceding words, give them a *negative* meaning. Following then Dr. Kennicott’s division of the metre in the three last verses, and reading with 34 MSS. ליהוה for לאדני, and with all the versions, except the Syr, Randolph and others יבוא for יבאו, I submit the following reading to the consideration of the learned;

ונפש לא חיה זרע זרים יעבדנו

יספר ליהוה לדור יבוא :

“ *And the Soul* not living, the seed of *strangers*, shall serve him—It shall be counted unto *Jehovah* for a generation to come.” referring, as Randolph observes, to the calling of the Gentiles. Others following the reading of ó., which is countenanced by MSS., ונפשי לו חיתה, “ *but my Soul* liveth unto him,” understand it of the Resurrection of Christ. But see Houb:

32. נולד; some give this participle the future sense, “ *populo, qui nascetur,*” understanding it of the Gentiles. Others the past, “ *populo, qui natus est;*” See Poole’s Syn. following then the latter, the words may be thus rendered, “ And they, i. e. *the Heathens*, shall declare his righteousness to the people, *which is born*; for he, i. e. *Jehovah, hath done it.*” See Isai. xlv. 23. where עשה is so used: and they may relate to the final conversion of the Jews, *the people of God*, through the salvation of the Gentiles. See Rom. xi. 11, 31.

P S A L M XXIII.

QUID concipi potest suavius & venustius quam illa Dei Pastoris Effigies.? Lowth.

V. 2. מְנוּחָה several MSS. מְנוּחוֹת, plur.; but ó. Vulg. Ch. Ar. and Æth. have the sing. and the true reading is probably מְנוּחָה. See 1 Chron. xxviii. 2.

3. Syr. read וַיְנַחֲנִי, “ *and leadeth me.*”

4. יְנַחֲמֵנִי. 47 MSS. יְנַחֲמוּנִי, which all the versions and the construction justify.

5. MSS. 40. צֹרְרִי.

6. וַיִּשְׁבֹּתִי. Meibomius probably right in reading וַיִּשְׁבֹּתִי. See Poole also.

P S A L M XXIV.

IT is generally agreed, that this psalm refers to the transaction recorded, 2 Sam. vi. Rivet. Lowth, &c. but see ver. 7. Habet etiam hæc Ode forma dramatici Carminis. Prælect. 27.

וַיִּטְלוּהָ 13 MSS. read וַיִּמְלֹא, as it is written elsewhere.

3. The fingers on each side of the ark might severally ask these questions; see Lowth's Prælect. 27. But Delany &c. suppose the king to speak these words, when he was at the foot of the mount.

4. לִשְׁוֹא is here opposed to לִיהוָה, and might be perhaps better rendered, “ *to vain idols;*” see Jerem. xviii. 15. There seems to be a play upon the words in this, and the following, verse.

6. Hare, Lowth, &c. agree, that this verse is corrupted, and the following reading may be admitted on the authority of *ó.* and MSS.

זֶה דּוֹר דּוֹרְשׁוֹ

מִבְקֵשׁ פָּנֵי אֱלֹהֵי יַעֲקֹב :

“ This is the generation of them *that seek him*;—of those that seek the face *of the God* of Jacob.” or with Syr. “ thy face, O God, &c.”

7. The Sublimity of the dialogue in this and the following verses is not equalled in any other author. See Lowth. “ *Dicuntur Portæ attollere capita, quum ita ædificantur, ut sursum versus eleventur. Tales ang. Portcullis vocamus, quæ usurpantur in locis munitis, qualis erat Sion. Et Portæ Sionis, seu templi, æternæ dicantur, quod illic Arca esset perpetuo habitatura; h. e. usque ad destructionem templi. Sed de Christo magis quam de arca, Christi figura, accipienda sunt:*” Muis, &c.

8. It is much more emphatical to supply הוּא with several MSS. as in v. 10., “ who is *he*, this king, &c.?”

9. MSS. 5., with Houb. and all the versions for וְהִנֵּשְׂאוּ read וְהִנֵּשְׂאוּ, as in v. 7. וַיִּבְרָא 14 MSS.

P S A L M XXV.

THE most probable design of the alphabetical psalms, which are *seven* in number, was for the more easy learning and retaining them; and for preserving the Hebrew Metre. See the Preface.

V. 1. Hare's correction of this verse is approved by Lowth and others; but from comparing Hare's, and the metre of the collations, I am inclined to think, that we should omit יהוה with one MS., reading the verse in one line, אֱלֹהֵי נַפְשִׁי אֲשָׁא אֱלֹהֵי, “ O my God, unto thee do I lift up my soul.” or omit אֱלֹהֵי, “ Unto thee, O Jehovah, do I lift up my soul.”

2. MSS. 7, with Ar. & Hare, read וְאֵל in the second place. אֵיבִי 48 MSS.

3. One MS. with the Alex. Verf. reads כל before הבוגדים, "let all them be ashamed." Several MSS. in both places יבושו.

4. 6. Vulg. Syr. Ar. & Æth. with 2 MSS. read וארחותיך "and teach me thy paths."

5. & 6. אותך. Kennicott's method of restoring the alphabetical letter by reading with 3 MSS. ואתך, and the deficient Hemistich, seems preferable to Hare's, though this agrees with Meibomius and is followed by others. זכור 40 MSS. see v. 7. also.

7. Mr. Bradley brings the second line, according to the division of the collat., into the vacant space of v. 6.

8. Hare for the sake of the metre joins על כן to the end of the first Hemistich; but יהוה may perhaps have been omitted through the sameness of the letters in the preceding word,

טוב וישר יהוה הוה

"Jehovah is good and upright."

9. Cocceius reads במשפתו, "in his judgment."

10. לנוצרי 14 MSS.

11. Mudge and others supply שמע קולי after יהוה. Meibomius חנני; and we ought either to read with Syr. סלח pardon; or according to 6. & Vulg. consider the ן as wholly conversive, "thou wilt pardon."

12. The verbs in this verse afford a beautiful paronomasia.

14. להודיעם. "ut doceat eos." Ch. so also Mudge and others. Secker from Noldius supposes that ל with the infin. bears the signification of the future, but perhaps this word is written by mistake for יודיעם, "and he will make them to know his covenant." See Syr. & Ar.

17. הרחיבו. Meibomius & others probably right in reading הרחיב, in the imperat. Hiph. and joining ן to the following word, which 2 MSS. justify, and the ן is detached from the Verb in the collat. "Enlarge the straits of my heart, and bring &c." but Houbigant reads הרבבו, "multiplicatæ sunt."

18. That this verse should begin with the letter ק is very certain; Meibomius for ראה reads קצה "fini," Hare and others קרב, "draw

near to my affliction," but Mudge says he reads thus for want of something better; Houbigant has קצר, "pone modum; a friend proposes" בעניי קרא, "invocans sum in angustiis meis." but does not קח answer still better to ושא? for ראה, I would therefore read קח נא "Take away, I pray thee, mine affliction, &c."

20. The true reading seems to be שמוך הנפשי, or rather שמוך.

21. The defect in the last line of this verse requires that we should supply with ó Æth. & Ar. יהוה, or עדני; see Hare and others.

22. The last period probably added by another hand, as Hare and others think; and one MS. omits it.

P S A L M XXVI.

IT is generally agreed, that this psalm was composed on account of some injurious charge brought against David by some of Saul's courtiers. See Poole's Synops.

1. To supply the manifest defect in the 1st line of this verse, Hare repeats the verb, "judge me, O Jehovah, judge me," but אלהי rather seems to have been dropped, "judge me O Jehovah, my God." or כצדקך "judge me according to thy righteousness, O Jehovah." See Ps. xxxv.

24. Edwards and Green reduce the three lines into two. MSS. 10 בְּתוֹמִי.

בטחתי. It is better to read with ó Vulg. and others בוטה, as in ps. xxvii. 3. "and trusting in Jehovah, &c."

2. The true reading seems to be צרף חלונותי.

4. בתי שוא. "Cum Idololatriis." Mariana. So it seems to signify, Job. xxii. 14. and the word עולם, or as I would rather read עלום, seems to answer to נעלמים here, being both descriptive of the *secret* manner in which they worshipped idols; see Deut. xxvii. 16. As therefore we may render the passage in Job, "Hast thou marked the *secret* way, which Idolaters have trodden?" these words may be also rendered, "and with the *secret* ones, I will not go."

"I will

6. ואסבבה. 55 MSS. read ואסובבה, more regularly.

“ *I will wash my hands in innocency.*” Alludit ad externum illum ab-
lutionis ritum apud Hebræos usitatum. vid. Deut. xxi. 6. Grot. See
pf. lxxiii. 13.

7. תודח. Houbigant reads תודך, “ *the voice of thy praise.*” But a friend
reads with several MSS. לשמיע, “ *that I might make known, and declare all*
thy marvellous works with the voice of praise.”

8. The last part of this verse might be better rendered, “ *and the place*
of the habitation of thy glory.” alluding to the Shechinah.

9. תאסף. Tho’ 16 MSS. read תאסוף, is it not better to give this verb
the passive signification, “ *My soul shall not be united with sinners?*”

10. אשר might be rendered, “ *For mischief, &c.*” See 1 Sam. xv. 15.

11. The metre in the last Hemistich seems to be defective; may
not אלי then have been omitted through its similitude to the last word in
the former, “ *O my God deliver me, and be gracious unto me!*” בתומי
7 MSS.

12. במישור. Hammond renders it, “ *in a plain place,*” understanding
by it the court, where the altar stood. Might we read במקדש, “ *My*
foot standeth in the sanctuary?” רגל is always feminine in the sing.

P S A L M XXVII.

IT is not altogether improbable that this psalm might be written on
David’s victory over Goliath; compare v. 2, 10, 12.

V. 2. This verse may refer to 1 Sam. xvii. 44.

בקרוב 16 MSS. & לאכול 5.

3. בזאת. i. e. “ *in hoc bello.*” Gejerus. A friend refers this pronoun
to what follows, “ *in this thing I will be confident,*” viz. one thing, &c.

4. אותה. 25 MSS. more properly אתה “ *this very thing will I seek*
after.” See pf. xc. 17.

5. בסכה. Houb. with one MS. and all the versions, except Ar., בסכו, “in *his* tabernacle.” or rather בסוכו.

6. תרועה. Hare and others would read תודה, “sacrifices of *praise*.” But why not, “sacrifices of *triumph*?” which sense the word in the text may admit of.

7. וחנני 7 MSS. & 10 Marg. with ó. Syr. Vulg. & Æth. read חנני, “*have mercy upon me*.”

8. בקשו פני. Reading בקוש פניו, the words might bear this sense, “Go, my heart said, *seek his face*—thy face Jehovah, &c.” לך is made the imperat. of ילך; But see Lowth. Durell reads with Vulg. Syr. & Ar. בקשוך “my face *will seek thee*.” A friend by reading בבקשו, and with one MS. פניך, gives this sense, “my heart said to thee, *while it was seeking thy face*, thy face, &c.”

10. כי might be rendered *although*, and י, *yet*; “*although* my father and my mother should forsake me, *yet* Jehovah would receive me.” And of this he might have some mistrust in consequence of his brother’s behaviour towards him, 1 Sam. xvii. 38. But as the metre, if not the sense is defective, and this verb governs אל, perhaps אליו may have been dropped, “yet Jehovah will take me *to himself*.”

11. שוררי 77 MSS. See also Pf. v. 9.

12. 13. לולא. As Secker observes, 6. Vulg. Ar. & Æth. read לו. Vatablus, with many others, supposes that some verb is understood; see Poole’s Synops. and our versions. Houb. followed by Lowth, reads לאל, “*in Deum credidi* ;” Durell observing that the particle לולא is not known in Hebrew, proposes לוא, “*Oh that I might believe to see—!*” But may not the word be written for אלי, “and violence breatheth out *upon me*.” See Hab. ii. 3; alluding to 1 Sam. xvii. 45, or to *Doeg*? Some propose this reading, ויפיוח חמס עלי והאמנתי, “*and they breath out violence against me;—but I will trust, &c.*”

14. וקוה &c. probably an interpolation, as Hare and others think; but Kennicott’s metre seems to be right.

P S A L M XXVIII.

MUDGE supposes this psalm to have been written by David for a victory over some foreign enemy. Mariana thinks it refers to the conspiracy mentioned 2 Sam. xx.; perhaps rather to that of Absalom and Ahitophel, 2 Sam. xvii.

V. 2. Kennicott's metre probably the truest.

דביר. “*Oraculum erat Sanctum Sanctorum, ubi deus responsa dabat.*”
Pisc. &c.

3. פועלי 8 MSS. and 4 דוברי, more regular. There is a beautiful paronomasia in the last part of this verse.

5. From comparing this verse with Isai. v. 12. it may be suspected, that לא יביטו has been dropped after ידיו, and that the verse should be divided thus,

כי &c.
ואל———לא יביטו
יהרסם &c. :

“Because they understood not the work of Jehovah;—neither regarded the operation of his hands;—he shall, &c.” ó. Vulg. Syr. Ar. & Æth. have the plur. & 19 MSS. read פעלות, and 2 פעולות; but the true reading seems to be פועלות.

There is a beautiful paronomasia between יבנו and יבנום.

7. בשרי ומלבי יעלו לבי ומשירי. Lowth thinks that ó. Syr. & Vulg. read יעלו ומלבי, “*My flesh shall rejoice, and with my heart will I praise him.*” which he prefers. Houb. &c. would read ובשירי; but מ has so often the signification of *in*, or *with*, that this alteration seems unnecessary.

עזי 7 MSS.

8. לַעֲזָרָה. 6 MSS. and another at first with *ó* Syr. Vulg. Ar. and Æth. read לַעֲזָרָה; which is approved by Houb. &c. “Jehovah is the strength of his people.” See Kennic. gen. Diff. Cod. 39. and Ps. xxviii. 8.

עֲזָרָה 16 MSS. and 3 omit יְשׁוּעָה: which is neither requisite to the sense or metre; “and he is the strength of his anointed.”

P S A L M XXIX.

GROTIUS conjectures with great probability, that this psalm was composed on the victory of David over the Syrians, mentioned 2 Sam. viii. 5; when the divine interposition might distinguish itself by a violent thunder storm. It abounds in beautiful anaphoras.

V. 1. בְּנֵי אֱלִים. Houb. &c. according to Syr. “*filios Arietum*,” but this sense is not favored by the two parallel places. ps. xcvi. 7. 1 Chron. xvi. 28. Others, “*filii potentium*”, i. e. principes, five magnates; or according to *ó* Vulg. Ar. & Æth. “*filii Dei*,” as distinguishing the people of Israel from the Heathen world; see Gen. vi. 2. but then it should be written אֱלֹהִים. Would not אֱדָם correspond better with the two parallel places. “*O ye sons of men*”? See ps. xxxvi. 7.

וְעֹז 34 MSS.

2. בַּהֲדַר קֹדֶשׁ. Our marginal version seems to have read בַּהֲדַר הַקֹּדֶשׁ. Houb. with Syr. and Vulg. בַּחֲדַר, “*in atrio*,” or בַּחֲדַר הַקֹּדֶשׁ, “*in the chamber of holiness, or the holy chamber*.” i. e. Sanctum Sanctorum; but *ó* read קֹדֶשׁ in his holy court.”

3. Green reduces the three lines in this verse into two. Hare supplies קוֹל before אֵל in the second line. Houb. with one MS. repeats הֲרַעִים. A friend reads with him, but omits יְהוָה with one MS. Perhaps we should read בְּקוֹלוֹ after הַכְּבוֹד, “the glorious God thundereth with his voice.” See Job. xxxvii. 5.

4. The sense, with the metre, seems to require another word in both these Hemistichs : the Ch. read שמע in pyl. but perhaps הוה was dropped in both places from its similitude to יהוה preceding. See Green's version.

בכח two valuable MSS. ; and although this word is written with the ו only in Dan. xi. 6. this seems to be the right reading.

5. The cedars of Lebanon may be understood both literally, and figuratively ; as the lightning might not only shiver *the trees*, but destroy the *Syrian Chiefs*. See Poole. A friend would omit the second יהוה with one MS., and it seems redundant on account of the metre.

6. וירקיד. Perhaps better וירקיד, “ *and he made Lebanon to skip like a calf—and Sirion like a young unicorn.*” Whatever beast ראם may denote, it seems to be so called from its *height*. See ps. xxii. 22.

7. להבות ב. supplendum, “ *flammis ignis.*” i. e. per flammantia fulgura dissipat arbores & alia. Gejer. &c. See also Isai. lxvi. 15. but the psalmist might only describe the successive flashes of lightning.

9. יחולל אילות, “ *dolore afficit quercus.*” Lowth, &c. for, as Secker observes, though אילות be found no where else in the plur. ; yet as there is אלה, there might be אלות and אילות. As the second line in the Collat. is evidently too short, I would supply עצי before יערות, “ *the voice of Jehovah maketh the oaks to shake.*—And he maketh bare *the trees* of the woods.” and as Mr. Bradley observes, the root of the verb in the foregoing verse, and this, is the same ; but he would render this, “ *causeth to shake violently.*”

כלו אמר. Hare and others would read קלו or קולו, “ *his voice proclaimeth.*” Houb. &c. with one MS. כל יאמר, “ *every one shall proclaim.*” Merrick כל לו אמר. But as 21 MSS. have אומר, it might be כל אומר, “ *let every man be speaking*” &c. Hare with all the versions reads כבודו, “ *his glory.*” 12 MSS.

10. ישב. “ *cohibet diluvium.*” Ar. “ *revocavit.*” Syr. I am therefore inclined to think that the true reading is ישובב, “ *Jehovah maketh the flood to retire, or restraineth, the flood.*” i. e. from doing any injury to his own people, at the same time that it destroyed the enemy.

וַיֵּשֶׁב יְהוָה. From comparing the Collat. with the Ar. Verf. it strikes me that we should transpose these words, and read יְהוָה יֵשֶׁב, and thereby restore a most beautiful anaphora, which Green in his version hath done.

11. עוֹן. 17 MSS.

P S A L M XXX.

חֲנֻכַּת הַבַּיִת. This title bears no relation to the subject of the psalm; may it not then be a corruption for חֲנֻכַּת הַחַיִּית, “A song *of*, or *for*, the establishment of Health?” See v. 4.

V. 4. MSS. 39 read with Houbigant מִיִּרְדִּי, instead of מִיִּוִּרְדִּי; so Ch. “ne descenderem.”

5. See pf. xcvi. 12.

6. רָגַע. Syr. גַּעְרָה. “*increpatio*,” all the other versions רָגַז, “*ira*.” But the contrast is best preserved by the present text: See our Bib. Marg. Verf.

בַּעֲרָב. One MS. reads לַעֲרָב; answering to וּלְבֹקֶר, “Heaviness may endure *for the evening*, but joy is *for the morning*.”

8. לַהֲרִירִי. 6. Vulg. & Ar. with Mudge and many others read לַהֲרִירִי, which one MS. supports: and for עֹן I would read אֵן, placing it at the beginning of the next line. “Jehovah, by thy favor thou didst establish *my Beauty*.—Then thou didst hide thy &c.” But 12 MSS. read עֹן 31 MSS. הַעֲמַדָה without the last ה.

9. יְהוָה second. 60 MSS. read אֲדַנִּי; and two אֱלֹהֵי. One of which seems more proper; see the former line.

10. I had once conjectured that the reading of the last Hemistich might be, הַיּוֹרֵד עֶפְרָה אֲגִיד אֱמֶתְךָ, “when I go down *to the dust*, shall I declare thy truth?”

11. A friend renders with ó. Vulg. Ar. & Æth. “Jehovah *hath heard*, &c.”

עור. 42 MSS. עור, which is more regular.

13. ó. Vulg. Ar. & Æth. with Hare and others for כבוד read כבודי, “*my glory*.” See pf. xvi. 9. But a friend remarks that the suffix pronoun is placed at the end of the preceding verb, “in order that *thy glory* may be celebrated, and not passed over in silence.” Examples of which he instances in Gen. iii. 15. Deut. xix. 6.

MSS. 37. read ידום; and one with ó. Syr. & Vulg. אדום; the former is preferred by a friend.

P S A L M XXXI.

MUDGE infers from v. 13., compared with Jerem. xx. 10., that he was the author of this psalm; but Hare with equal probability supposes that the prophet borrowed from David; to whom Patrick &c. ascribe it.

V. 2. ó. Ar. & Æth. add וחלצני, “free me, *and deliver me*, in thy righteousness.”

3. From the expressions in this, & the following verse, David may be presumed to have been the author of this psalm. See 2 Sam. xxii. All the versions with 16 MSS. מצודת. See the next verse.

5. Following Kennicott’s metre in this psalm, as preferable to Hare’s, but observing that the last line of this verse, and that in the beginning of the next are too short, I would join them together. “For thou art my strength; into thy hands I commend my spirit.”

מעוי. 64 MSS. with Houb. read מעוי.

6. פדיתה. 75 MSS. פדית.

אוחי. 19 MSS. read more regularly אחי.

7. שנאתי. ó. Vulg. Syr. Ar. & Æth. with Houb. and others read שנאת. “*Thou hatest* ;” but as one MS. has שנאת יהוה, perhaps the word

in the text is written contractedly for these two words. “*Thou hatest, O Jehovah, &c.*” See gen. dissert. sect. 25, 6. MSS. have השומרים.

8. ידעת. 6. Vulg. Ar. & Æth. ישעת, “*thou hast saved my soul &c.*” If the text is retained, it might be rendered. “*Thou hast acknowledged.*”

9. 4 איב MSS.

10. One very ant. MS. omits נפשי ורבטני; and from comparing the latter part of v. 11. they seem unnecessary. בטני here signifies *body*. See Deut. xxviii. 4. Durell.

11. ח. One MS. reads ימי. “*For my days are spent in grief, and my years in fighting.*” And Job xxxvi. 11. strongly corroborates this reading.

12. מכל. Houb. לכל, better, and reading אימה for מאד, which leaves the sense imperfect, we shall have a beautiful climax; “*I am become a reproach unto all mine enemies—and a terror to my neighbours, a dread also to mine acquaintance.—They that see me in the streets fly from me.*” 4 רואי MSS. but see Hare.

13 אובר 13 MSS.

16. עתות. 47. MSS. read עתתי, and Syr., as Secker observes, *tempora*; which Ainsworth and others understand of the various events of his life; but the sense of this word not being very certain, see Poole, &c. might we read נתתי, “*I have given myself into thine hand &c.*?”

איבי. 45 MSS. have איבי, as it is more usually written; and 4 ומרדפי more regular.

18. ידמו. 6. Syr. & Vulg. with Lowth read ירדו. Ch. with Houb. read both; but making it the niph. of דמה, with Hare and others, it affords a very good sense, “*let them be cut down to the grave,*” or “*let them perish in the grave;*” see pf. xlix. 13, 21. יבושו. 15 MSS. See the former Hemistich.

19. הדוברות. 8 MSS. Ch. read עתקות; see also our Bib. Verf.

21. בסוכה. 13 MSS.; but Syr. & Vulg. read בסוכך “*in thy tabernacle.*” which seems right; see pf. lxi. 5. where we have בסתר כנפיק instead of בסתר פניך, “*in the covert of thy wings;*” alluding to the Cherubim covering the ark.

22. בעיר מצור, may be well applied to David, and may refer, as Muis and others think, to 1 Sam. xxiii. 7. Mr. Bradley queries whether it might not be, ביער מצור, “*in a wood from the enemy,*” or, *from distress,*” referring to v. 26. of the same chapter?

23. נגרשותי. The better reading seems to be נגרשתי, “*I am cast out-* from thy fight.” See Jon. ii. 4.

24. Kennicott’s metre being here defective in the second line, it may be properly rectified by reading with Ch. נצר מרע after נצר, “*Jehovah preserveth the faithful from evil.*”

על יתר. By reading על יתר, there is no necessity for supplying עון after על with Hare; “*but he will repay abundantly the proud doer.*” See Vulg, &c. עושה 7 MSS.

25. All the ant. Verf. with Mudge, &c. give ויאמץ a passive signification, “*and let your heart be strengthened.*”

P S A L M XXXII.

PSALMUS eruditione plenus. Vatablus. Therefore properly filed משכיל. See v. 8, and our marginal version, with Pf. xlvii. 8.

V. 1. נשוי. Houb. derives it from נשה obliviſci, “*bleſſed is the man, whose ſin is forgotten.*” But one MS. reads נשוא, which all the verf. authorize, and Buxtorf himſelf admits; ſee alſo v. 5. A friend propoſes אשר after אשרי. See Pf. i. 1.

2. ברוחו. 6. & Ar. בפיהו, “*and in whose mouth there is no guile.*” 9 MSS. The metre is very irregular; unleſs we might add לו עון to the beginning of the ſecond line; but ſee Hare.

3. A friend tranſpoſes כי with the Ar. “*I kept ſilence, becauſe my bones were conſumed by my roaring all the day long.*” 11 MSS. See Prov. v. 11.

4. בחרבוני. Houb. להרבוני; but 96 MSS. read בחרבני. For the ſenſe ſee Pf. xxii. 15.

5. עלי. Hare's note on this word according to ó. Vulg. & Æth. seems to be right, and there seems to be a mistake in Secker's remark; but still is it not written for כל? and admitting Green's reading in the following line, which is very probable, the whole might stand thus, "I acknowledged my sin unto thee, and mine iniquity did I not hide—I said I will confess *all* my trangressions unto Jehovah—And thou forgavest *mine iniquity and my sin.*"

6. לעת מצא, "tempore inveniendi," sc. Deum. vid. Esai. lv. 6. Grotius, &c. "*Quo tempore obvenerit,*" nempe inundatio calamitatum; Junius. A friend reads מצאך, "in the time when *thou* mayest be found." But from comparing Pf. cxviii. 5. with this verse, it seems probable that we should read מצר, "in the time *of distress.*" But 59 MSS. have מצוא.

7. רני. Muis justly calls *cantionibus liberare*, a harsh expression; and Houb. concludes that this word was borrowed from the preceding; but I rather think that it was written by mistake for לי, and that אתה has been dropped, as Hare conjectures, the whole therefore might stand thus,

אתה סתר לי מצר תצרני

אתה פלט לי תסובבני :

"Thou, who art a covert to me, shalt keep me from distress—*Thou*, who art *my* deliverer, shalt compass me about."

Houbigant's reading of the last Hemistich gives this sense, "et liberabis me *a circumdantibus me.*"

8. איעצה. Hammond thinks that ó. Vulg. Ar. & Æth. read איעזה. Houb. &c. read אעיצה, or אעצה; "*I will keep mine eye.*" See Prov. xvi. 30.

9. תהיו. 2 MSS. read תהי in the sing. which the context requires, "*Be not thou as the horse.*"

לבלום. Perhaps better נבלם, "whose mouth *is held* with bit and bridle." But see ó. & Vulg. קרוב. 31 MSS. קרב; which the grammatical construction requires; unless we read with Hare, &c. יקרוב; and we should probably read ובל for בל, which may be rendered, "left he fall
upon

upon thee," or with Mudge, &c. "else he will not come near thee." Houb. reads בל בלמו בל קרבו, supposing עדין to be plural, but it is probably sing. Ezek. xvi. 6.

11. Hare, &c. agree that this verse belongs to the next psalm; see Lowth in Merr.

P S A L M XXXIII.

6. Syr. & Vulg. ascribe this psalm to David; but whoever was the author of it, it might be composed for one of those *three* solemn feasts, when all the *males* were to appear before the Lord, as a testimony of their confidence in the divine protection.

V. 2. עשור. 6. δεκαχόρδω, with all the other vers. "upon the *ten stringed harp*," or, *viol.*" See Pf. cxliv. 9. Genebrard, &c. But Muis, &c. suppose an ellipsis of ו, "in habel *et* decachordo." Nam diversa hæc esse instrumenta patet, ex Pf. xcii. 4.

4. מעשהו. All the versions read מעשיו, "and all *his works* are in truth."

7. כנר. Grotius, Lowth, &c. read according to the ant. versions כנאר, or as Houb. כבנאר, "*velut in utre.*" But Hare defends the present text; and why may it not be applicable to the waters of the sea being collected together at the creation into one great body? See Gen. i. 10.

8. כל הארץ may be considered as in regim. "*all the men of the earth*;" otherwise the noun must be taken in a collective sense to agree with the masc. verb plur. יושבי 16 MSS.

9. One MS. ויעמוד.

10. This verse may relate to some hostile design of the neighbouring nations at one of those feasts abovementioned, which the signal interposition of Jehovah disconcerted. See v. 12. הפר 3 MSS. and 3 MSS. insert a verse, which is found, Prov. xix. 21.

11. לדר ודר. A great number of MSS. לדור ודר which is more usual; and 12 תעמוד.

13, 14. “Tetracolon est 13, 14, & peculiare est artificium in sententiarum distributione. vid. Pf. cxiii. 5, 6.” Lowth.

Syr. & Ar. with 12 MSS. וראה; & 15 יושבי.

היער. 48 MSS. have היוצר. See ó. also, and Secker.

17. If David was the author of this psalm, these words may refer to his victory over the Syrians, 2 Sam. x. 18; where it is said he slew 40,000 horsemen.

18. למיחלים. Vulg. read ולמיחלים, “And upon, &c.” One MS. supplies the two verses after this, which are found in Pf. cxlvii. 12, 13; but the insertion of them here would disturb the connection.

P S A L M XXXIV.

THIS is the second alphabetical psalm, and is generally supposed to relate to Achish king of Gath, who is here called *Abimelech*, “quod videtur fuisse cognomen omnium regum Philistæorum.” Muis, &c. unless אבימלך is here written for אחימלך and the word ואכיש has been dropped, before *Abimelech* and *Achish*; which the story in 1 Sam. xxi. gives some countenance to, and the word מגורות in the 5th verse, which might be rendered “*my sojournings*.” i. e. to Nob first, and then to Gath.

5. מגורות. ó. ἐξ ὅλων κατοικησέων, “out of all *my sojournings*.” See above, and Lorinus, but 56 MSS. have מגורתי.

6. This verse according to the alphabetical order is only the fifth. Mr. Bradley reads with ó. Vulg. Syr. & Ar. פניכם “look unto him, and ye shall be enlightened—and *your faces* shall not be ashamed.” There is a verse wanting, beginning with the letter ו, which may be supplied

plied from the redundant verse at the end of the psalm thus by a metathesis,

הביטו—&c. :

פודה—&c.

ולא—&c.

ופניהם—&c. :

“ Look unto him, and ye shall be enlightened—*Jehovah redeemeth the soul of his servants—and they that trust in him shall not be destitute—neither shall their faces be ashamed.*” But see Hare, and Houb.

7. זה עני may be spoken of David himself. See Merrick.

10. קדושי 30 MSS.

11. כפירים. ó. Syr. Ar. & Æth. probably read כבידים, *divites*; Houb. with one MS. perhaps כבירים, *potentes*; but the text is equally proper. 7 ודורשי MSS.

כל טוב. These words Hare and others justly think to be redundant, “ but they, that seek Jehovah, shall not be destitute.”

13. אהב. One MS. with Syr. & Ar. reads ואהב; & ó. Syr. Vulg: Ar. & Æth. with Hare טובים for טוב, “ *and loveth to see good days.*” See 1 Pet. iii. 10; or as ó. Syr. Vulg. Ar. & Æth. read החופץ, perhaps we should read ואוהב, 13 MSS. having אוהב.

14. The context, as well as the authority of the Apostle, seems to justify לשנו, and ושפתיו, instead of לשנך, and ושפתך, and we may render the verbs in the third perf. “ Let him keep, or he keepeth *his tongue* from evil, *and his lips*, &c.” Though 36 MSS. and the vers. read נצור; and the following verb is in the imperat.

15. See the former verse.

17. בעושי 19 MSS.

18. The difficulty, which Mudge and Green have with respect to the connection, is removed by reading with all the versions, Houb. &c. צדיקים after צעקו, “ *The righteous*, &c.”

20, 21. For these two verses considered as a prediction of the Messiah fulfilled in *Jesus*, see Kennicott's gen. Differt. Sect. 65.

21. There being an hiatus in the first Hemistich of this verse in the Collat., and the Vulg. and Ar. reading *dominus*, יהוה, which one MS. supplies, has been probably dropped after שבר, “*Jehovah* keepeth all his bones.”

22. רשע. Kennicott has assigned many reasons for reading רשעים, see Sect. 65, but with the greatest deference to this learned person the same reasons, which he has given for confining צדיק to the *Messiah*, may justify the limitation of רשע to *Judas Iscariot*, who is prophesied of in two other psalms, and will strengthen the appropriation of the former title to Jesus; the premature death of Judas also, as well as the destruction the Jewish nation, will be foretold. 6 MSS. ושונאי.

23. Lowth and others conclude that this verse is the addition of some later hand; but see verse 6.

P S A L M XXXV.

THIS psalm, though in some measure applicable to David, the author of it, is more strictly so to Jesus. See John xv. 25.

V. 1. Hare for the sake of the metre in the second Hemistich inserts יהוה after להם; but I should prefer אלהים, which might be easily dropped from its similitude to the word preceding, and those that follow; “*Contend, O Jehovah, with them, that contend with me—Fight, O God, with them that fight with me.*”

2. צנה. Houb. renders it *spiculum*. See Josh. xxiii. 13, &c. Lowth, Gejer. &c. read לעזרתי, which is more usual.

3. וסגר. 56 MSS. read וסגור, which may perhaps strengthen the supposition of Grotius and others, that it signifies a warlike instrument called the *Sagaris* among the Persians; but Houb. renders it, “*et celeriter occurre.*” A sense not found elsewhere.

אמור 6 MSS., and רודפי.

חושבי 3, and יסוגו 5 MSS. יבושו 4.

5 כמון. 63 MSS. read more regularly כמון.

דח. All the versions, except Ch., read דחם, “and let the angel of Jehovah *persecute them*.” See v. 6.

6. וחלקלקת. 79 MSS. have וחלקלקות; see Jerem. xxiii. 12.

7. Hare, &c. have restored the true reading, by transposing שחת and רשתם, “for they have hid their net for me without a cause,—without a cause have they digged a pit for my soul.” See v. 8, and Matt. vii. 6.

8. שואה “*procella cum fragore erumpens*. Schultens in Prov. i. 27.” Lowth. Mudge and Hare give שואה, the sense of שחת which seems to be unprecedented; but if for בשואה in the 3d line, we might read שחת הפר, which the sense and metre seem to require, the whole might be thus rendered, “Destruction shall come upon him, which he is not aware of—and the net which he hath hid shall catch himself—*The pit, which he hath dug, he shall fall into*.” חפר might be dropt from its similitude to יפל.

9. ונפשי should be rendered with ó. Vulg. & Syr. “*But my soul, &c.*”

10. The personification here is very beautiful.

ועני. 10 MSS. with Vulg. and Hare read עני and מגוולו 7.

11. It seems probable that עלי has been dropped before עדי, through their similitude, “false witnesses did rise up *against me*.” See Pf. iii. 2. For the application of these words to Jesus, see Matt. xxvi. 60.

12. שכול. Houb. &c. read with Syr. שכלו. Durell supposing it a compound word of ש & כול renders it, “*in order to take away my life*.” See Ecclef. ii. 24.; but as Hare observes, mendum latere suspicor. A friend supplies from Ch. יבקשו, “*They seek destruction to my life*;” the verb בעה being frequently used by Ch. as the corresponding verb to בקש. See Pf. xxvii. 4, &c. and the metre seems to require another word. שכל 8 MSS.

13. לבושי. Houb. reads לבשתי, with all the vers.; perhaps לובשי, the part. Ben., might have been the word.

על. 11 MSS. read אל; which removes the necessity of the emendation proposed by Hare, &c.

14. קדר. “*atratus*,” from comparing this verse with Jerem. viii. 21. it is probable that *black* was the colour used by the Jews in their deepest mourning.

15. בצלעי. “*In claudicatione mea.*” Muis, &c. referring to Jerem. xx. 10. ó. Vulg. Ar. & Æth. render it *αταμει*, reading perhaps עלי. Houb. from Jerom. בעלצי. But Ch. & Syr. seem to have read בצרתי, “*in tribulatione mea.*”

נכים. Le Clerc’s reasons for retaining this word, as according with the former, not very satisfactory; see Hare; for what connection has it with ולא ירעתי? but if we might with a small addition read נכרים, and with one valuable MS. omit נאספו, which is neither necessary to sense or metre, the whole might be rendered thus, “*but in my trouble strangers and those whom I knew not, rejoiced and were gathered together against me.*”

16. בחנפי. ó. Vulg. Ar. & Æth. read בחנוני. *They tempted me.* Syr. probably בהדרם; but as one MS. reads כחנפי, & ó. Vulg. Ar. & Æth. read לעגו לעגו for לעגי מעוג as Houb. &c. have observed, and all the versions חרקו for חרק, I would propose the following reading of the whole,

כחנפי לעגו לעגו

חרקו עלי שנימו :

“*Like Hypocrites they mocked me exceedingly—They gnashed upon me with their teeth.*” A friend renders בחנפי “*in contaminando me*,” admitting the other various readings.

17. אדני. 16 MSS. have יהוה.

יחידתי. Perhaps חיתי, “*my life.*” See Pf. xxii. 21.

A friend proposes יחידך.

MSS. 28 read משואיהם, which is more regular, see Pf. xxxv. 8.

19 One MS. reads ושנאי, and 2 שונאי, but the true reading seems to be, ושונאי, the force of the negative being carried on, see our versions.

20. לא. Houb. &c. read with ó. Vulg. Ar. and Æth. לי. Hare, &c. read with Syr. & Ch. according to the text.

רגעי. 6. Vulg. Ar. & Æth. seem to have read ברגו, “*in iracundia*” unless these words may be synonymous, see Lowth on Isai. p. 245. But as the Ch. read in addition צדיקי, 6. Syr. Ar. & Æth. omit דברי, and the metre both in Hare and Kennicott appears irregular, reading צדיק for רגעי, might not the text stand thus,

כי לי &c.

ועל צדיק ארץ מרמות &c.

“ Although they speak peace *to me*—yet against *the righteous* of the land they devise deceits?” this was eminently fulfilled in the Son of David. Matt. xxvi. 60.

23. As Durell has observed, here is a metathesis, the natural order of the words being this,

העירה אלהי למשפתי

הקיצה ואדני לריבי :

See also Green’s version ; but for 7 MSS. have ויהוה, “ Stir up thyself, *O my God*, unto my judgment.—Awake also, *O Jehovah*, unto my cause.”

24. אלהי. We should probably either read this word at the end of the second Hemistich, or read איבי instead of it, as in Pf. xxv. 2. “ Judge me according to thy righteousness. *O Jehovah*—and let them not rejoice over me, *O my God*.” or, “ and let not *mine enemies* rejoice over me.”

25. נפשנו. “ perhaps in præterit. Niphal. *we are refreshed*.” Secker; and for this sense a friend refers to Exod. xxiii. 12. where the word is a verb. Houb. &c. read תפשינו, “ *apprehendimus eum*,” see Pf. lxxi. 11. Durell נפשהו, “ *let us tear him in pieces*,” see Lam. iii. 11. perhaps we should read, נפוצנו, “ *we shall dash him to pieces*.” See Pf. ii. 9.; but if we make it a noun, some verb must be understood, or for האח we must read with Ch. חדה, “ *our soul is joyful* ;” or as Syr. probably, נוח, “ *our soul is at rest*.”

26. בושח 5 MSS. and יבושן 6.

28. כל. Syr. and Ar. וכל. which here seems better.

P S A L M XXXVI.

DAVID probably styles himself *the servant of Jehovah* in contradiction to the *wicked* man, by whom he might denote Saul; see Poole's Synopf.

V. 1. Lowth's metre is, I think, preferable to Hare's, or Kennicott's.

נָחַם. "*Contemplatur.*" Syr. so that it probably read some other word, and as this word נָחַם is equipollent to אָחַז, might not the former by some transcriber be written for the latter, which signifies also when relating to the *heart*, as it does here; *cogitavit*, see the Lexicons? or might it not by a transposition be written for אָחַז, *nutrivit*?

לִבִּי. One MS., with ó. Syr. Vulg. Houb. &c. reads לִבִּי, "The rebellious man *meditates*, or *nourishes* wickedness in *his heart*.—There is no fear, &c." or thus with a friend, "the wicked speaketh according to the wickedness of his heart, there, &c." Lowth renders thus, "*Dictum pravaricationis impio in intimo cordis sui, non est timor Dei ante oculos meos.*" See Secker also.

2. There are various criticisms on the last words of this verse. Houb. reads לִנְשָׂא, for לִשְׂנֵא, and renders thus, "*etenim sibi indulget, futurum sperans, ut iniquitas sua impunitatem habeat.*" Others, reading with ó. וּלְשֵׁנָה for לִשְׂנֵא, render the words thus, "*his iniquity must be found, and issue in hatred;*" see Mudge, &c. A friend proposes מִצָּחָה לִּי "quoniam sibi blanditur, non invenit iniquitatem suam, adeo ut odio habeat." See also Merrick and Lowth. Durell renders thus, "*yet he flattereth himself in his own eyes, both with discerning iniquity, and with abhorring it.*" I would propose the following version, "*For he flattereth himself in his own eyes—to pursue his iniquity, and to repeat it,*" see Ps. xciv. 7. For this sense of מִצָּחָה, see the Lexicons, and we have the verb שָׁנָא, *iteravit mutavit*. 2 Kings xxv. 29.

4. להיטיב one MS. ולהטיב, “ *and to do good.*” which seems to be the true sense; see our versions. For the first words see Pf. iii. 3.

5. The sense, as well as the metre, seems to require that we should read לעשות before רע, or after ימאס, “ *He refuseth not to do evil.*” See the collat. One ant. MS. if not another, reads with ó. Vulg. Ar. & Æth. ורע.

6. Perhaps, “ *Thy mercy reacheth unto the Heavens.*” See Pf. lvii. 10.” Secker. 10 MSS. read ואכנותר with ó. Syr. Vulg. Ar. & Æth.

אל, in this place may be considered as the vocat. case, “ *Thy righteousness, O God, is like the mountains;*” answering to Jehovah before; but see Poole.

תהום. ó. Syr. and Ch., as Secker observes, read כתהום, “ *as the great deep.*” and the כ might be dropped from its ending the former word.

8. See Pf. xxxi. 21.

9. יריון. We should either read with 37 MSS. and Houb. יריון, conformably to the preceding verb, or יריון, as perhaps 2 MSS.

10. These expressions seem as applicable to the *tabernacle*, as to the temple; but see Mudge, &c.

11. ליודעך 36 MSS.

12. תנידני 58 MSS. more regular.

13. פועלי 9 MSS. דיחו 11. יוכלו 6. See Gen. xix. 19.

P S A L M XXXVII.

THIS is the third *alphabetical* psalm, and at first consisted of 22 verses of *four* lines each according to Hare and others; or of *two long* lines according to Mudge. David may be supposed speaking to himself, or exhorting others to affiance in God from his own example. As Lowth has observed, “ *ab incuria transcribentium errores multi orti sunt.*”

V. 1. and 2. The first line answers to the 3d, and the 2d to the fourth.

אל 2d. All the vers. with 16 MSS. read ואל; and 15 בעושי.

כי. All the versions read it, and there is no reason for supposing it to be redundant with Hare.

3. Is not this the true order of the words,

בטח ביהוה ושכן ארץ

עשה מוב. &c.

“ Trust thou in Jehovah, and thou shalt dwell in the land—Do good; and verily thou shalt be fed?”

אמונה, “ in faith,” or “ securely.” ב omitted.” Secker. Ludovicus Capel. &c. read with ó. Vulg. Ar. & Æth. המונה, “ and thou shalt be fed with its abundance.”

5. גול 49 MSS. read גל, as in Pf. xxii. 9; which seems necessary to distinguish it from גול, *exsulta*. Durell renders ויעשה, “ and he will prepare it;” i. e. *thy way*. See V. 23 and Ezek. xlv. 22.

7. Hare makes the defect to lie in the 3d line; the collat. in the 4th., and the redundant line in v. 14 comes in very well here; “ rest in the Lord, and wait for him—fret not thyself because of him, who prospereth in his way—because of the man who worketh wickedness—to slay those who are upright in the way,” or as others read with ó and several MSS. לב, “ the upright in heart.” 7 עושה MSS.

8. אך להרע. “ *ut quidem malefacias.*” Castellio and Lowth. Houb. supposes that אך is here used pleonastically; or it may signify *valde*, see Taylor’s Concordance. “ Fret not thyself *greatly* because of the wicked man.” Or the words may be rendered, “ fret not thyself, it is *only to hurt.*” i. e. with Mudge and others, to the hurt of the *wicked* man, or with Cloppenburgius, “ it is only to *thine own* hurt.” See Pf. xv. 4. or it may be written for אהה. A friend omits it according to one MS.

13. “ *His day.*” i. e. the time of his visitation. See Jerem. l. 27. יבוא 10 MSS. and 16 read יהוה.

14. ואביון seems here redundant; for the last line in this verse according to the collat. see v. 7.

16. רבים. “*of great wicked men.*” Mudge and others; but all the ant. versions read רב or רבב, agreeing with בהמון, and one MS. has רבה; see our old version.

20. Houb. referring to ó. & Syr. reads thus, בלו כרומם כעשן כלו, כיקום, “*Sed impii interibunt, inimici Domini simul in honore fuerint, marcescent, simul exaltati fuerint ut fumus evanescent.*” A friend offers this reading ביקום—ברומם בלו כלם—וכעשן כלו, “*Sed impii peribunt, et inimici Jehovæ simul in honore fuerint, simul fuerint evecti, marcescent omnes eorum, et ut fumus evanescent.*” Le Clerc renders ביקר כרים, “*ut pretium agnorum; i. e. ut pretiosi agni;* by which he understands lambs consumed in *Holocausts.*” See Merr. Durell reads כיקך, “as the burning of lambs;” referring to Ifai. x. 16. Hare adds עון כל פועלי at the end of the v. for the sake of the metre. But as 33 MSS. read with ó. Vulg. Ar. & Æth. and others כעשן, and as the 3d line in v. 25. is redundant, and might have a place here, see the Collat.; reading כל for the 1st בלו, and וזרעם for וזרעו in the last line, the words might bear this sense, “For the wicked shall perish—and the enemies of Jehovah, as the fat of lambs; they shall *all* consume as smoke—and their seed shall beg their bread.” See Lev. iv. 26.

22. It may be better to render with ó. Vulg. Ar. & Æth. “For they that bless him (i. e. the righteous man) shall possess the earth—and they that curse him, &c.” See Gen. xii. 3.

23. גבר. Unless we render with Secker, *the*, or *that man*, or translate the verse with Green, this word is too general; and טוב or some such word must be understood; see our versions.

24. All the vers. read with 5 MSS. סמך.

25. That the 3d line of this verse is redundant may be inferred from the last of the next, and v. 20.

27. Hare conjectures very probably that הארץ should be added at the end of this verse, “and dwell *in the land* for ever.”

28. לעולם. The verse should begin according to the alphabetical order with the letter ע; Hare therefore, with others, prefixes עניים, “*the*

humble are preserved for ever." But Lowth, with a friend, follows the Alex. vers. which reads עוֹלִים, and נִשְׁמְרוּ for נִשְׁמְרוּ, " *the wicked shall be destroyed* for ever." And this sense seems to agree better with the following part of the context. Houb. retains both readings; but the metre militates against this.

31. 6. Syr. Vulg. Ar. & Æth. read with one MS. וְלֹא.

תִּמְעַד אֲשֹׁרֵי. The grammatical construction requires that we should read with all the versions יִמְעַד, unless we read with Houb. תִּמְעַד אֲשֹׁרֵי, in the sing.; but 44 MSS. have אֲשֹׁרֵי.

32. All the vers. read with 13 MSS. עָפָה; but the following partic. favors the text.

33. יִרְשִׁיעֵנּוּ. Rather with Junius, &c. " *nor will suffer him* (i. e. the wicked man) *to condemn him*, &c."

34. According to Hare's metre, which seems to be right, a line seems wanting in the 2d, not the 3d, place; might it be this,

וְהוּא יִשָּׁר אֶרְחֹתָיִךְ

"Wait on the Lord, and keep his way—and he shall direct thy paths—and shall exalt, &c.?" See Prov. iii. 6.

35. 6. Vulg. Ar. & Æth. read וּמִתְעַלָּה, " *et elevatum*," approved by Hare, Lowth, &c.

בְּאִזְרוֹחַ רַעְנָן. 6. Vulg. Ar. & Æth. read כְּאִזְרוֹי לְבָנוֹן, " *sicut cedros Libani*," which accords better with the former emendation, "I saw the wicked in great power—and exalted as the cedars of Lebanon."

36. וַיַּעֲבֹר. or as 4 MSS. וַיַּעֲבֹר. All the versions, except Ch, with Hare and many others, read וַאֲעֹבֹר, " *I passed by*." One MS. reads יְהוָה וַיַּעֲבֹר; " *Jehovah passed by*."

37. שְׂמוֹר one MS. See Secker for לֹאִישׁ in v. 23.

38. אַחֲרִית, &c. " *perhaps may be a noun signifying excision*." Secker. Rather, " *The posterity of the wicked shall be cut off*." See Gejer.

39. חֲשׂוֹעַת. 2 MSS. read חֲשׂוֹעַת, which the alphabetical order requires, as Hare and others have observed.

40. יפלטם. One valuable MS: omits this word, which is not necessary either to the sense, or the metre; see the Collat.

P S A L M XXXVIII.

WHEN David composed this psalm, he laboured under some sore disease, which estranged even his friends from him. Muis, &c.

V. 2. MSS. 4. ואל בחמתך, which the metre and sense require.

4. Many MSS. read מתום here, v. 8, and Ifai. i. 6.

5. עונתי. 48 MSS. read more regularly עונותי.

6. חבורתי. 11 MSS. have חבורתי more grammatically. As a friend observes, 6. read ונמקו.

7. There is a beautiful climax in this verse, “ I am depressed, I am exceedingly dejected—I go mourning all the day long.” שחיתי seems to be the true reading.

10. אדני. 11 MSS. יהוה.

11. הם. Notwithstanding the various methods taken by Houb. and others for reconciling this word with the context, upon the authority of 6. Syr. Vulg. & Æth. with one MS. it seems to be redundant, “ and the sight of mine eyes also is not with me.” i. e. is gone from me; see our Bib. marg.

12. Hare and Green would bring גם הם from the preceding verse into this to complete the metre; but as that of the Collat. seems preferable to theirs, or Edwards’s; instead of מנגד נגעי, perhaps we should read מנגדי, “ My lovers and my friends stood *opposite to me*—and my neighbours stood afar off.”

13. אוהבי 5 MSS. and מרחוק 39.

14. יפתח. 2 MSS. ודורשי.

15. יפתח. One MS. with Syr. reads אפתח; likewise 2 MSS. with Syr. read פי, and these readings seem to be right, “ And, like a dumb man, *I did not open my mouth.*”

15. תוכחות. “Argumenta;” quibus sc. increpet adversarios suos, & convincat nequitiae suæ. Jun.

16. For אדני several MSS. read יהוה. Hare, &c. for הענה read according to Syr. הענני. “*Thou shalt hear me, O Jehovah, my God.*” For the different metre see Hare, Edwards, and the Collat.

17. פן. “Locutio imperfecta præ passione animi.” Ainsw. “For I said, lest they should rejoice over me,” giving the reason of his silence, v. 14, 15. Secker. But as one MS. reads כִּי, might not the true reading be בִּי, “For I said *within myself*, they will triumph over me?” or הן, “*lo, they, &c.*?”

19. To supply the defect in the first line of this verse, Hare, and others with Syr. add לך at the end. One MS. reads אמר אני, “for *I said* I will confess, &c.” but the Alex. vers. seems to have read עוני אני, and the pronoun might be easily dropt from its similitude to the former word.

20. חיים. Hare, Lowth, &c. conformably to parallel places חנם, “But mine enemies *without cause*, &c.” But Secker, following ó. & Ch., justifies the text from Exod. i. 19. “But mine enemies *are lively*: they that hate me wrongfully are strong and multiplied.”

21. רדופי. 45 MSS. with Houb. רדפי, rather with 7 רודפי.

22. אלהי. I would read this word at the end of the 2d line, rather than at the beginning with Hare, “Forfake me not, O Jehovah;—neither be far from me, O *my God.*”

23. אדני. 25 MSS. יהוה; but one reads אלהי, “O *God* of my salvation,” which is more usual. Hare, &c. supply the last word, and make the verse to consist of two lines.

P S A L M XXXIX.

ליריתון, or as 41 MSS. לירדותון. Grotius and others suppose this to be the name of a principal musician mentioned, 1 Chron. xvi. 41. Mudge and others make it the name of a musical instrument, quoting Ps. lxii. and lxxvii.

דומיה 3. V.

3. דומיה. All the versions read דמתי, or ודמתי, which makes a good climax, “ *I was silent.*”

נעבר. It is not easy to say what ó. Vulg. Ar. & Æth. read here, unless it was נחדש, *renovatus est*, which is very far from the text. Syr. seems to have read נעור, *agitatus est*. One MS. and perhaps another, reads נעבר, but this does not afford any pertinent sense; perhaps we might read נכבד, “ *when my sorrow was great, or heavy.*”

4. בהגיגי. Syr. probably reads בגוי, “ *in my Body a fire burned;*” which seems more agreeable to the context.

5. אדעה. Several MSS. read with ó. ואדעה, “ *that I may know;*” the verb signifies to consider attentively, as a friend observes.

חלד and חלד are synonymous terms; or perhaps there may be a transposition of letters, see Buxtorf.

6. MSS. 18, with the parallel place v. 12, omit the כל.

נצב, is omitted by Hare, and in v. 12. “ *Verily every man is vanity.*” Houb. reads להבל. Durell אכן להבל, or אך כי, “ *Verily every man is fixed to vanity.*” He also proposes אך כלהבל. But Lowth observes that ó. confirm the text.

7. בצלם. Ludov. Capellus and others כצלם, “ *sicut umbra.*” Munster בצלמות, “ *in the shadow of death.*” An expression, which occurs very frequently. But see Merrick.

יהמין. I would read with Houb. and Syr. והמון, or rather “ *vanity and riches,*” which, by an Hendiadis, signify *vain riches*. “ *Verily man walketh in the shadow of death;—verily he heapeth together vain riches;—and knoweth not, who shall receive them.*” A beautiful anaphora in this and the preceding verse.

8. אדני. 54 MSS. have יהוה.

10. עשית. Kennicott’s metre seeming preferable to Hare’s, but appearing too short, I would read with ó. Ar. & Æth. עשיתני, “ *for thou hast made me.*” or אתי after אתה, to the same purport.

11. מתיגרת. ó. Vulg. & Æth. read מגבורת, “ *a fortitudine.*” But one MS. reads מתיגרת, which may be derived from יגר, *timuit*, and may

signify *præ timore*, “ I am consumed *through the fear* of thy hand.” See Poole’s Synopf. But Syr. reads thus, וּמִמֶּנִּי חֲבֵרַת יָדֶיךָ, “ Take away from me thy stroke—and from me the wound of thy hands;” joining the two last words of the text to the next verse.

13. חֲוֹשֵׁב. One MS., with all the versions, reads וְחֲוֹשֵׁב, which the connection requires.

14. הִשָּׁע. “ Literally, “ look off,” or, “ turn from me.” See Job vii. 19.” Secker. But, as a friend observes, in Job x. 20. it is יָשַׁת; and for the next verb he refers to Amos v. 9.

P S A L M XL.

THAT this psalm is prophetic of *Christ*, is evident from Heb. x. 5.; and though some parts may be typically applicable unto David, others can only be understood of the former.

V. 1. If we follow the metre of the Collat. in the first part of this psalm, I should be inclined to read אֱלֹהֵי at the end of the first line, and אֲזֶנִּי after יָט in the 2d. “ I waited patiently for Jehovah *my God*—and he inclined *his ear* unto me, and heard my calling.” or as this psalm is chiefly prophetic, might not the verbs in the three first verses be rendered in the future, “ I wait patiently for Jehovah my God—for he *will incline* his ear unto me,, &c.”

3. מְבוֹר שְׁאוֹן, “ *e vassa voragine.*” Lowth. “ from the pit of *desolation.*” Durell. Might not the word have been שְׁאוֹל, “ from the pit of *the grave?*” which was literally true of Christ, or “ from the pit of *Saul?*” See 2 Sam. xx. 1.

אֲשֶׁר. 55 MSS. with Houb. read אֲשֹׁרִי, more regularly.

4. The last line affords a beautiful paronomasia.

5. רַהֲבִים. ó. Syr. Vulg. Ar. & Æth. probably, as Secker observes, read רַבִּלִּים, *vanitates*. See Ps. xxxi. 7. וְשֹׁטֵי כֹזֶב. Perhaps וְשֹׁטֵי, “ *and them who judge wrongfully.*” But a friend renders the text, “ *discursores mendacii;*” see also our old vers. and Durell; or, proposes וְשֹׁטֵי, “ *et falso accusantes.*”

6. אֵלֵינוּ.

6. אלינו. ó. Vulg. Ar. & Æth. omit this word, nor does it seem at all necessary. See gen. Differt. of the Collat. Sect. 89.

נפלאותיך. 31 MSS. נפלאותיך. 21 ומחשבותיך; and 65 ערוך in pah. so that the words may be rendered thus, “ for thy wonders and thy contrivances no one *can be compared* unto thee; should I declare and speak of them, &c.” But Secker thinks that כי may have been dropped after אליך, “ *when* I declare, &c.”

7. אונים. ó. Ar. & Æth. with Heb. x. 5. אז בזה, “ *Then a body* didst thou prepare me,” and in vindication of this reading see Kennicott, Lowth, &c. Green and Edwards adhere to the present text, the former supposing that the apostle *was obliged to quote the ó. as he found it*. But that the apostles did not uniformly follow this version may perhaps appear from Ephes. iv. x. and other places. They also following the sense of the text from Gejerus and others, transpose the words; “ *Thou openedst my ears; immediately I said, &c.*” But see Secker in Merrick’s appendix, No. 3. The metre seeming deficient may not אלי be dropped from its similitude to the preceding word, “ *Then a body didst thou prepare me, O my God?*” As some one has observed the apostle Heb. x. 6. probably read שאלת for הואלה.

8. Lowth observes that the last line of this verse should be joined to the next. See Merr.

9. אלהי. The apostle reads אלהים, contrary to ó. See gen. Diff. Sect. 26. 89.

10. צדק. Syr. Vulg. & Ar. read צדקתך as in v. 11. “ *Thy righteousness.*” which the sense requires.

אתה. One MS. repeats this word, and the sense calls for it, “ *O Jehovah, thou knowest this.*” The one being dropped from its sameness to the other.

11. Whether the following distribution of the metre is preferable to Hare’s, or Kennicott’s, is submitted to superior judgment?

לבִּי— צדקתך

אמרתִי— אמנותך

: לקהל רב— לא

But as a friend remarks, 2 MSS. omit לקהל; who also observes from Ken-
nic. that the following part of the psalm belongs to the 70th.

13. עונתי. 51 MSS. read עונותו, which the grammatical construction requires; and these words were literally true of Christ in his *vicarious* capacity, as he bore the sins of the whole world. See Matt. xxvi. 38.

14. יהוה. 2d. Hare probably right in reading אלהים. See Pf. lxx; where as he observes further the inverted order, and defect, is to be corrected by this, “*Run, or be pleased, O Jehovah, to deliver me—make haste, O God, to help me.*”

15. The parallel passages, Pf. xxxv. 4. lxx. 3. give great reason to think that יחד and לספותה are here redundant, and the three places should be translated alike. 14 MSS., and יסוגו 14.

16. ישמו. The parallel place Pf. lxx. 4. with Hare, &c. reads ישובו, see also MS. 268. ó. Vulg. Ar. & Æth. ישאו, which Lowth approves. Houb. prefers יבשו, “*erubescant.*” But from comparing Pf. xxxv. 26. cix. 29., perhaps ילבשו may be the true reading, unless we might give ישמו a synonymous sense, “*let them put on their shame for a reward.*”

על עקב. “Hare after ó. translates it *statim*, and adds ב before בשתם; but the phrase seems akin to ours, *on the footing of.*” Secker.

17. יאמרו. 49 MSS. with all the versions and the parallel place, Pf. lxx. 5. read ויאמרו.

18. אדני. MSS. 27. have יהוה.

יחשב. יחשוב one MS. “*Although I be poor and needy, Jehovah will think upon me.*” Syr. חשבו, “*cogitarunt contra me.*”

P S A L M XLI.

THIS psalm is generally supposed to have been written by David, when labouring under some sore disease; and some parts of it are prophetic of the Messiah, as appears from John xiii. 18.

V. 2. אשרי. One ant. MS. reads אשר; but see Pf. i. 1. where Gassius, &c. suppose האיש אשרי to be put by an Hypallage for האיש אשרי, *Beatitudines viri*; i. e. *Vir Beatitudinum*, five *beatissimus*. But this will not account for the particular construction of אשרי here, and in other passages, where this Hypallage cannot take place, unless an ellipsis of one noun is supposed, as well as of the pronoun אשר, which seems wanting in this verse and elsewhere. But see Secker on Pf. ciii. 4. in Merr.

3. יאשר. Several MSS. read ואשר, in the imperat. as a friend suggests; but 2 ant. MSS. reading with all the Verf. ויאשר, we may render it with them “*and he shall make him blessed on the earth.*”

חַתְנָהוּ. 6. Syr. Vulg. Ar. & Æth. with Houb. read נַחְנָהוּ, “*and will not deliver him into the will of his enemies.*” See verse 4. One MSS. reads וְלֹא, see also Syr. Vulg. and Secker.

4. הַפְכָתָה. Syr. either reads with Houb. הַפֵּךְ more agreeably to the context, or with הַפְכָה paragog. “*he maketh all his bed in his sickness.*”

5. כִּי. Perhaps better with Muis, “*although I have sinned against thee.*” But a friend referring to Isai. xxxvi. 19, renders it interrogatively with Kennic., “*for have I sinned against thee?*”

6. אוֹיְבֵי. 47 MSS. read אֵיבֵי.

7. לִרְאוֹתָהּ. Syr. reads לִרְאוֹתִי, “*to see me;*” and so our versions.

8. יֵחָד. 6. Vulg. Ar. & Æth. with Hare join this word to the preceding verse, which seems to be right, “*when he goeth out, he telleth it at once.*” Syr. omits it.

The pronoun being redundant in the 2d Hemistich, may not עָלַי be omitted according to 2 MSS. or be written for אֵיבֵי, which might be omitted from its being synonymous to שֹׂנְאֵי, or, as 4 MSS. שֹׂנְאֵי, immediately preceding, “*all that hate me whisper against me,—mine enemies devise evil against me?*”

9. דְּבַר בְּלִיעֵל. “*The pestilence of Belial*” may refer to 2 Sam. xxiv. 15. and David’s enemies might retort this title upon him, which he had before stigmatized them with, 2 Sam. xxiii. 6. “*A kind of proverbial phrase, as abi in malam rem.*” Lowth. As a friend observes. 6. & Vulg.

probably read *יִצְבוּ בִי*, for *יִצּוּק בּוֹ*, κατέθεντο κατ' ἐμ. Secker supposes they read *יִצְיוּ בִי*, unless this is an error of the press for the same word.

10. עֶקֶב. One MS. with Ar. reads *עֶקְבוּ*, agreeably with the Evangelist, Joh. xiii. 18. “*his heel.*” Hare wholly expunges it. Mudge and others render it, *Treachery*, “*has shewn great treachery towards me.*” Durell translates it, *at last*. But as Ar. and the Evangelist read a word, which signified, *elevavit*; and הגדיל will hardly bear this sense, perhaps it might be written for הנטיל; see Isai. lxiii. 9.

13. וְאֲנִי. A friend supposes *אֲנִי* to be idiomatic as in other places. See 1 Sam. ii. 10, &c. Houb. supplies *הִיתִי*, but it may perhaps be written for וְנָא, *sed obsecro*, or, *sed nunc*, “*But now thou upholdest me, &c.*” or, “*but I beseech thee, that thou wilt uphold me, &c.*” See Vatab. in Poole. בְּתוֹמִי 7 MSS. See Prov. x. 9.

14. These words, as Muis and others have observed, are the addition of the Collector of the Psalms, as a finish to the first book. But this division of the Psalms into *five* books is of later date than our Saviour, as Kenicott justly infers from Luke xx. 42. Acts i. 20. See gen. Diff. Cod. 41.

P S A L M XLII.

MSS. 38. confirm the opinion of Lowth and others, that this and the following psalm were originally one. “*Elegantissimum est Elegiæ Hebrææ specimen hic psalmus, et tres habet partes similes & æquales; quarum unaquæque clauditur eadem periodo intercalari.*” Lowth. It is observable that the Alex. Vers. has for the title *Ψαλμὸς τῷ Δαυὶδ*. See also the next psalm.

V. 2. תַּעֲרֹג, or as several MSS. תַּעֲרוּר. Houb. reads with Syr. הַעֲרֹג, “*desiderans*;” and so the noun requires, or rather הַעֲרוּר, or מַעֲרֹג.

3. ó. Ar. & Æth. with one MS. omit לאל, but a very ant. MS. reading אל, the true reading may be אל וחי, “ My soul thirsteth for the strong and living God.” See Ch. Or perhaps we should read חי, “ for the God of my life.” See v. 9.

4. As a friend observes, 2 MSS. read באמר for באמר, as in the parallel passage, v. 11.

5. אדרם. Kennic. thinks the word might be אדירים. ó. Vulg. Ar. & Æth. with Muis, &c. read אדרת; the whole perhaps may be rendered thus, “ I shall remember these things, and pour out my soul in me—when I shall go into the glorious tabernacle, at the house of God—with the voice of praise and thanksgiving, amongst the multitude that keep the feast.” See Pf. v. 7. which may induce one to conclude that these psalms were written by the same author. And does not the word בסך accord best with the time of David? Houb. reads בסך אדרה, “ transibo in tabernaculum tuum, progrediar, &c.” But Secker would render the verb with Hammond, “ deducam.” See him in Merr. who observes also that עלי has this sense, Job xxx. 16. but it is remarkable that one very ant. MS. reads נפשי בי twice, so that perhaps בי was the original word.

6. Notwithstanding we have תשתוחי with the double ה four times in this and the following psalm, and authorised by many MSS., the radix of the verb, other passages, and one MS. in v. 7. make it probable that תשתחה is the true reading, the ה being likewise omitted on the authority of several MSS.; though the grammarians suppose the ה to be peculiar to this verb. See Buxt. and Masc. and it never appears without it.

ó. Vulg. Syr. Ar. & Æth with Hare, &c. read ומה before תהמי, agreeably to the parallel passages, v. 12, and Pf. xliii. 5.

פני אלהי. Houb. reads here and in the other places, פני אלהי; “ Salus est vultus mei Deus meus.” which is favored by the Vat. ó. Ar. & Æth. but one MS. if not more, with Alex. Verf. Syr. Ludov. Cap. and many others, reads, פני ואלהי, conformably to the two parallel passages.

יִשׁוּעַת. 12 MSS. have יִשׁוּעַת; see the parallel passages. Secker renders פָּנִי “*my person*.” See Exod. xxxiii. 14, 15.

7. וְהִרְמוֹנִים. One MS. reads, with Syr. Ch. and Hare, וְהִרְמוֹנִים, but as this does not seem altogether satisfactory, might we venture to read with no very great alteration וְהִרְמוֹתֶיךָ, “therefore will I remember thee from the land of Jordan—and I will extol thee from the little mountain?” or as Gejerus and many others, “*from the mountain Misfar?* where David might have taken refuge from his son Absalom; see 2 Sam. xvii. 22. One ant. MS., as Kennic. observes, reads אֲזַרְכֵּךְ אֱלֹהֵי; which seems necessary; unless יְהוָה was the word, according to Alex. Vers. and two Latin MSS. which he mentions. See Merr.

8. צִנּוּרִיךְ. “*Cataracts*,” or, “*water spouts*.” As Vatablus, Harmer, and others. Might it not possibly be צוֹךְ, “deep calleth upon deep, or, deep meeteth deep, at the voice of thy command?” See the next verse; and Jonah. ii. 3.

9. שִׁירָה. Ar. Hare, and Green אֲשִׁירָה. “*I will sing*,” but then we should read with 2 MSS. עָמָן. Kennic. reads with 5 MSS. Syr. Ch. & Vulg. שִׁירוֹ, “his song,” i. e. *a song of (or concerning) him*, which seems to agree better with the following word.

חִי. Syr. with 9 MSS. חַי, as in v. 3. and if the reading there proposed be not admitted, we should probably read alike in both places.

10. שִׁכַּחְתִּי. One MS. reads זָנַחְתִּי, as in Pf. xliii. 2.

אֵלֶךְ. 5 MSS. have אֲתֵאֲלֶכְךָ, as in Pf. xliii. 2, and they should be both read uniformly. 3 MSS. but אֵלֶיךָ. & Syr. אֵיבִי, “*mine enemy*.” See Pf. xliii. 2.

11. בְּרִצָּח. 4 MSS. בְּרִצָּח, “*as a sword*.” See also Muis, &c. Hare reads so with a further addition. But Merrick renders the text, “*with slaughter to my bones my enemies reproach me*.” i. e. “*Their reproaches wound and even kill me*.” See his remark also from Venema.

P S A L M XLIII.

6. Vulg. Æth. & Syr. with 4 MSS. ascribe this psalm to David, and 37 MSS. make it a part of the former.

V. 1. וריב הריבי, perhaps better.

2. מעוי. 70 MSS. read with Houb. מעוי.

One MS. אויבי, rather איבי, with 6. Syr. & Ar. “*of mine enemy.*”

3. Here seems to be a metathesis, “*they shall lead me to thy holy mountain, they shall bring me to thy dwelling place.*” See Ps. xxxv. 23. 6. and Syr. read משכנתך.

4. שמחת גילי. If we suppose these words to be an Hendiadis with Muis and others, we should rather read שמחה וגיל, as in Isai. xvi. 10. But as one MS. reads שמחתי, I should also rather read אגיל, “*then will I go unto the altar of God—I will rejoice in the God of my joy—and upon the harp, &c.*” But see Merr.

P S A L M XLIV.

MUIS and Green suppose this psalm to have been written in the Babylonish captivity. Patrick, &c. ascribe it to Hezekiah, see verse 17; but do not verses 18, 19, suit best with the time of David? See Cocceius.

V. 2. בימיהם. Hare and others reject this word, as redundant; but if we observe the metre of the Collat. it should be kept; and all the versions read it.

3. ירך. Houb. more properly reads בירך. One MS. omits it.

ותשלחם. “*germinare fecisti illos.*” Piscator; in which sense he is followed by Houb. &c. but as Ezek. ii. 3. may justify the application of גוים to *the people of Israel*, will not the antithesis be more natural in this manner, “Thou *by thy hand* hast given the nation possession, and planted them in—thou hast afflicted the people (i. e. *the Canaanites*), and cast them out?” For הורשת in this sense, see 2 Chron. xx. 11.

5. אלהים צוה. Hare and others read, with ó. Vulg. Ar. & Æth. ואלהי מצוה, “Thou art my king, and my God, commanding salvation unto Israel.

ישועות. 13 MSS. have ישועת, sing. with Syr. & Ar.

6. ננגח. “*Cornu petemus.*” Metaphora a *cornutis* bestiis; vid. Deut. xxxiii. 17. Muis, &c.

7. The change of persons in this verse is very observable, and it seems necessary either to read with Syr. in the plural; “For *we will not trust in our bow—neither shall our sword save us.*” Or to omit it with one MS.

11. למו. Ch. Syr. & Ar. with 4 MSS. read לנו. “And they, which hate us, have spoiled us.” See Ifai. xvii. 14. Durell reads למות, “*spoil us unto death.*” But this seems unnecessary.

12. Syr. and Ch. read למאכל, “*in cibum.*” which seems right.

13. ולא, &c. “*Et non auxisti pretia eorum; sc. licitando.*” Munster, &c. “*And didst not enhance their prices,*” תמכור 19 MSS.

17. מפני. ó. Vulg. Ch. & Æth. a facie, “*for the face* of the enemy and avenger.” Which sense answers to מקול, in the former Hemistich. איב 3 MSS.

18. Rather with Pisc. “*neither have we dealt falsely against thy covenant.*” See Gen. xvi. 12.

20. תנים. ó. Syr. Vulg. Ar. & Æth. probably read ענים, or rather עני, “*in the place of affliction.*” But Cocceius and others justify the text from Ifai. xxxiv. 13, &c.

23. הורגנו, in Hoph. formed like פ; see Masc. p. 125. One very ant. MS. with Ch. Syr. & Ar. לטבחה “*ad macinationem.*” See verse 12.

24. אדני. 29 MSS. read יהוה.

תִּזְנֶה. Syr. & Ar. read תִּזְנֶנּוּ, “cast *us* not off.” Which the sense requires, unless we read with ó. Syr. Vulg. & Ar. and 4 MSS. וְאֵל, “and cast us not off.”

27. עֲזֹרָתָה. “ó. Vulg. Syr. Ch. have an imperat. עֲזֹרָה.” Secker.

P S A L M XLV.

שִׁשְׁנִים. Probably musical instruments consisting of *six* strings; see Grotius, &c.

יְדִידָת. 56 MSS. יְדִידוֹת. A song of *loves*; i. e. of *mutual* love; but ó. Vulg. & Æth. read לִידִיד. See also Isai. v. 1. This psalm principally respects the spiritual marriage of *Christ* with his *Church*; see Patrick, &c.; but in its first sense may relate to *Solomon*. See Ps. ii.

V. 2. רָהֵט. This word is used no where else, but its derivative is found, a friend observes, Lev. ii. 7. and is the name of the pan, in which the meat-offering was dressed, and may therefore metaphorically signify to digest the thoughts in the mind; “my heart is *digesting* a good matter.” i. e. says he, preparing it for utterance. The second line might perhaps be rendered, “*I will declare the operations of the king.*” Durell renders the whole thus, “My heart meditates a good subject—“*I will address my composition to the king.*” See Green also; who transposes the second and third line, which seems better.

MSS. 14. have אֹמֶר; and Ch. reads כֶּעַט, “as the pen.”

4. יֶרֶךְ. Hare reads יֶרֶכָךְ according to all the versions, “*Thy Thigh.*” The affix כ being accidentally dropt from the sameness of the letters.

גְּבוּר. ó. Vulg. Ch. Ar. & Æth. with our versions make it the vocative case; and Durell renders it, “*O thou mighty in thy glory and thy majesty.*” Le Clerc, “accinge gladium tuum ad femur qui forma et decore excellis.” Syr. reads גְּבִיר, “Thy honour and thy glory prevaiileth.”

Houb. renders it imperatively, “*præstantem fac.*” The metre of the Collat. makes Hare’s addition unnecessary.

5. וְהָדָר. If we retain this word might it not be better rendered, “and prosper *in the way*?” See Deut. xxviii. 29. But Syr. Hare and others reject it, as a faulty repetition of the preceding word. Houb. reads with Syr. and 2 MSS. וְעֲנֹת, “et responſionem juſtitiaë. ó. and 2 MSS. probably, read וְצָדֵק; which removes the neceſſity of Hare’s tranſpoſition, and of Secker’s remark with reſpect to the copulat. וְ, for which ſee Vatablus on verſe 9. Poole’s Synopf.

6. הַמֶּלֶךְ. By reading חַמְלָךְ, and אֹיִבֶיךָ for אֹיִבֵי, or as 52 MSS. אֹיִבֵי, as ó. Ar. & Æth. ſupply גְּבוּרָה with Hare and others, the verſe may be thus rendered, “Thine arrows are ſharp, O thou mighty one—The people ſhall fall under thee—*Thou ſhalt reign in the heart of thine enemies.*” Houb. ſupplies כִּפְלֹוֹ, at the end of the firſt line. “*Sagittæ tuæ acutæ cadere facient populos, cadent in Cor. &c.*” Hare adds הַכִּין at the end of the laſt line, which he connects with the following verſe, “*In medio inimicorum regis ſtabilivit ſolium tuum Deus, &c.*” Green ſuppoſes רָדָה to be wanting. “*Rule thou in the miſt of thine enemies.*” Secker refers to Houb. Lowth rejects Hare’s and Houb.’s corrections; but as ó. & Ar. read גְּבוּרָה at the end of the firſt line, which appears defective, perhaps יְבוּאוּ might be the original word, and the ſecond line may be read with Ar. in a parentheſis, or tranſpoſed, “Thy ſharp arrows *ſhall enter—into the heart of the king’s enemies—the people ſhall fall under thee.*” See Pf. xxxvii. 15. Rivetus, Secker, &c. Merrick conjectures that בְּאִשֶּׁר may have been dropped in the firſt line, “ſharp are thine arrows, *by which, &c.*” As Glaſſius thinks it is in Prov. xiv. 7. Durell renders thus, “*Thine arrows penetrate into the people under thee; the king’s enemies fail in heart.*” Referring to Deut. vi. 7, 8, and 1 Sam. xvii. 32.

7. This and the following verſe can be only ſpoken of the *Meſſiah*, and confirm the obſervation made by Hammond and others that the prophets,

phets, when speaking of persons typical of the Messiah, are carried at once by the Holy Spirit to treat of the Messiah himself.

מישר. 65 MSS. read מִיִּשְׁוֹר. See Pf. cxliii. 10.

8. אלהים. Ch. with one MS. reads יהוה, "*Jehovah thy God*," which seems to be right; but 2 MSS. omit אלהיך.

9. קציעות. 4 MSS. with all the versions, Hare, and Houb. read וקציעות, so that Secker's argument with respect to the placing of the ו in the second place, where three nouns are together, seems not altogether conclusive. See V. 5. and Pf. lxix. 23.

היכלי. Mudge and others say that the places where Hezekiah kept his valuable curiosities are called היכל, but the word in 2 Kings xx. 13. Isai. xxxix. 2. is כלי, and 21 MSS. with Houb. read הכלי.

מני שמחור. Hare and others would place the first word before כל making it a preposition. Houb. would read הכלי משחך, "*the vessels of thine anointing*." Secker is inclined to render with Ch. "*de Armenia*," if Armenia furnished ivory; but see Merrick's notes: who making היכלי to signify ivory boxes representing *palaces* in miniature, offers this sense, "The Myrrh, the aloes, and the cassia, of all thy garments, *from the palaces of Armenian ivory*, gladden thee." Lowth, adopting Houb. and Hare's reading, renders, "Myrrh, aloes, and cassia, *from all the garments, from the ivory cabinets*, gladden thee." May not the true reading be מן שמחך, "as Myrrh, aloes, and cassia are all thy garments—out of the ivory vessels, *out of thy treasures*," or as we say in English, *wardrobes*? and the vessels might contain the *jewels*, and other ornaments. But a friend suspects that, it being difficult to say what מני means, the whole was originally written מן הכלי שמן משחך, "*they have anointed thee with oil from a vessel of ivory*." There is MS. authority for משחך, and ש, he observes, may easily have been dropt from שמן, on account of the similarity of the preceeding שמן. 58 MSS. have בגדותיך, more regularly. In this and the three following verses, Edwards's metre seems the most regular.

12. ויתאו. The grammatical construction requires that we should read with Houb. ויתאו; see Prov. xxi. 26.

13. The sense, as well as metre, may be supplied as well by reading with our versions יהי after במנחה, as by any other method; but see Houb. and if with ó. Vulg. Ar. & Æth. with Houb. we read in the plur. ובנות the verb must be so likewise. Hare &c. omit ו before בת according to ó. Syr. Vulg. and Ch. connecting it with the preceding words. Durell reading יחל ועשירי, gives this sense. “and the daughter of Tyre shall intreat thy favor with her gift, even the rich among the people.”

14. פנימה. “The king’s daughter is all glorious in her countenance.” Durell. Mudge, and Edwards render it, “in the front.” Green makes it the adjective to שלמה, omitted or understood, “her inner vesture is wrought with gold.” But following the metre of the Collat. it may agree with לבושה, affording the same sense. But Hare connects this last word with what follows, “Induta vestibus Phrygionicis, &c.” but then Secker would omit ל in the following word, who renders the first part of the verse, “All the glory of the king’s daughter;” referring to Prov. xiv. 13.

15. Hare’s, Edwards’s, Green’s, and the metre of the Collat. all differ in this and the preceding verse, and as the last is manifestly defective, perhaps המלך may have been dropped from its similitude to the preceding word, “she shall be brought unto the king in raiment of needle work,—The virgins behind her, her friends—shall be brought unto thee, O king.”

16. תבאנה. 14 MSS. have תבואנה, which is the better reading.

17. אבותיך. 23 MSS. more regularly אבותיך, which Secker renders *parents*, referring to Heb. xi. 23. See Merr. But if this verse respects the Messiah, as is indeed generally supposed, (see Poole) *thy fathers* may be understood of *Abraham, Isaac, &c.* the progenitors of *Christ*, as well as of *Solomon*; and by it may be signified that the posterity of the latter was to reign in the land of Judah, but that of the former over the whole earth. See Muis; and Rev. v. 10.

18. אִזְכִּירָה. ó. Vulg. Ar. & Æth. with Houb. read יִזְכִּירוּ. Ch. & Syr. נִזְכִּיר. whatever reading is adopted, I think we should with Hare bring back כֵּן עַל to the beginning of the verse, and omitting וְדָר, which seems *here* to be superfluous, reduce it into two Hemistich's according to Edwards and the Collat. “ *Therefore shall they remember thy name throughout every generation.*—The people shall praise thee for ever and ever.” Though 56 MSS. read וְדָר, which may be an argument for retaining it. 58 MSS. have דָּר; & 70 לעולם.

P S A L M XLVI.

עַל עֲלֻמוֹת. “ *A song for virgins.*” Perhaps as the most proper persons to celebrate this great deliverance; see Isai. xxxvii. 22. in effecting which an earthquake might accompany the thunder storm. See Grotius, & Houb. on verse 3, 6.

V. 2. נִמְצָא is wanting in one MS. וְעוֹ 30 MSS.

3. יָמִים. Ch. & Vulg. with Hare and others, read יָם; which the context seems to require; but see Secker.

4. יַחֲמְרוּ. Houb. with ó. Syr. Ar. & Æth. וַיַּחֲמְרוּ.

5. ó. read נָהַר פִּלְגִי, but the true reading seems to be פִּלְגֵי נָהַר, “ *the streams of the river, &c.*” i. e. *Gihon and Siloah.* Gej. &c.

Houb. reads with ó. Vulg. Ar. & Æth. יִמְשְׁכוּ, sanctificavit suum tabernaculum altissimus.”

6. לַפְנוֹת בָּקָר. Hammond supposes that the psalmist alludes to Exod. xiv. 27. where is the same expression.

7. בִּקְוֹלוֹ. Tonitru est vox Dei. Muis. See verse 1. Houb. reads קוֹלוֹ with 2 MSS. See Habbak. iii. 10. But Secker refers to Ps. lxxviii. 34. for the text.

Syr. reads ותמוג, “*et contremuit terra.*” And the other Verf. having the past tense, probably read with ו converfive, which might be dropped from the former word’s ending with it. See our Verf.

9, 10. A friend renders the words thus, “Come and behold the works of Jehovah, he, who had made desolation upon the earth, maketh wars to cease to the end of the earth.” Or with ó. Ar. Æth. Syr. & Vulg. renders the latter part of the 9th verse, “What wonders he hath wrought in the earth!” and for this sense of the word see Jerem. v. 31.

“He burneth the chariots in the fire.” “Alludit ad morem ethnicum arma devictorum comburendi in honorem deorum, & in signum pacis.” Lowth. And they might be consumed by the lightning. ישרוף 6 MSS.

11. הרפו. Syr. perhaps, הפכו. “*convertimini.*” One MS. probably reads חרפו, which may be rendered, “*be ashamed,*” and then these words may be a farcastical retort upon *Sennacherib*, and his army, for their reproaches against the living God.

PSALM XLVII.

SOME suppose this psalm to be composed on the introduction of the ark to Mount Sion. Lyra and others on the victories of *Joshua* over the Canaanites; in either case it may be considered as typical of Christ.

V. 2. העמים. i. e. *Tribus Israel*. Piscator. Our Verf. read with Ar. בפיכם, “*your hands.*”

7. אלהים. 7 MSS. read more properly לאלהים. But ó. Vulg. Ar. & Æth. with one MS. read לאלהינו, which agrees better with the following line, and the metre of the Collat. seems preferable to Hare’s, or Green’s, in this verse. But 2 MSS. omit זמרו 3d. & Syr. probably reads בתודה for the 2d, and omits the last, “Sing unto God *with praise; sing unto our king.*”

8. The first line in this verse in the Collat. appears to be redundant, and the last deficient, reading therefore **אלהים לאלהים** for **אלהים**, I would prefix it, with Hare, to the last line, “for he is the king of all the earth—sing praise *unto God* with the understanding.” “Non *bacchantium* more, sed cum recta intelligentia, & devota attentione. Gejer. See also 1 Cor. xiv. 14. Or perhaps we should read **אלין** at the end, as Syr. seems to have done, “canite *ei* laudem.” “**משכיל**” seems to be used for a particular sort of song.” Lowth.

9. Should we not read **כי** at the beginning of this verse, “For God reigneth, &c.?”

10. **עם**. Gejerus and others supply **אל**. Hare and others repeat the word, “*cum populo*.”

מגני. h. e. Principes five Magnates Terræ. Gejer. &c. Hare and others read **מגננו**, with some additions. Lowth is inclined to read according to Syr. **מקני**, “quoniam Dei sunt *territoria* terræ.” Perhaps we might read **כי האלהים מגן ארץ**, “For God, *the Shield* of the *Land*, is highly exalted.” i. e. *The Land of Israel*.

P S A L M XLVIII.

MUIS refers this psalm to Hezekiah's reign. 2 Kings xviii. 19. Patrick to Jehoshaphat's. 2 Chron. xx. Mudge and others to Ahaz's; see Ifai. vii. and the long metre in the Collat. may be an argument in favor of the recentness of the composition, as it was not much in use in *David's* time. Green, who adheres chiefly to Hare's metre, transposes the words in the first and second verses. Meibomius's metre differs from both; but whether it is admissible, I cannot determine.

2. **ומהולל** 27 MSS. See Pf. cii. 9.

3. יפה נוף. The commentators differ widely about the sense of these words; and 6. Ch. Syr. & Æth. read differently from the text, and from each other. Ar. omits them entirely. But perhaps by a transposition and a small addition we might read פניו, “beautiful in its appearance.” Though a friend observes the word of the text is used, Josh. xi. 2.

4. למישגב. One ant. MS. reads לי before it, which strengthens the conjecture of Hare and others that we should read לנן, after it; see Ps. xlv. 7. 12.

5. עברו. 6. Vulg. Ar. & Æth. “*venerunt in unum.*” Though Green from Schultens renders it, “*they hastened away;*” in the first sense this word will afford a beautiful climax, Asyndeton, and Antithesis to the next verse, “For behold the kings were assembled, *they marched on together—*” “They saw; *lo*, they marvelled; they were troubled, they hastened away.”

6. כן. Perhaps we should read הן. See verse 5. Houb. renders the word, *utique.* Is it not possible, says a friend that for ראו כן תמהו we might read ראוך ותמהו, “they saw thee, and were troubled?” But see Hare.

8. ברוח. One MS. supports the conjectural reading of Kennicott and others כרוח, “*As the East wind* breaks the ships of Tarshish.” By which that we are to understand the *Gades* of the antients, see Boch. on 1 Kings x. 22. “But, says a friend, “thou breakest the ships of Tarshish with an East wind,” does not seem particularly applicable to this passage; the Psalmist is describing the passion of fear by strong comparisons, by the fear of a woman in travail; by the fear of mariners, when their ship is shattered by a violent wind, I should therefore have expected, “as of a woman in travail, *as when* thou breakest, &c.” accordingly in MS. 309, we read כ ברוח, it is not improbable that the word omitted in the vacant space might be אשר, as the next line begins with the same word.”

9. Piscator and others refer the first part of this verse to Isaiah's prediction, 2 Kings xix. 20.

12. See 2 Kings xix. 21.

13. There

13. There is a peculiar beauty in supposing with Gejerus and others, that this and the following verse are a sarcastical apostrophe of the Israelites to the enemy on their unexpected defeat.

15. על מות. Or as 42 MSS. עלמות. These words, as Hare, &c. have observed, are neither necessary to the sense, nor the metre; and were probably added by some one to supply the supposed defect in the former; though the Syr. has them; and ó. Vulg. Ar, & Æth. read לעולם instead of them.

P S A L M XLIX.

IF the last words of the former psalm should be joined, and considered as belonging to the title of this, according to Hare, &c. they should be placed after למנוצח, as Pf. ix. But see Houb.

V. 2. The subject of this psalm being the concern of all mankind is addressed to them.

3. בני אדם. i. e. *plebei*, ut e terra facti. בני איש, filii viri, i. e. *nobiles*. Muis, &c. “Houb. thinks אדם to express the *higher* rank, and איש the *lower* rank. Repetitions of the same sense in different words abound in Scripture; but this passage seems to require a different sense.” Secker. Merr. Appendix, No. 5.

4. MSS. 2. read with all the Vers. חכמת. and 5 with them חבונת.

6. עקבי. Glassius and others make this a participial noun, and supply כי with Ar. “*When the iniquity of those who supplant me surroundeth me.*” But the Syr. & Ar. seem to have read ערי, “*When the iniquity of mine enemies surroundeth me.*” Houb. by a transposition and different reading gives this sense, “*propterea quod ærumna me circumstet.*” Perhaps the text might stand thus, וועני עקבי יסבב, “*when affliction encompasseth my steps.*” See Job. xxx. 16.

7. Secker's sense of this verse seems the best, "They that trust in their wealth, and in the multitude of their riches, *are mad*." הַבּוֹטְחִים 16 MSS. and 5 וּבְרוּב, which seems to be the true reading, though it seldom appears with the ך. See the MSS. in Pf. v. 8, &c.

8. אָח. Ch. reads אָחוּ, *his brother*, more proper.

לֹא. 2d. 25 MSS. with ó. Syr. Vulg. Ch. & Æth. read וְלֹא, "No man can redeem *his brother*—nor give his ransom unto God." Houb. supplies אָךְ at the beginning, "*Veruntamen frater non redimat, homo non dabit Deo pretium redemptionis.*" and 4 MSS. read אָךְ for אָח. Some learned author in Merrick's appendix, No. 4. supposes that from this verse to verse 14, are contained the maxims of unbelievers, who begin here with denying the doctrine of a redemption by *one to be born of a woman*; which notion he thinks confirmed by ó.

9. נַפְשׁוֹ. Lowth reads with ó. Vulg. Ch. & Ar. נַפְשׁוֹ, more agreeably to the context. The last line of this V. seems defective in the metre, which Hare supplies by reading חַדְלֹו. Durell with Houb. connects it with the following verse; but is it not better to read וְעַד at the end, "For the redemption of *his life* is precious—and he must cease for ever *and ever*?" or as Lowth, "*and it ceaseth* for ever." See Secker also. But Green's transposition of this and the following verse seems to be the most natural order, and avoids the necessity of a parenthesis, or of Hare's variation in the beginning of the next verse.

10. לֹא. 21 MSS. with Syr. read וְלֹא. Lowth gives the same sense to וְיָחִי as Green does, "*so that* he should live for ever." Which Hammond, &c. refer to Christ. But if this metathesis should not be admitted, Gejerus's sense of this and the following verse seems to be the best, "*Though* he should live unto the end—and not see corruption—yet he shall see, &c." Durell thus, "But he will cease for ever, *though* he would live to eternity, and not see corruption."

11. Hare would omit יִרְאֶה; but see the Collat. and perhaps we should read כִּי יִרְאֶה, "*He shall see that* the wise, &c."

בסיל. Hare and others read בסיל. Is not בסיל still better, “ they perish together *with the ignorant and foolish?*”

12. קרבם Ludov. Capellus, with many others, reads according to all the versions קברם, “ *sepulchra eorum*. But if this be admitted we must give the last words of the verse some such sense as Mudge and Edwards put upon them; or as a friend, “ *Their sepulchres shall be their houses for an age; the habitations from generation to generation of those, who called their lands after their names.*” Hare and Green read בקרבם, “ *in animo eorum est.*” Which Secker also favors. But one MS. reads קרבו, which will afford this sense, “ *they join their houses for ever.*” Which connects very well with what follows, and is countenanced by Ifai. v. 8.

משכנותם. 58 MSS. with ó. Vulg. Ch. Ar. & Æth. read משכנותם; one על; 54 ודור, and one MS. reads with Syr. וקראו, “ *and call.*”

13. There can be little doubt, that this verse and verse 21, were originally the same; and though all the versions, except Ch. read here with Houb. and many others יבין, yet as in verse 21. 3 MSS. read ילין, I am inclined to concur with Hare and others in reading this word in both places, as most agreeable to the context. Does not the construction require that we should read לבהמות, or with one MS. בבהמות, “ *But man, being in honor, abideth not—he is like to the beasts that perish?*”

14. כסל *contraria* denotat; hinc *fiduciam solidam*, ut Prov. iii. 26. Gejer. And reading with Houb. and 2 MSS. כפיהם for בפיהם, the words may bear this sense, “ *This their way is their confidence—and their posterity run after their manner.*” “ ó. either read מכשל, or understood כסל to mean *σκανδαλον*.” Secker. But see Houb.

15. Houb. reads ושארם לבלות, “ *Quasi oves ad inferos, deponentur, mors depascetur eos. Dominantur earum matutini pastores, et caro earum est consumenda; interitus illis post caulas.*” Similitudo ducta ex ovibus. Hare supposing *debet*, or *oportet*, to be wanting before לבלות, and reading זבול למו, with others, puts this construction upon the words, “ *Sicut pecora in inferno ponuntur, mors depascet eos; et figura eorum veterascet,*

fovea habitaculum iis." But he omits וירדו, &c. without any authority.

"Feed on them." Hammond and others think it should be, "*acts the shepherd towards them.*" רעה is sometimes *to feed upon*. See Isai. xliv. 20. Secker and Merr.

"*In the morning*" may signify when God arises to judgment; but still that morning will be after death, *ruling may mean judging.*" Secker from de Dieu, who observes further, the last part is most literally translated thus, in part by De Dieu, "*And their Embassador, or, their Rock, i. e. Christ, shall consume the grave from being an habitation for himself.*" Or by putting למנו, "*for them.*" i. e. *Christians*. See Merr. The versions of Mudge, Edwards and Green are nearly the same in sense, "They are laid in the grave like sheep—Death shall feed on them; and the upright—shall have dominion over them in the morning.—Their beauty shall consume away—and the grave shall be their dwelling." Green. Durell gives this sense of the words. "They are cast under ground like sheep, whose shepherd is death—they go down with them, they go straight to the sepulchre—and the grave their dwelling shall consume their beauty." Sturges making לבקר to signify "*shall be no more,*" from the Ar. word בקר, *interit* proposes this construction of the whole, "They lie in the grave like sheep—death shall be their shepherd, and have dominion over them—Their honor shall be no more; their form shall moulder away—the sepulchre shall be their habitation." See Merr. Annot. and Append. No. 4. A friend thus, "Ut oves ponuntur in orco;—Mors iis pascetur, et cum illis—justi etiam descendunt ad tumulum,—et forma eorum in consumptionem; (sc. erit)—orcus habitaculum eorum." Mr. Bradley renders the last line, "the grave is a habitation for it." i. e. their beauty. But reading with Durell לקבר for לבקר, which had occurred to me before I had consulted him, ישרים for עם רשים, with 52 MSS. וצורם, and with Hare, &c. מובל לו for זבול למו, and dividing the verse into three lines, I would propose this sense of the words, "Like sheep they are laid in the grave, death shall feed on them—and they shall go down *with the poor to the sepulchre*—and their beauty

beauty shall consume in the grave, *their habitation*." In opposition to their habitation mentioned in verse 12.

16. The words in the latter part of this verse are probably tranposed. See Merrick's appendix, No. 4. " Verily God shall deliver my soul—*when he shall take me from the power of the grave.*"

19. *Mira est personarum confusio* is the just observation of Hare on this and the following verse; and as all the versions, except Ch. read לו instead of לך, so perhaps we should read ויודך for ויודה, and היטיב for תיטיב; " Altho' in his life time his soul was blessed,—*and he was praised, whilst it was well with him.*" Houb. renders thus, " etenim animæ suæ in vita sua indulget, & laudabit ei, cum benefeceris ei." A friend reads the last words in a parenthesis " (for, when thou art prosperous, men will praise thee) *he shall go, &c.*"

20. חבוא. I would read ויבוא, with Houb. &c. and for יראו with ó. and one MS. יראה; " *yet shall he come to the habitation of his fathers—and shall never see light.*" For this sense of דור see the Lexicons, and Durell.

21. אדם. 41 MSS. have ואדם.

ולא 5 MSS. read בל, conformably to verse 13; which see.

P S A L M L.

" SI totum hujusce Odæ apparatus & quasi scenam contemplamur, nihil facile potest esse magnificentius." Lowth. See him also on Isai. notes, p. 4. And it was probably composed in the times of Hezekiah, as Patrick conjectures, when the superstitious observance of the *ritual* part of the law was supposed to atone for the notorious violation of the *moral* part. Compare Mich. vi. 6—12. and Isai. i. 10—15.

V. 1. אל אלהים. One MS. omits these words; and Hare thinks they are not a part of the psalm; but see Josh. x. 22.

אֶרֶץ does not seem here to signify the *world*, as Gejerus and others suppose; but the *land of Judæa*, the inhabitants of which God summons to judgment. See Patrick.

מבוא. 33 MSS. read with Houb.

3. נשערה. 35 MSS. have נסערה, more usual. Thunder storms were the usual attendants of the divine presence. See Exod. xix. יבוא 4 MSS.

4. A most beautiful prosopopœia. “Et Moses *hos testes* adversus deficientes a lege appellaverat. Deut. iv. 26.” Muis. במעל, with one MS. at first, seems better, as a friend observes, referring to 1 Kings viii. 23.

5. חסידיו, “*my Saints*.” 6. Syr. Vulg. & Ar. read לו חסידיו and בריתו, “gather together *unto Him his saints*, &c.” But 3 MSS. reading חסידו favors the text; which is a most striking irony, shewing what they ought to have been.” See Deut. vii. 6.

9 MSS. כורתי, and one על.

6. שופט 36 MSS. with all the Vers.

7. All the nations being assembled before God’s tribunal, the grand Inquest begins. “*unto thee*.” See Pl. lxxxi. 9.” Secker.

8. “I will not reprove thee for thy sacrifices, *nor for thy burnt offerings*, which were continually before me.” The force of the negative and preposition being continued, as in other places. In this respect they were righteous overmuch. See Isai. i. 11. “Non super sacrificia tua arguam te, et Holocausta tua coram me (sunt) semper.” Lowth from Leusden. See Secker also. One MS. reads ועולותך, more regularly.

9. פר. All the Vers. except Ch. with Hare and others read פרים, “I will take no *bullocks*, &c.”

ממכלאותיך. 35 MSS. more properly וממכלאותיך; which the grammatical construction seems to require, the ו being negative. See verse 8.

10. חִיתוֹ. Lowth supposes that this form of the word is peculiar to the *poetical* parts of scripture. See Isai. lvi. 9. Houb. calls it *Barbarifnum*; and from comparing the parallel passages, and the versions I am inclined to think with him that the ו has been transposed, and that we should read חִיות. ó. Syr. Vulg. and Ar. read ואלפים for אלפ, “*and the oxen.*” One MS. omits it.

11. הָרִים. Houb. reads הַשָּׁמַיִם with all the versions; and one MS. having both words seems to justify the latter, to which עוֹף is joined every where else, “*the fowls of heaven.*”

רוֹץ. One MS. at first read רוֹזֵן, “*et splendor.*” See our marg. Vers. ó Vulg. and Æth. render it, Isai. lxxvi. 11. “*plenitudo.*” But see Pl. lxxx. 14. This Hemistich appearing defective, may not עֲמֹד have been lost before, or after, עֲמֹדִי, “*And the wild beast of the field standeth by me*”? i. e. at his command.

12. אָמַר. 27 MSS. read אוֹמֵר, more regularly. See v. 13.

14. A friend offers this vers. “*The giving of thanks is a sacrifice to God—and thy vows a peace offering to the most High.*” But see Jon. 2. 9.

15. אֶהְלֵצֶךָ. One ant. MS. seems to have read with ó Ar. and Æth. וְאֶהְלֵצֶךָ, “*then will I deliver thee.*”

16. Muis, Lowth, and others, making this psalm to consist of two parts, refer the former “*to the well meaning, but ignorant and superstitious worshipper; and the latter to the wicked pretender to piety.*” But is not the contrast equally striking by supposing the whole addressed to the *same* persons, i. e. *the Jewish people*, as scrupulous observers of the *ritual* part of the law, but notorious transgressors of the *moral*? See verse 1. and Dr. Horne, the present Bishop of Norwich.

Two MSS have חֻקֵּי, and 2 על.

17. דְּבָרֵי, “*my words.*” i. e. *the ten commandments*, the breach of *three* of which is mentioned in the two next verses. וְהַשְׁלִיךְ 2 MSS more regular.

18. חִלְקֶךָ. Does not הִלַּכְתָּ correspond better with the preceding verb, “*When thou sawest a thief, thou runnest with him—and wentest with*

the adulterers ?" All the versions render ותרץ "*currebas.*" Perhaps we should read ותרץ. See Isai. xl. 31.

20. השב. Gejerus and others suppose that this word alludes to the mode of *sitting* in judgment. See Ps. cxix. 23. Houb. renders it, *semel et iterum*, but may it not be written for שקר ?

דפי, or as 37 MSS דופי, is found no where else ; and Ch. reads דפי, "Thou spakest *falsehood* against thy brother—against the son of thy mother thou hast given *the mouth.*" See 2 Sam. i. 16. Since this note was written I find the last reading approved by a friend. Mudge supposes, that ó. rendering דפי σάνδαλον, derived it from נדק, *to throw down.*"

21. The heathen deities were a sanction to the most flagrant immoralities of their votaries. The latter part of this verse is elliptical, which may in some measure be supplied by reading, according to Green's version, ואערכך for ואערכה, "*and lay thee open.*" But Lorinus observes, "in *Ambrosiano*, five *Gallicano* psalterio habemus, "*et statuum contra faciem tuam peccata tua ;*" sic etiam habent Complutensia, καὶ παραστήσω κατὰ προσωπὸν σου τὰς ἀμαρτίας σου." So that probably עוֹנִיךָ has been dropped through its similitude to לעיניך, which follows, "and I will set in order *thine iniquities* before *thine eyes.*" But a friend reading the verb in Niph. without any addition renders the words thus, "I will reprove thee, *and be compared unto thee.*" i. e. that it may be seen how unlike we are.

23. זוכה 19 MSS. ó. Vulg. Ar. & Æth. make it a substantive, "*The Sacrifice of praise, &c.*"

יכבדני 9 MSS. with Houb. read יכבדני. See also verse 15.

ושם דרך "*et ponenti, seu componenti viam.*" Pisc. &c. ó "*Et illic via.*" Rightly, says Lowth. Hare, with others, reads ותם, "*et integrum via.*" But from comparing Ps. xxxvii. 14. I am inclined to think that וישר, which is still nearer to the text, is the true reading, "and *to him that is upright in the way*, will I shew the salvation of God." Hare and others dividing this verse into *three* lines, are obliged to add

add two words in the first. The Collat. divides it only into *two*, which makes the last too long, unless we might read וישר at the end of the first.

P S A L M LI.

THE subject matter of this psalm agrees very well with the title of it; but Mudge concludes from the two last verses, that it was written during the Babylonish captivity.

3. כרוב 14 MSS.

4. הרבה “*Valde*.” Houb. Blayney reads with 27 MSS. הרב, giving it the same sense. But may not this word from transposing the letters be written for ברה, “*Wash me clean, &c.*” See v. 9.

6. לבדך. Glasius, with Green, renders it emphatically, “*against thee thyself.*” Taylor, *separately*. Durell, *personally*. “*Perhaps David meant, that he was truly sorry, though he had nothing to fear but from God.*” Secker.

בדברך. As Mudge observes from Grotius דבר has here a *juridical* meaning, “*so that thou art righteous in thy sentence—and clear in thy judgement.*” All the versions, except Ch. read with the apostle, ותוכה, which the connection requires.

7. בעון. 46 MSS. read with Houb. בעון; and this is one instance amongst many others of the corruption of the text. Edwards would render the words thus, “*Behold, I was brought forth in iniquity—and in sin did my mother nurse me.*” But by rendering חוללתי with Ch. “*I was begotten,*” which seems to be the true sense of the word, the difficulty is removed, “*Behold, I was begotten in wickedness—and in sin did my mother conceive me.*”

8. ובסתם, “*et in occulto.*” videl. *in corde*. Piscator, &c. But this word seems to be written for במסתור. See Ps. x. 9. ó. Syr. Vulg. & Ar. probably read וטסתרי, “*et occulta.*” בטוחות 29 MSS.

9. This verse alludes to the modes of purification appointed by the Levitical Law for the leprosy. See Lev. xiv.

10. דכית, “*which thou hast broken.*” noting hereby the greatness of his grief and affliction. Ainsworth.

11. עונתי. 42 MSS. read with all the versions עונותי, “*mine iniquities.*”

12. נכון “*animam rectam.*” i. e. non defleſcentem, firmam ad ſuperandas omnes tentationes, & difficultates. Genebrard.

14. נדיבה. “*Let a free ſpirit ſupport me.*” i. e. Let me not be inflaved, as I have been, by my ſinful paſſions. ó. renders it ἡλευθερία.

15. A penitent ſinner is the moſt effectual reformer of others.

פושעים, 18 MSS.

16. As the 2d line in this verſe ſeems defective הושיעני may be dropped at the end from its likenefs to the preceding word, “*O God of my ſalvation, preſerve me.*”

תרנן. Syr. & Vulg. read ותרנן. See our Verſ.

17. אדני. 13 MSS. יהוה.

18. There were no particular ſacrifices appointed by the Levitical Law to atone for the crimes of *murder, and adultery*, in order to bring men to a true repentance of their ſins, and to make them look forward to a better covenant. See Grot. de ſacrificiis expiatoriis.

ó. Vulg. Ar. & Æth for לא כי read אם כי, and as one MS. reads ועולה, perhaps ו should be omitted before ואתנה, “*For if thou deſiredſt ſacrifice, I would give it—but a burnt offering thou wilt not accept*”. But a friend refers for the Bib. Verſ. of ו in ואתנה to 1 Kings i. 21.

תחפוץ 26 MSS.

19. זבח. Houb. reads with ó. Vulg. Ar. & Æth. זבח. See our old Verſ. As the 2d Hemiftich ſeems too long, and one valuable MS. omits נשבר with Syr. perhaps we ſhould read with this לב נדכה, “*The ſacrifice of God is a broken ſpirit—a contrite heart, O God, &c.*” 6 MSS. read נדכא, as elſewhere.

20. היטיבה. ó. Vulg. Ar. & Æth. probably read, as Hare obſerves, היטיב, or rather יהוה. See MS. 259. and Pf. cxxv. 4.

וְחַבְנָה. Syr. Ar. & Æth. with one MS. read וְחַבְנָה, “*Do well, O Jehovah, in thy loving kindness to Zion—and build thou the walls of Jerufalem.*”

Mudge infers from this and the following verse, that this psalm was composed during the Babylonish captivity. Green thinks that they were added by some captive to accommodate it to his use. But David's fears might easily suggest to him, that *his crimes* might prevent the building of the temple, which God had promised should be done, 2 Sam. vii. 13. See Tirinus in Poole's Synopf.

עוֹלָה וְכִלִּיל. These words being a kind of tautology, and the last word appearing to be redundant in the metre of the Collat. which seems preferable either to Hare's, or Edwards's, perhaps we should read וְעוֹלָה, “*Then shalt thou be pleased with the sacrifices of righteousness, and a burnt offering—then shall they offer young bullocks on thine altar.*” Or as Houb. according to Syr. “*Then shall the young bullocks ascend thine altar.*”

20 MSS. תַּחֲפוּץ.

P S A L M LII.

V. 2. תַּאֲדוּמִי. 42 MSS. read תַּאֲדוּמִי; which is a strong proof that the title of this psalm is the proper one agreeable to ó. Ch. Vulg. Ar. & Æth.

Houb. transposing the words according to Syr. and reading תַּגְבוּרַת for תַּגְבוּרַת, gives this construction of them, “*multa conaris adversus innocentem? Tota die pravitatem cogitat, &c.*” But as one ant. MS. reads אֵל twice, might not the 2d line stand thus originally,

חֲסֵד אֵל אֵלֵי כָל הַיּוֹם

“*Why boastest thou thyself in mischief, O mighty man?—The goodness of God to me is daily.*” See v. 10. Though as a friend ob-

serves, ó. Syr. Vulg. Ar. & Æth. omitting חסר אל, might have read for it חטאה, “Why dost thou boast in wickedness, O mighty in evil?—All the day thy tongue meditates iniquity.”

4. “Thou contrivest mischiefs with thy tongue, as with a sharp razor, O thou dealer in deceit.” Chandler in Merr. ó. with 4 MSS. עושה. 7 MSS. תחשוב.

6. בלע. Hare, &c. would read בליעל. See Pf. xli. 9. But Syr. probably reads here רעה or הרע, “amasti omnes qui loquuntur *iniquitatem*.” But see ó. Vulg. & Jerem. li. 4. Hare and others, for the sake of the metre in the 2d line, add דברה, or דבר, “Thou hast loved all those who speak wickedness—and the tongue which uttereth deceit.” See Jerem. ix. 8.

לשון. Edwards reads with Ar. ולשון, “*et linguam dolosam*.” See Syr. also, & ó.

7. מאהל. Syr. Ar. & Vulg. with Houb. &c. read מאהלך, “*ex tabernaculo tuo*.” which may refer to the tongue, or to *Doeg*. Patrick, &c. referring it to *God*, read מאהלו, “out of *his* tabernacle.” See Secker and verse 10.

8. All the versions with Hare, &c. supply ויאמרו after ישחקו, and the last line is defective, according to the metre of the Collat. But as a friend observes further, Syr. reads וישמחו וייראו; and that is authorised by one MS. and Job xxii. 19. where we have the very same expression, “*The righteous see it, and are glad*.” See Pf. lxix. 23, &c.

9. ברוב. 10 MSS.

יעז. All the versions, except Ch. read ויעז, “*and strengthened himself in his substance*.” See our Bib. Marg. and Prov. x. 3. But Lowth prefers the common translation.

10. *Doeg*. in verse 7, is compared to a tree plucked up by the roots, the Psalmist in contradistinction here compares himself to a green olive tree in the house of God; alluding, says Houb. to Aaron's rod laid up in the ark; but the house of God does not seem to refer to the green olive tree, but to the psalmist. See Pf. xcii. 14.

11. The sense being imperfect, the metre according to the Collat. appearing defective; and one ant. MS. supplying חסד ואמת after עשית, it is not improbable this is the true reading. See Gen. xxiv. 49.

חסידך. 17 MSS. reading חסידך, David might speak of *himself*, "I will praise thee for ever, because thou hast dealt *mercifully and truly*—and I will wait on thy name, for it is good before *thy saint*." i. e. In my sight.

P S A L M LIII.

THIS psalm is probably only a corrupt copy of Pf. xiv. to which I shall refer for the various readings; observing that in verse 6, which differs widely from Pf. xiv. 6. 52 MSS. read הבישות.

P S A L M LIV.

V. 1. FOR the title, see Pf. iv.

2. 6. Vulg. Ar. Æth. & Ch. with many MSS. make it probable, that the subject refers to 1 Sam. xxiii. 19.

5. זרים. 5 MSS. with Ch. and the parallel passage, with Hare, &c. read זדים, "For *the proud* have risen up against me."

6. עזר. 19 MSS. with Syr. read עוזר.

בסמכי. Secker observes from Erpenius, that ב nominativo pleonastice præfigitur, and cites also Hof. xiii. 9. Houb. makes it to bear a superlative sense, "*firmissimum columen*." See Pf. lv. 19. xcix. 7. But from consulting 6. Syr. Ar. Æth. & Vulg. it appears probable that הסומך is the true reading, "Behold, God is my *Helper*—*Jehovah* is *the supporter* of my soul." יהוה 13 MSS.

7. ישוב. 24 MSS. read ישיב more regularly. Syr. & Vulg. read in the imperat. השב, which is more conformable to the following verb, “Return evil to mine adversaries, &c.” See Houb.

47 MSS. read לשוררי. See Pf. lix. 11.

9. הצילני. 6. Syr. Vulg. Ar. & Æth. with Hare, &c. read הצלתני. Houb. הצילני. Either of which avoids the change of persons; but the former seems most eligible, “For *thou* hast delivered, &c.” Or, as Secker, “*when* thou hast delivered.”

P S A L M LV.

MOLLERUS and others refer for the subject of this psalm to 1 Sam. xxiii. 1—12. Patrick and others to 2 Sam. xv. &c.

3. The Ar. according to Walton probably reads כי before אריר, and some such word seems to be wanting, as Mudge and others think, “*when* I mourn in my complaint; and am vexed.” Or as Green with Ch. “*and cry aloud.*” Who thinks also that a word has been dropped after אריר. See Isai. xv. 3.

4. The first line of this verse is better connected according to Green with the former.

2. אים. MSS.

ובאם. The sense as well as the metre seems to require ובאם, “*and in their wrath they hate me.*”

5. יחיל. 3 MSS. read יחל, which, as Green observes, should be rendered, “*is wounded.*” See Pf. cix. 22.

6. פלצות. Syr. by a small change and transposition of letters reads צלמות. “*umbrae mortis;*” And Pf. xlv. 19. countenances this reading. One very valuable printed copy reads with Vulg. Ar. & Ch. יבאו. Rather יבואו. See MSS. 155.

7. Hare's transposition here seems needless. See the Collat. "And I said, O that I had wings!—*As a Dove*, I would fly away, and be at rest."

וַאֲשַׁכְנֶנָּה 41 MSS. and 6 ואומר.

8. נָדַד. 41 MSS. נָדָד; but ó. Vulg. Ar. & Æth. נֹדֵד, "*fugiens*;" and this seems to be the proper reading; and as Ch. reads לַעֲוֹלָם for סֵלָה, that seems to be the right word, as a friend remarks, "I would dwell in the wilderness *for ever*."

9. Green's reading לַמִּפְלֵט, "I would hasten away *to a shelter*," is a very good one; and one MSS. omits לִי; unless with ó. & Syr. we consider the word as the partic. pih. "I hasten *to my deliverer*, &c."

מִסַּעַר. 2 ant. MSS. with ó. Vulg. Ar. & Æth. read וּמִסַּעַר, "from the *stormy wind, and tempest*." סוּעָה 32 MSS.

10. בִּלְעָיו. Hare and others conjecture we should read פִּלְג, "*Divide, O Jehovah, divide their tongues*," making an Epizeuxis. But a friend refers for the text to Job x. 8. The words allude, as Piscator observes, to Gen. xi.

יְהוָה. 50 MSS. read אֲדָנִי.

Hare's metre in the last line of this verse and the next seems most eligible.

11. יְסֻבָּבָה. Ch. Syr. & Ar. with 39 MSS. Hare and others read יְסֻבְּבוּה.

12. הָיוּת. ó. Vulg. Syr. & Ar. with Houb. read אֵין. "And, I wonder, says Secker, Hare had not observed that ó. leave out the ו before אֵין, and not the first בִּקְרָבָה, as he doth, but the 2d, and put ו before הָיוּת, whence the translation may be, "*Day and night mischief goeth about it upon the walls thereof: and sorrow is in the midst of it and wickedness: deceit, &c.*" הָיוּתָהּ 27 MSS.

13. הָיוּת. 17 MSS. with all the versions read הָיוּת, sing.

14. לֹא. ó. Vulg. Ar. & Æth. read in both places, as Secker observes, לוֹ, or לוֹא, (see Judges viii. 19.) "For *if* an enemy had reproached me, then I could have borne it—*if, &c.*" The defect in the metre of the Collat. in the last line of this verse induces me to think

that פני is dropped after the verb, "then I would have hid *my face* from him." See Ifai. l. 6. איב one MS.

14. בערכי, "*secundum dispositionem meam*." Muis. *μεταξὺ ἐμοῦ καὶ αὐτοῦ*. "quem ego tanquam me aestimavi." See Hare. With which the Italian version communicated by a friend agrees exactly, "Ch' io apprezzavo quanto me stesso," *whom I esteem equal to myself*." "*Homo mei ordinis*." Cast. See Lowth also. "*One well acquainted with my steps*." Kennic. The first is the most literal, and seems as easy as any.

The last line seeming defective may not מנערי have been dropped at the end of it, "And mine acquaintance *from my youth*?" It is generally agreed that *Ahitophel* is here meant. ומיודעי 22 MSS.

15. "סוד, *ἔσχατα*, ó. Did they read סם and write *ἐσχατὰ*? so they translate the last word." Secker. Mr. Bradley mentions some who read זון "Food." Perhaps a mistake for זון.

ברגש, "*cum cætu*." i. e. turba populi, Piscator, &c. Or as our Bib. Verf. "*in company*." See also Mudge and Lowth. "εὐδοκίαν" ó. Syr. & Vulg." Secker. Mr. Bradley observes, some propose ברצון.

16. ישיא מות 10 MSS. ישי מות; & 2 with Mudge, &c. read ישיא מות. Hare and others ישיג. Durell ישים. But as the metre in this line is defective, ברגע from its similitude to the preceding word may have been omitted, and the words might stand thus,

ברגע יש מות עלינו

"*In a moment death shall be upon them—They shall go down alive into the grave*." See Numb. xvi. 21, 31; to which the psalmist probably alludes. See Gej.

חיים שאל one MS. as in Numb. xvi. ³¹31; where we have the local ה.

בקרבים. Hare and others with one MS. omit this word; but then I would read with ó. Vulg. Ch. Ar. & Æth. במגוריהם for the metre's sake. Syr. omits it.

17. The metre in the Collat. being too short in the last line, may not נא have been omitted through its likeness to the affix of the preceding

preceding verb, “ and Jehovah shall save me *שׁוּנָה*?” See Ps. cxviii. 25.
 6. Ar. & Æth. read *ישמעני*, “ shall hear me.”

18. וארמה. One MS. reads וארמה. See verse 5.

19. מקרב. 6. Vulg. Ar. Æth. & Syr. read מקרבים, which is more agreeable to the context. Kennicott supplies with Ch. *לִי רָע* after *לִי*, “ from evil approaching me.”

היו. Hare, with others, reads היה, “ quoniam contra multos fuit mecum.” Houb. renders ברבים, “ *permulti*.” See Ps. liv. 6. Durell, “ For they are at variance with me.” See Ps. lxxxix. 51. Perhaps we should read הרבים, “ Although many are with me.” i. e. to destroy me. See Neh. ix. 19. Hare’s metre seems preferable; unless with 2 MSS. we omit *לִי מקרב*.

20. וישב קדם. Houb. reads with 30 MSS. ויושב, & קדקדם, “ *avertet cervicem eorum, neque enim illorum est mutatio*.” Durell, בקדם, “ even he that hath existed from eternity.” Hare, &c. וישב, “ He that inhabiteth eternity.” See a similar expression, Isai. lvii. 15. and 6. & Ar. But Lowth thinks they read הישב. And as סלה seems to have no use or signification here, perhaps it is written for כלם, “ and he that inhabiteth eternity shall consume them.”

הליפות. “ *Non liquet*.” Lowth; who gives this version of the words by Schultens, “ quibus nullæ sunt successiones melioris vitæ, vel œconomix.” “ למו is translated plurally in all the old versions. Therefore should be, “ and fear not.” Secker.

21. The metre in this verse seems defective, and it is sufficiently supplied by Hare, who reads באנשי שלומה, for בשלמי, and that is much favoured by Isai. xxxviii. 22. “ *Misit suas manus in homines pacificos*.” Or perhaps בהם may be dropped at the end, “ he hath broken his covenant with them.” One MS. adds a word, which affords no good sense. בשלומי 31 MSS. As the affixes in this and the following verse are in the sing. the psalmist probably points at Ahitophel, as Muis and others have observed.

22. פניו. 6. Syr. Vulg. Ar. Æth. with Hare and others read פניו, "leyes præ butyro vultus ejus." Which avoids a tautology. Houb. reads חלקו for חלקו, "*mollius butyro os ejus.*" Lowth follows Symmachus in reading פיו, "*Their mouths are softer than butter.*" which is not so agreeable to the other sing. affixes. Durell observes, that the word in the text may be used plurally, "*his speeches.*" Secker also refers to Ps. lxii. 5. 6. render חלקו, "*they were scattered,*" from חלק *dividere*, and probably supplied מַחֲמָה, *præ ira*, as a friend suggests.

וּקְרַב לְבוֹ. The sense, as well as the metre, according to the Collat. seems defective; and Lorinus's addition of הָגָה seems very probable, "But his heart *meditates* war." See Isai. xxxiii. 18.

23. 4 השליך MSS. and י seems to have been dropped from the imperat. Hiph. in most verbs.

יֶהֱבֵךְ. This word occurs no where else. Le Clerc borrows its signification from יֶאֱבֵךְ, *defiderare*. St. Peter, follows 6. Vulg. Syr. Ar. & Æth. Durell from Taylor renders it, "*the supply of necessaries.*" Michaelis renders thus, "*projice in Jehovam id quod dedit tibi.*" Houb. reads אֶהֱבֵךְ, "*diliget te.*" But Ch. reads שְׁבֹרֶךְ, "*spem tuam,*" which seems to be the most eligible, "Cast *thy hope* upon Jehovah." If we may differ from the apostle; but see Kennicott's Gen. Diff. §. 63.

24. 6. Vulg. Ar. & Æth. justify Hare in adding יהוה at the end of this verse, to compleat the metre according to his division; which appears to be the most regular.

תּוֹרִידִם 125 MSS.

P S A L M LVI.

THE first part of the title of this psalm is very obscure; for which see Bochart and Houb. The second sets forth the occasion of it, and it may be stiled *Michtam* by way of eminence. See Ps. xvi. Or, as Harmer thinks, because written in gold. See Obs. Vol. ii. p. 180.

V. 1. \acute{o} . as a friend observes, with Vulg. Ar. & Æth. for אלם read לאם . “ This psalm seems corrupted in several places, and I cannot restore them.” Secker.

רחוקים 56 MSS. & אתו 45.

2. As 9 MSS. read לוהם , and one ולוהצני , the true reading is also probably ולוהצני , “ he is daily *fighting and troubling me*.” See our old Verf. A friend conjectures ילהמני .

3. One ant. MS. with all the Verf. except Ch. read שאפוני .

מרום . Hare and others have observed that this word is no where else used as an epithet to Jehovah. Secker understands it of God. Houb. reads with \acute{o} . Vulg. Ar. Æth. ממרום ; see also Mudge, &c. Durell renders it, “ What time I may be afraid *of the haughty*.” See Ifai. xxiv. 4. But reading with Houb. ביום in the next verse, I would read מיום here, “ *from day to day*,” which may be connected with what precedes or follows. Or as a friend suggests מיום ליום .

4. MSS. 2. read אקרא for אבטח , “ *I will call upon thee*.”

5. דברו . Houb. reads לדברו . See Pf. cxxx. 5. And should we not read האלהים for the אלהים ?

6. דברי יעצבו . The versions differ greatly in the sense of these words; and that of our own seems forced, “ *they wrest my words*.” Houb. reads דבר , “ they have consulted *a matter* against me.” But there being a great similitude in the letters, and from comparing the next verse, perhaps we should read דרכי יעצרו , “ every day *they encompassed my ways*.”

מחשבתם . 28 MSS. have more regularly. מחשבותם . See \acute{o} . Vulg. Ar. & Æth.

7. יצפנו . 32 MSS. have יצפנו . See Pf. x. 8.

8. “ *Non liquet*.” Lowth. The first line of this verse affords but little sense as it stands at present, nor do any of the versions assist, except Syr. which reads ואמרו אין פולט לו , “ *atque dixerunt non est ei salvator*.” And it is observable that \acute{o} . Vulg. & Æth. read אין also for און ; but Hare’s reading with a less variation seems more agreeable to the con-

text, על אונם פלל לנו, “ Judge them for *their* iniquity.” Our Vers. read באפק “ *in thine anger* ;” but without authority. One MS. reads הנוריד. See Pf. lv. 23.

9. נדי. 33 MSS. read נודי, more regularly ; unless with a very small alteration we might read נחי, which seems more agreeable to the context, “ Thou hast numbered *my lamentations*.” See Mich. ii. 4.

לנגדך. All the versions, except Ch. with Houb. &c. read בנאדך, “ Thou settest my tears *before thee*.” See 2 Sam. xvi. 12. But Mr. Bradley observes, that it was the custom to use *tear bottles* at funerals, and that there are some in the british museum, found in some antient sepulchral urns belonging to the kings of Naples ; and that Dr. Solander once told him, a similar custom was used in the east ; which throws great light on this passage.

One ant. MS. adds אלהים, at the end of the verse, “ are they not in thy book, O God ?” which the metre seems to call for, unless we read with Ch. יהוה at the beginning of the line.

10. Whether the metre of the Collat, or Hare’s be observed, his addition of אתה at the end of the verse according to ó. & Æth. seems proper, “ for *thou* art my God.

9 איבי MSS. with 27 Marg.

11. One line in this verse, as Hare and others have observed, is probably spurious ; but reading לרברו, with Houb. for דבר, as in verse 5, should not the last line be retained rather than the first, “ I will praise *Jehovah* because of his word—In God, &c. ?”

13. עלי. Hare and others read עליך ; and instead of נודי, נודיך, adding אשוב after אשלם ; which readings are strongly supported by Syr. “ *Tibi deus persolvam vota mea ; et cum gratiarum actione sacrificabo tibi.*” See Pf. l. 14.

14. הלא. Houb. renders it, *etiam* ; but as all the versions translate it *et*, from comparing the parallel passage, Pf. cxvi. 5. the true reading, as Durell observes, probably is וואת ; unless it may be written for חלצת, “ For thou hast delivered my soul from death,—*thou hast freed* my feet from

falling." See our Bib. Version. And this verb might be omitted from its likeness to that preceding. Ar. & Æth. supply, "*and mine eyes from tears,*" conformably to Pf. cxvi. See Hare, &c. 8.

בֹּאֹר. Syr. & Æth. with one MS. read בארצת, "*in the land of the living.*" See also Pf. cxvi. 9. and Secker; who had once conjectured that the true word in both places might be באורח, or באורות. Comp. Pf. xvi. 11. &c. But see Job. xxxiii. 30.

P S A L M LVII.

תשחת. Perhaps we should read תשעת, to denote an instrument of *nine* strings; as we read of *three*, *six*, and *ten* stringed instruments. This psalm was composed on a similar occasion with the former. See Poole. And there is no more occasion to infer from verse v. with Mudge that Daniel was the author of it, than there is to conclude that Pf. xxii. was written by him from verse 22. See Pf. cviii. 2—6.

V. 2. הוות. 17 MSS. with all the versions read הוות, sing. which the verb requires; but for יעבר, we should read תעבר, or with Houb. in the infin. העבר; unless with Durell we render it, "*until it cause calamities to pass away.*" i. e. *The shadow.*

3. גמר, or as 12 MSS. גומר, *perficientem*. Gejerus, Mudge, &c. Hare, Houb. &c. read גמל, *retribuentem*; and as the metre is defective instead of reading לאלהים with Hare, perhaps we should add טובה, "*upon the God who recompenseth good to me.*" See 1 Sam. xxiv. 18.

4. סלה. If we read with no great alteration כלם, instead of this word, which is improper here, and יחרף for חרף, with שואפי according to 4 MSS. the transposition proposed by Hare and others to supply the defect in the metre, will be unnecessary, "*He shall send from Heaven, and shall save me—He shall put to shame all them, who de-*

your me—God shall send forth his mercy and truth.” It is observable that Ch. reads here also לעולם for סלה. See Pf. lv. 8.

5. אִשְׁכְּבָה. Green would read שִׁכְבָּה, to agree with נִפְשִׁי. Houb. supplies וּמִצֵּן, which has a great affinity to the preceding word, “*et confirmavit animam meam.*” Secker following ó. Syr. Ar. & Æth. supposes that וַיִּשַׁע has been dropped before this last word, rather with a friend יִצִּיל, “*and he shall deliver my soul, &c.*”

להטים. ó. Vulg. Syr. Ar. & Æth. seem to have read נִלְבַּט, “*conturbatus.*” Perhaps we should read בִּלְהִטִּים, or בִּלְהִטִּים. See Ch. and MSS.

לבאם. 50 MSS. have לְבָאִים, which the grammatical construction calls for; or as Houb. לְבִיאִים, or לְאִבִּים “*in dry places.*” Who reads also with one MS. חֲנוּת. “*The sons of men are archers; their teeth (are) spears and arrows.*” Ch. as Secker observes, either reads לְהִבִּים, or takes לְבָאִים to signify *flames.*

6. על 2. ó. Syr. Vulg. Ar. & Æth. with 3 MSS. read וְעָלָה. See Pf. cviii. 6. and the words may be rendered thus, “*Lift up thy glory O God, above the Heavens, and above all the earth.*”

7. כִּפְפוּ. ó. Syr. Vulg. Ar. & Æth. read either with Houb. כִּפְפוּ, or with Hare, &c. כָּפוּ; and it is not improbable that לָעֶפֶר followed it, “*they have bowed down my soul to the dust.*” See Pf. xlv. 25. Or the text may be considered according to our Bib. Version in psalm. “*My soul is bowed down to the dust.*” All the versions have וּנְפְלוּ, “*and are fallen.*” And if the above readings be admitted, the verse might be divided more regularly into four lines, “*they have prepared a net for my feet.—they have bowed down my soul to the dust, or, my soul is, &c.—They have digged a pit before me,—and are fallen, &c.*”

8. See Pf. cviii. 2. &c. for this and the following verses.

9. “*שחר* is not elsewhere used adverbially, nor I believe with an ellipsis of ב. “*I will awaken the morning,*” is more grammatical, and poetical.” Secker.

וכינור 6 MSS.

10 אדני 24 MSS. read יהוה. See also Pf. 108.

בעמים, i. e. *inter Tribus Israelis*. Piscator. And that this word is used plurally for the Jewish people see Deut. xxxiii. 3, 19. &c.

12. על. 2 MSS. read here also ועל. See verse 6.

P S A L M LVIII.

FOR the title of this psalm see Pf. xvi. 57.

2. אֱלֹהִים. Houb. reads אֱלֹהִים, “*O Dii.*” as in verse 12. Mudge and others אֱלִים, “*O ye princes.*” Hare prefers אַתֶּם; and as Edwards observes from the silence of the versions with respect to either of the former senses, this seems to be right; though Muis and others suppose that they might read אֱוֹלִים, *certe*, which as they observe is unnecessary; and Secker would omit this, or the preceding word. Perhaps, by a metathesis we might read לֵאמֹר; for which see Gen. xxv. 23. Isai. li. 4. “*Do ye verily speak righteousness, O ye people?*” which reading our versions countenance. But see Ainsworth.

3. The conjecture of Hare and others, that the verbs in this verse have changed their place, is very probable.

בלב. Æth. reads בלבבם, which the sense as well as metre seems to require, “*Yea, in your heart ye meditate iniquity.—You work violence with your hands in the earth.*” Or, as one MS. and all the versions read יַפְלִסוּן, perhaps יַעֲלִלוּן is better, “*your hands work violence, &c.*”

4. דְּבָרֵי. 3-MSS. read דְּוָבְרֵי, which is more grammatical. Green renders the whole thus, “*The wicked are strangers to pity—they turn aside from compassion, speaking lies.*”

5. כְּדֹמַת חֶמֶת. 6. Vulg. Syr. Ar. & Æth. omit the *last* of these two words, “*Their poison is according to the likeness of a serpent.*” See

our Bib. Marg. But if we consult Ch. the true reading seems to be כחמת, "Their poison is *like the poison* of a serpent."

פתן, or as the word might be originally פתון, is derived from פתה, *deceit*, as גאון from גאה; and probably alludes to the seduction of Eve by the *serpent*, Gen. iii. 13. And that eminent prediction in verse 15, may have given rise to the fabulous story of Apollo's slaying the serpent *Pithon*. For other derivations of which see Thes. Græc. Antiq. Vol. VII. p. 31.

6. מחכים. Hare and Green read מחכמים, and supply לקול, "*vo-
cem incantantis incantationes sapientes.*" But as 37 MSS. read חבר, which may be considered as the infinit. for חובר, by reading also מחכמה, the words may be thus rendered, "which will not hear the voice of the charmers—*charming with the greatest skill.*" For the interpretation of these words see Bochart, and Merrick. Ar. renders מחכם thus, "*melius quam sapiens.*" i. e. as excelling him. Shuckford gives this version of the whole, "As the deaf adder will stop her ear, which will not attend to the voice of the eloquent putting together the sayings of the wife." See Connect. Vol. III. p. 302.

7. The first part of this verse alludes, as Hammond observes, to the poison contained under the teeth of the adder.

8. "N. L. unless it be corrected. See Hare and Houb." Lowth.

ימאסו. Buxtorf admits ימססו as more proper. See his Lexic.

למו Hare, with ó. Syr. & Ar. omits this word as redundant at the end of the first line, and for כמו reads אלהים in the next. Durell prefers במו. Houb. reads והם. Amidst this variety, instead of כמו I would propose the following reading, adding וכי instead of למו at the beginning of the line, &c. וכי ידרוך חציו במו, "*And when he shooteth his arrows against them, they shall be cut down.*" But a friend giving ימאסו the sense of ó. & Syr. omitting למו with them, and for the second כמו reading according to ó. עוד, which one ant. MS. favors, having a word with ע inserted, gives this sense of this and the foregoing verse, "God breaketh their teeth in their mouth

“mouth:—Jehovah breaketh the jaw-bones of *these* lions.—*They shall be despised*; they shall run off like waters. He shall shoot his arrows “until they be cut off.”

יִדְרוּ. 8 MSS. 49 with Syr. חֲצִי. and 33 יִתְמַלְלוּ.

9. שְׂבָלוֹ. Bochart, with many others, understands by this word, “*the snail*.” 6. Syr. Vulg. Ar. and Æth. probably read דּוֹג, as in Pf. lxviii. 3. which bears no affinity to the word in the text: but as one MS. reads שְׂבָלוֹ. and another שְׂבָלָל, and four have תַּמָּס, which agrees better with the *masf.* noun, instead of תַּמָּס; reading also with Hare and others יהִלְכוּ for יִהְיֶה, and with one ant. MS. כִּנְפֵשׁ נָפַל, or כִּנְפֵשׁ נָפַל, see MS. 4. the words might bear this sense, “*As an abortion is consumed, let them pass away—As the untimely fruit of a woman let them not see the Sun.*” Such repetitions of the same sentiment frequently occurring in the Sacred Writings. But a friend, suggesting that the same similitude is repeated as in verse 8, offers this reading, כִּמְוֹ שְׂבַלַח מַיִם יִהְיוּ, “*As a flood of waters they shall pass away.*” See Pf. lxix. 15.

10. Houb. reads thus, כִּמְוֹ חַח כִּמְוֹ חֲרוּל יִשְׁעָרוֹן יְנִיבוּ סִירֵּיהֶם אֶטֶד, “*Antequam vepres eorum in rhamnum creverunt, velut spina, velut carduus turbine abripiuntur.*” Lowth renders the words thus, “*Antequam ollæ vestræ spinam sentient, tam vivam, quam aridam, tempestas eos auferet.*”——Secker is inclined to follow Green’s reading of חַי for רוּחַ, “*Sooner than the bramble can heat your pots—let (God’s) wrath, like a stormy wind, sweep him away.*”——Durell, reading with Mudge בְּמוֹ חֲרוּן, gives the words this sense, “*The living one in wrath, will take them as with a whirlwind.*” Hare would read אֵשׁ for חַי, “*Antequam ebullire faciat lebetes rhamnus, sicut ignis, sic ira tua abripiat eum.*” I would propose the following reading, which is countenanced by Vulg. and Ar. כִּמְוֹ חַיִּים בַּחֲרוֹן יִסְעָרְמוּ, “*As alive he shall consume them in wrath.*” alluding to Num. xvi. 30. A friend also suggesting חַיִּים, and referring to Num. xvi gives nearly the same sense, “*Before your pots feel the thorns—i. e. the fire—so in wrath he [i. e. Jehovah] shall destroy them as yet living.*”

סִירוּתֵיכֶם 28 MSS. and 25 יִסְעֲרֻנוּ, with ם. See Zech. vii. 14.

11. “He shall wash, &c.” “Alludit ad morem apud Hebræos lavandi pedes defatigatorum ex itinere, quo hi refocillabantur. Vid. 1 Tim. v. 10.” Muis. But it is observable that ὁ. Syr. Vulg. Ar. & Æth. render פִּעְמֵי, *manus ejus*; so that they probably read יָדָיו. See Ps. lxxiv. 3.

12. אִדָּם *collective* ponitur. Piscator. But one MS. omits it, “and he shall say, (i. e. *the righteous man*) verily, &c.”

שֹׁפֵטִים. or as 5 MSS. שׁוֹפְטִים. Hare and Edwards retain this reading, though confessedly unusual for the sake of the metre. ὁ. Vulg. & Æth. read שׁוֹפֵט, “Verily there is a reward for the righteous—Verily there is a God *who judgeth those that are in the earth.*” But this reading having no proper antecedent, a friend proposes שֹׁפֵט עַם, “Verily there is a God, *who judgeth the people upon earth.*”

P S A L M LIX.

FOR the first part of the title see Ps. lvii. and notwithstanding it expressly ascribes it to David, Mudge thinks it more applicable to the times of Hezekiah; which verse 6 and 9, seem to countenance. Secker observes that neither this psalm, nor the following, suit their title.

V. 3. מִפְּעֻלִּי 8 MSS.

4. The metre in the second line of this verse seems defective. May not then עַמִּים have been dropped before, or after עֲוִים, “The mighty *people.*”

5. עֵוֹן. Our versions, with Houb. read עֲוֹנִי, which the construction seems to require, “without *my* fault.”

יִרְצֹנָה 54 MSS.

6. אֱלֹהִים. Kennicott and others, with one antient MS. read אֱלֹהֵי; and tho’ we have the word in the first form no less than three times in

Pf. lxxx. and once in Pf. lxxxiv. 9. from comparing other passages, there can be no doubt but **אלהי** is the true reading, unless we omit it for the sake of the metre, as we very frequently have **יהוה צבאות**, (See Calaf. Conc.) or the two last words.

פועלי 20 MSS. and 5 בוגדי. But **ו**. Syr. and Ar. probably read **פועלי**, “to all them *that work iniquity.*” See V. 3.

7. **ישונו**. This word does not suit well with the context. Might it not be written for **ישוטו**. “*They run about in the evening.*”?

ככלב. Syr Vulg. and Ar. with Houb. read **ככלבים**, “*as dogs.*”

8. From comparing the metre of the Collat. with Syr. Ar. and Ch. it is not improbable that we should read **אמרו** after **כי**, “for *they say* who doth hear?” See also the margin of our Bib. Verf.

10. **עזו**. 1 MS. with **ו**. Ch. & Vulg. reads **עזוי**, “*my strength.*” And it is generally agreed that the first line of this verse should be corrected by verse 18. See Houb.

11. **חסדו**. 33 MSS. with Ch. read **חסדי**, which is countenanced by verse 18. and Pf. cxliv. 2. See also our Bib. Verf. Hare and others. But Green prefers **בחסדו**, “*God in his mercy, &c.*” As a friend observes, 2 MSS. read **יראני**. And **י** is often put for the radical **ה**. See Pf. lx. 5, &c.

12. The second line according to the metre of the Collat. which appears to be most eligible, being too short, we should probably read **אלהים** after **בחילך**, “scatter them by thy power, O God—and put them down, O *Jehovah*, our shield.” A Friend thus, “*slay them not.*” i. e. “in war with a sword, or any other warlike weapon, lest the people should ascribe the destruction of their enemies to themselves and not to God.” Houb. has a different reading in this and the next verse.

אדני: 17 MSS. **יהוה**.

13. The construction in the first part of this verse is obscure. Gejerus and others supposing a metathesis give the words this sense “The word of their lips is the sin of their mouths.” Hare and others supply **זכר**, “remember the sin of their mouth, and the word, &c.” Houb. and

others according to Ch. & Ar. prefix the preposition ב to both the nouns. See our Bib. Verf. But as one good MS. reads פטו, might not the true reading be בטו, “The word of their lips is sin *unto* them?” See Lev. xxiii. 23.

14. כלה בחמה כלה. As all the versions have the pronoun, & Syr. reads בחמך, the true reading probably is according to Houb. כלם בחמך, “consume them in thy wrath, consume them.” See Exod. xxxii. 10.

Syr. Vulg. & Ar. ולאפסי, “and to the ends.”

15. See v. 7.

16. וילינו, “If they be not satisfied, then they will grudge.” which takes off the necessity of the transposition proposed by Hare. See our Bib. Marg.

17. The sense, if not the metre, seems to require אל, or יהוה, at the end of the first line, “But I will sing of thy power, O God, or Jehovah.” עורך 6 MSS.

18. אלהי חסדי. 2 valuable MSS. omit these words, as in the parallel passage verse 10; but there does not seem to be any occasion for rejecting the whole verse with Hare and others, as it may be considered as a Chorus. עוי 4 MSS.

P S A L M LX.

על שושן. Junius supposes it to denote instruments of *six* strings. See Pf. 45. The title sets forth that various events gave occasion to this psalm. Delany ascribes it to David's victory over the house of Saul. Secker observes that Hare's change of verses here, and in Pf. lxxxv. is very ingenious, and would make each psalm more consistent.

3. תשובב. Houb. and Secker, “*aversus es.*” which affords a beautiful asyndeton, if the following preposition will admit of it. One ant.
MS.

MS. reads with ó Vulg. Ar. and Æth. וְתִשְׁבֹּב, “ *but thou wilt restore us.*” See Lowth’s notes on Ifai. p. 236.

4. רָפָא. 3 MSS. with Houb. read רָפָא, which is more regular. As 20 MSS. read הָרַעֲשָׁת הָאָרֶץ, the true reading is, as a friend observes, הָרַעֲשָׁת הָאָרֶץ. “ *Earth.*” Rather *land.* Secker.

5. הִשְׁקִיתֵנוּ. The affix here seems to be the third perf. sing. agreeing with עָם, “ *thou hast given it a deadly wine to drink.*” Or rather, “ *the wine of trembling.*” From the verb רָעַל perhaps comes the word to *reel.*

6. קִשַּׁט. Reading with ó. Syr. Vulg. Ar. & Æth. with Houb. &c. קִשַּׁט, and deriving להִתְנוּסָה from נוֹס, *fugere*, the words might bear the sense put upon them by Lorinus, “ *Thou hast given to them that fear thee a signal—to fly from the bow.*” which affords an elegant paronomasia.

7. וְעִנֵּנִי. 43. MSS. All the versions, Houb. &c. read וְעִנֵּנִי, “ *and hear thou me.*”

8. בְּקִדְשׁוֹ. Should not this word be rendered, “ *in his sanctuary*”? whence the divine oracles were issued forth. See Pf. cviii. 8. “ *The following words must be David’s.*” Secker. “ *I will divide, &c.*” “ *This meaneth a full possession after conquest.*” Ainsw. See Green also on Hab. iii. 6. סִוְכוֹת 2 MS. See Pf. cviii.

9. רָאִשִׁי, &c. Hare makes, *The strength of my head*, to signify a *helmet*, and renders מַחֲקִקִי, “ *hasta mea.*” Seckers objects to this, and makes רָאִשִׁי to signify a *person*, “ *and Ephraim is the preserver of my person.*” See Pf. xxvii. 1. and Pf. cxi. 8. Might not the words bear this sense, “ *But Ephraim is my principal strength.*”? See Gen. xlviii. 19. Deut. xxxiii. 17.

מַחֲקִקִי, or as 31 MSS. מַחֲקִקִי. As ó. Ar. Æth. Syr. & Vulg. read מַלְכִי, and the metre in this line seems deficient, perhaps the last word has been omitted, and we should read both, “ *Judah is my lawgiver, and my king.*” See Gen. xlix. 10.

התרועעי. The true reading according to Syr. the parallel passage, Pf. cviii. and Houb. is אחרועע, and one MS. has אתרועעי. The several expressions in this verse borrowed from the eastern customs denote the greatest degree of subjection. See Pf. cviii. and Merr.

11. יובילני. 49 MSS. with Houb. more regularly יובילני.

עיר. Hare reads בעיר, but one MS. has לעיר, equally proper. Hare corrects the following word in Pf. cviii. by this, but כבצר seems to be the better reading; one MS. at first having כבצור; unless we might read בצרה. See Pf. cviii. 11.

נחני. One MS. has ונחני. But ינחני seems to be the true reading. See ó. &c.

12. MSS. 2. one of which is very antient, authorize Hare and others in omitting the second אלהים, "And wilt not thou go forth with our armies?" But Gejer. Lowth, &c. following ó. supply אשר before the first verb, "Nonne tu Deus, qui repulisti nos, &c.?" See Pf. cviii. 12.

P S A L M LXI.

IT is generally agreed that this psalm refers to 2 Sam. xvii. 22, 24.

V. 2. One MS. reads with Syr. והקשיבה, "*and attend, &c.*"

3. ירום. Ch. reads רם, which seems right. See also Mudge and Secker. ó. Syr. Ar. & Æth. read רוממתני, "*Exaltasti me.*" See Houb. Verf.

4. One good MS. איב.

5. כנפיד. One MS. reads פניך, as in Pf. xxxi. 21. which see.

6. ירשה ליראי. All the versions read with Hare, &c. ירשה ליראי. "*Thou givest an inheritance to those who fear thy name.*"

7. שנותיו כמו דר. One MS. reads with Meibomius and Hare שנותיך, both of them referring it to God. But one MS. at first with ó. Ar. Æth.

Æth. and Houb. read כִּמְיָ for כְּמִי, “ *as the days of, &c.*”

דור 59 MSS.

8. עולם. One ant. MS. reads לעולם.

מן. There can be little doubt, but that this word was originally מִי, for which see Houb. Gen. Differt. Sect. 25. Lowth, &c. “ *Mercy and Truth from Jehovah shall preserve him.*” But Meibomius and others consider it as a mere expletive. Our Verf. with Ainsworth make it the imperat. from מָנָה, *parare*.

יִנְצְרוּהוּ. 7 MSS. read יִנְצְרוּהוּ. See Prov. xx. 28.

P S A L M LXII.

FOR the title see Pf. xxxix. The subject is similar to the former.

V. 2. The metre of the collat. seems preferable to Hare's; and we should read with ó. Syr. Vulg. Ar. Æth. and two ant. MSS. כִּי מִמֶּנּוּ, “ *For from him is my Salvation.* See v. 6. Our versions supply בָּאָה also; but I know not upon what authority.

3. רָבָה. Houb. reads סָלָה; but this being probably only a *musical* mark, the metre would be defective. One ant. MS. omits it; and another reads אַחֲרַי, “ *I shall not hereafter be moved.*” which affords a good sense. But perhaps it is written for לִעַד, which might be omitted both here and verse 7. from its similitude to the following words, “ *I shall never be moved.*” See Pf. xxx. 6.

4. Ch. supplies חֲסִיד after אִישׁ, “ *virum misericordem.*” Perhaps רֶשַׁע has been rather omitted through the similitude of the words, “ *against the poor man.*”

The next line in the Collat. seems defective, and the pronoun being wanted, אֹתוֹ may have been dropped, “ *All of you would kill him—(who is) as a tottering wall, and a broken hedge.*” See ó. Vulg. &

Ar. Houb. according to Syr. would read לרצחו the gerund, for חרצחו. Though Muis and others give this word a passive sense. See also our versions, and Lowth's notes on Isai. p. 158. Secker proposes this translation, "*How long will ye commit murder all of you, as a bowing wall, a tottering fence.*" For these are always ready to do mischief."

5. משחתו. Perhaps מִשְׁחָחוּ, "Verily they consult *his destruction*—to put him down they delight in lying, &c." Hare would read the affix pronoun in the first person, according to ó. Vulg. & Æth.—Syr. reads להדיחו.

6. בפיו. 2. ant. MSS. with Houb. &c. read בפיהם, which the grammatical construction requires; for Hare's reading (כוזב mendacem) will not restore it. As Secker observes, ó read ψει for ψευδεις. Probably the Collat. of ó. MSS. will correct this error.

7. דומי. 4 MSS. read דומיה, and one ant. MS. has אל אלהים, as in verse 1. And it seems proper to read uniformly in both places.

8. For the reading at the end of this verse see verse 3.

9. אלהים. Hare conjectures very probably that we should read יהוה, "In *Jehovah*," &c.

10. מחסי. 8 MSS. with Houb. read ומחסי, according to ó. & Syr. עוי 2 MSS.

11. כל עדת העם. Houb. reads according to ó. & Vulg. בל עדת עם. "Trust in him *all ye congregation of the people.*" But one ant. MS. omitting עדת, it might be הכל העם, "*all ye people.*"

12. לעלות המה מהבל, "Si ponantur in balance, ipsi leviores sunt vanitate simul." Muis, &c. לעלותם הם, "*Putting them in balances, they are altogether vanity.*" Houb. "Si homines ponerentur in una lance, vanitas vero in altera, tum homines ascenderent, vanitas vero descenderet." Pisc. &c. "Taking לעלות to stand for the fut. it may be translated, "They will ascend together in the balance more than vanity." Secker. But perhaps for יחד we should read יקלו, "Surely men of *low* degree are *vanity*—Men of *high* degree are a *lie*; when they
are

are put in the balances, *they are lighter* than vanity." See Ch. Dan. v. 27. and our Bib. Verf. But see Pf. xlix. 3.

11. MSS. 4. by a metathesis read חֲבֵהֶלּוּ, which may give this construction, "and by robbery *hasten not* to wealth." See Prov. xxviii. 22. Syr. & Ar. read לִבְכֶּם, "*your heart*."

12. אַחַת. Perhaps the *first* time may refer to David's victory over Goliath, and the *second* to his being placed on the throne of Israel; but it may denote frequency. See Job xl. 5.

שמעתי. 10 MSS. read with Ar. שָׁמַעְנוּ, "*we have heard*." See also gen. Diff. Cod. 255.

לֵאלֹהִים. Hare and others read לֵךְ אֱלֹהִים, or אֲדָנִי, for the sake of the metre, and construction. But Syr. Ar. & Æth seem to have read הִיא, "*Quia potestas Dei est*." See our Verf. עֵן 6 MSS.

13. אֲדָנִי. 28 MSS. read יְהוָה. Hare's division of the metre seems better than that of the Collat. or Edwards.

P S A L M LXIII.

MUDGE supposes that the author of this psalm is at *Jerusalem*; and therefore infers that the title is wrong; and Secker has the following queries on verse 12. "Was David called King, in Saul's time? If not, is not the title of this psalm wrong? But see Muis, &c. in Poole.

V. 2. Hare divides this verse into *five* lines. The Collat. and others into *four* in different methods. Perhaps it might be only *three*, "O God, thou art my God; I will seek thee early—my soul thirsteth for thee; my flesh longeth after thee—as a barren and dry land without water."

בְּאֶרֶץ. Hare, &c. read with Syr. and 2 MSS. כְּבָאֶרֶץ, "*as a barren, &c.*" See Pf. cxliii. 6.

3. חֲוִיתִיךָ. 76 MSS. with ó. Vulg. Ar. & Æth. read חֲוִיתִיךָ; and the words may perhaps be rendered thus, "*So as I have seen thee in*

the sanctuary—to behold thy power, and thy glory.” Houb. reads חכיתִּךְ, giving them this sense, “ Thus *have I waited for thee in Cades.*” See Secker also. Lowth renders כֵּן with Fenwick, “ *steadily.*”

עוֹךְ 4 MSS.

4. יִשְׁבַּחוּךְ. The נ seems to have been inserted here improperly through its similitude to ו as in other places; for though 3 MSS. omit the last, all the Vers. have the plur. verb.

5. כֵּן. “ *Sensu usitato hic intelligi nequit.*” Hare. See above. Perhaps the right reading is הֵן, “ *Behold, I will bless thee, while I live.*” Syr. & Vulg. with 2 MSS. וּבִשְׁמֶךָ, “ *and in thy name.*”

6. Houb. reads וּבִשְׁפִי רִנּוֹת יִחַלְלֶךָ “ *and with joyful lips it shall praise thee.*” But Syr. Ch. & Vulg. favor the text. ó. Ar. & Æth. read שִׁמְךָ, and the lips of rejoicing shall praise *thy name.*”

7. אִם. “ *Quandocunque*, Castell. *Quoties*, Houb.” Lowth. But Muis renders it, *quum*, referring to Numb. xxxvi. 4.

בְּאַשְׁמֹרוֹת 19 MSS. See Pf. xc. 4.

9. Syr. reads וְיָדְךָ, “ *and thy right hand, &c.*” which the metre seems to call for. Unless we read כִּי בִי. See MSS.

10. לְשׁוּאָה. Syr. makes this the infinitive mood, *perdere*. Mudge and others render it, “ *into a pit.*” ó. Vulg. & Æth. read here with one MS. לְשׁוּא, “ *in vanum.*” Ch. לְשֹׂאֹל, “ *But those who seek my life to the grave—shall go into the lower parts of the earth.*” An allusion perhaps to the *Lex Talionis*.

יִבּוֹאוּ 12 MSS.

11. יִגִּירוּ. Hare reads יִגִּירוּ. Houb. יִגְרוּ. Both rendering it according to ó. Vulg. Syr. Ar. & Æth. “ *Tradentur.*” See Jerem. xviii.

21. Mr. Bradley proposes יִגִּירוּהוּ, “ *shall cause it (life) to be poured out;*” and refers to Blayney on Ezek. xxxv. 5. in his Jerem. and 13 MSS. read יִגִּירוּהוּ. Durell prefers יִגּוּרוּ, “ *They shall abide in the power of the sword.*” But יִגְרוּ, which seems to be the true reading, may be the fut. niph. from נָגַר, “ *they shall be spilt by the power of the sword.*” See 2 Sam. xiv. 14.

שעלים. 67 MSS. more regularly שועלים. i. e. *jackalls*. See Mer-
rick from Shaw, &c.

12. “*Shall swear by him.*” If these words relate to *God*, they must be
understood in a limited sense. See Jerem. iv. 2. But Patrick, &c.
refer them to *David*. See Poole.

P S A L M LXIV.

IT is generally supposed that this psalm was composed by David,
when under the persecution of Saul. See Patrick, &c. But it is
equally applicable to Absalom’s conspiracy. See 2 Sam. xv. 1—13.

V. 2. איב one MS.

3. פועלי. 14 MSS.

4. Absalom insinuated 2 Sam. xv. 4. that David did not administer
justice.

5. All the Vers. read with 17 MSS. יורוהו, or with 3 ירהו, “*Sud-
denly do they hit him.*” But see Pf. ii. 12. פתאום 27 MSS. See verse 8.
There is a beautiful paronomasia between ירהו and יראו. Syr. reads with
12 MSS. יראו, “*and they are not seen.*” which Lowth and a friend
approve.

6. למו. 2d. Houb. &c. read according to Syr. לנו, “*Who shall see
us?*”

7. “*Non liquet.*” Lowth. For various emendations see Poole. Houb.
reads חפשו עולם תממו חפשו חפשו קרב, “*Perscrutantur improbitatem
suam, perscrutationem suam consummant, scrutantur interiora hominis, et cor
profundum.*” “ó. & Syr. read חמו.” Secker. Hare by a metathesis
reads קרבו, “*Sibi scrutantur iniquitates, perficiunt scrutinium explora-
tissimum, intimo suo quisque, corde et profundo.*” Mudge reading טמנו ren-
ders thus, “*They disguise their iniquities, they hide them in great dis-
guise; and the inside and heart of each one is deep.*” See also Edwards

and Green. But reading with Mudge, &c. and 46 MSS. טמנו for תמנו, by a slight change יחפצו for יחפשו, and omitting חפש, which seems redundant, might not the words bear this sense, “*They delight in wickedness, they conceal themselves from discovery—“ although any one approacheth, yet the heart is deep?”* i. e. Their actions are so secret as not to be found out by human penetration, but God searcheth them out, as the next verse intimates. See Jerem. xvii. 9, 10.

עמוק 40 MSS.

8. יורם. 17 MSS. ויורם, more usual. “*Hic talionis pœna.*” Gejerus.

מכותם. The true reading here seems to be מוכתים. Part. in Hoph. “*They shall be suddenly wounded.*”

פתאום 64 MSS. See verse 8.

9. ויכשילו. Hare, &c. read with 2 MSS. ויכשילו, which the construction requires.

ראה, or as 4 MSS. רואה. 10 MSS. read ראי, and one רואי, which the grammatical construction requires, unless we read with one MS. Munster, &c. יתנודר.

10. ו. Vulg. Ar. & Æth. with 5 MSS. ומעשירו, “*and shall understand his doings.*”

11. צדיק. This may be understood of *David* in opposition to *Saul*, or *Absalom*. According to the division in the Collat. there is no occasion for Hare's addition.

PSALM LXV.

IF this psalm was composed by David, as the title sets forth, it refers probably, according to Edwards, to 2 Sam. xxi. 1. That the deliverance from a famine was probably the occasion of it see Patrick, &c.

V. 2. דומיה 46 MSS. which strongly supports the present text; otherwise I should have expected some other verb. ó. Syr. Vulg. Ar. & Æth. read נארה, “Praise becometh thee, &c.” Which seems the most pertinent sense. See Pf. xciii. 5.

The metre of the Collat. is completed by adding according to Vulg. & Ar. בירושלם at the end of the second line; which Meibomius also and Green supply for the sake of *their* metre. See Houb. and our old Verf.

3. שומע. 24 MSS. read more regularly שומע.

4. דברי עונות, or as 72 MSS. with Ch. & Houb. עונות, may by a prosopopœia signify, “*the accusations of iniquities.*” But all the versions seem to have read עונים, making it to signify *persons*, “*the words of the wicked.*” Durell renders the text, “*The portions of iniquities prevail.*” See Neh. xii. 47. Perhaps we should read דוברי, “*Those who speak iniquity prevail over us.*”

מני. Houb. in conformity to the following affix reads בנו, but 5 MSS. have מנו, and that מ sometimes bears the sense of *against*, or *over*, see Taylor’s Concord. Durell renders the word in the text, “*The number of our transgressions;*” refering to Isai. lxxv. 11.

תכפרם. As none of the Verf. except Ch. have the affix pronoun, which is here redundant, perhaps we should read with ה final תכפרה.

5. It seems necessary to supply אשר after אשרי, with all the versions. See Pf. xli. 2. ישכן, or as 12 MSS. ישכון. It is better to read with Meibomius and Hare לשכן, or as one MSS. לשכון. “*to dwell in thy Courts.*” The change of persons being forced, we might read with Syr. ישבע, “*he shall be satisfied, &c.*”

קדוש 43 MSS. See Gen. xvi. 23. These words seem to be in apposition. See our Verf.

6. נוראות בצדק. One valuable MS. reads with ó. Vulg. Ar. & Æth. נורא, “*Terrible in righteousness.*” See Pf. lxxvi. 3, 6. Durell, dividing the word נוראות, reads נורא אות, joining the first to the preceding verse, and rendering the last, “*Thou in righteousness, or, in kindness*

answerest us *with a sign.*" But Houb. reads בנוראות צדק, "*prodigiis beneficentiae tuæ.*"

וים רחקים. Hare omits the last word. Durell, reading וים רחק ים, gives this sense, "and of the sea, *the most distant sea.*" Syr. reads ועמים, "and of the remote *nations.*" Houb. reads ימים; but the exact reading seems according to Ar. to be וימים, "*and of the remotest seas.*" 55 MSS. רחוקים.

7. בכחו. 6. Syr. Vulg. & Æth. with Houb. read בכחך, "*in thy power.*" which seems more agreeable to the context; or בכוחך. See MS. 76.

8. Hare to supply the metre in the first line of this verse borrows רחקים from verse 6. Perhaps רבים may have been dropped.

9. קצות. A friend supplies הארץ, and the word of the text is never found alone. 10 MSS. יושבי.

מאותותיך. 24 MSS. more regularly מאותותיך.

10. רבה. רבה, which one MS. has, seems to be better, "*thou hast watered it plentifully.*" And for ותשקה we should probably read ותשקה. See Pl. civ. 13. & Gejerus.

פלגים מלאים מים. Perhaps we should read פלג אלהים מלא מים. Thou hast enriched it *with rivulets full of waters.*" See Syr. and Secker; who observes that Houb. renders thus, "*Divide, O God, the multitude of waters.*" i. e. pour down rain from the reservoir of the clouds. See Ch. Green also supposes it to be spoken of the *clouds.* But are not these mentioned in the following verses? Muis understands it of a rivulet, which washed Jerusalem; but this is too particular.

רגנה. Houb. &c. read רגנה, "*Her corn.*" For the different metre see Meibomius, Hare, Edwards and the Collat.

11. ררה. We should rather read with Syr. and a friend ררית, and נחתת "*Thou waterest her furrows; thou lowerest her ridges.*" See our Vers.

גדודיה. 81 MSS. read גדודיה, with Houb. See Harmer's Obs. vol. II. 237.

12. יַמְעַגְלִיךָ, “ *and thy clouds.*” So called because God maketh them *his chariot*. See Pf. civ. 3.

13. תַּחְבֵּרְנָה, “ *are girded with joy.*” See our Bib. Marg. A metaphorical expression probably borrowed from the Eastern custom of tying up their garments in *dancing*.

14. כְּרִים. The versions, as Durell observes, seem to have read כְּרִי, in regim. “ *The lambs of the flocks are cloathed.*” But Meibomius and others read הָרִים, “ *The flocks cloath the mountains.*” Which conjecture is greatly strengthened by the following sentence, where we should probably read בָּבֶר, “ *cum frumento.*” A friend reads with one MS. and ó. וְאֵף *imo etiam* in the last line, which affords a very bold but beautiful prosopopœia.

P S A L M LXVI.

PATRICK makes *David* the author of this psalm; which opinion the latter part favors much. Muis supposes it to be written upon the return from the *Babylonish* captivity.

2. שִׁירוֹ. From comparing Pf. lxviii. 5. I am led to think that שִׁירוֹ is the true reading, “ *Sing the glory of his praise.*” 2 MSS. omit it.

3. יִכְבֹּשׁ. Rather with Houb. יִכְבְּשׁ, “ *Through the greatness of thy strength thine enemies shall be subdued unto thee.*” See Pf. xviii. 45. Others adhere to the text. בְּרֹב 9 MSS.

4. Hare and others probably right in omitting לֶךְ יִזְמְרוּ, as one ant. MS. omits the verb. But for the sake of the metre I would add with Ch. and Syr. לְעוֹלָם, “ *and sing. of thy name for ever.*” Or read וְיִזְמְרוּ for יִזְמְרוּ. See verse 2. Syr. did not repeat the same verb.

5. עֲלִילָה. Houb. reads עֲלִילָהּ; which is favored by Syr. “ *wonderful in his doing.*” Or rather, “ *in his doings.*” All the versions reading the noun in the plur. Hare’s addition seems needless.

6. The first part of this verse refers to Exod. xiv. 22. and the other to Josh. iv. A friend reads העברנו, “ *he made us to pass through, &c.*” which is better.

7. עולם. This word affords a very good sense; but from considering the context, it seems probable that עמו is the right reading, “ *He ruleth his people in his might—his eyes behold the nations.*” i. e. the *Canaanites*, whom Jehovah looked upon with contempt.

יריבו למו. 46 MSS. read ירובו, in Niph. with ó. Vulg. Ch. Ar. & Æth. “ *The rebellious shall not be exalted in themselves.*” Or as Houb. in Kal, “ *shall not exalt themselves.*” But Syr. reads לעולם for למו, “ *in æternum.*”

8. עמים. By this word we are probably to understand *the people of Israel*. See Pf. lvii. 8. and Poole’s Synopf.

9. רגלינו. 44 MSS. read in the plur. נפשנו; and 54 likewise רגלינו. And this verse seems to refer to the passage through the *Red Sea*, and *Jordan*.

10. This and the two following verses seem to allude to the Egyptian bondage. כצורה 3 MSS. See also Pf. xii. 6.

11. הביאתנו. 4 MSS. more regularly.

12. אנוש. Lowth reads with Houb. from Ch. ענוש. Perhaps rather נוגש, “ *Thou hast made the oppressor to ride over our heads.*” i. e. *Pharaoh*. See Zech. ix. 8.

לראשנו. 41 MSS. with ó. Vulg. Ar. & Æth. read ראשינו.

לרויה, “ *In terram irriguam.*” i. e. “ *Israeliticam melle & lacte fluentem.*” Muis, &c. Houb. &c. read according to ó. Vulg. Syr. Ch. & Æth. לרוחה, “ *in locum respirationis.*” Ar. reads לנוח, “ *and thou broughtest us into rest.*” See Deut. xii. 9.

13. לביתך. ó. Ch. & Syr.

14. פצו. The usual sense of this word does not suit the context. Hare reads פצחו, as Ar. seems to have read, “ *which my lips have pronounced.*” I had once conjectured, that it might be פצרו, “ *which my lips urged.*”

15. עלות. 32 MSS. have עולות, more usual. מִיחִים 32 MSS. which seems better. Or מוּחִים. See Buxt. and MSS. in Job xxi. 24.

אילים. Hare, &c. read with ó. Ar. & Æth. more properly ואילים, “with incense *and Rams.*” “קִטּוֹר is not always used for incense; see Gen. xix. 28. Pf. cxlviii. 8.” Secker. All the versions rendering in the plur. בקר must be taken in a collective sense; or we must read בקרים.

17. Hare and others are probably right in reading בפי.

ורומם תחת לשוני. Hare and Edwards read as in Pf. cxlix. 11. ורוממות. Houb. &c. agreeable to Syr. ורוממתיו בלשוני. See ó. & Vulg. also. Ar. probably reads ורוממתי מאד, “*and I have greatly exalted my tongue.*” Perhaps תחת may be written for את, “and he shall be exalted *with* my tongue.” Or ורוממה אתו, “and my tongue shall exalt *him.*”

18. Ar. reads און אום, which seems to be right. יהוה 14 MSS.

19. ó. Ar. & Æth. read שמע לי, “heareth *me.*” Which the sense, as well as metre, seems to require.

20. From comparing the metre of Hare, and that of the Collat. it strikes me that we should omit וחסדו, “Blessed be God who—hath not turned my prayer from me.” Or perhaps מאתו, “*from him.*” See Pf. cii. 18.

P S A L M · LXVII.

בנגינת. 55 MSS. בנגינות. “Non dubito quin hic psalmus sit propheticus de *Christi incarnatione & Gentium vocatione.*” Muis.

2. Hare and others for the sake of the metre repeat יִהְיֶה; in order to divide the verse into three lines; but as that of the Collat. consisting of *two* seems deficient, and the word יהוה does not appear through the whole psalm, it may have been dropped from the beginning of the last line, there being some affinity between that and the next word, “May *Jehovah* make his face to shine upon us!”

יאר. One MS. reads יאיר, more regularly.

3. A friend reads more properly with one MS. & Syr. דרכו, and with Syr. ישועתו “*his way*,” and, “*his salvation*.”

4. One MS. omits this verse, and another the 6th, and the repetition in so short a space seems unnecessary.

5. בארץ. From comparing Pf. ix. 9. I conjecture that the true reading is בצדק, “*for thou shalt judge the people uprightly—and govern the nations righteously*.” 9 MSS. Several MSS. in both places read לאומים, but it appears in this form only in Hab. ii. 13.

6. See verse 4.

7. Should we not read ויברכנו, “*The land hath yielded her increase; and God, or, for God hath blessed us?*” And perhaps, as one ant. MS. omits יברכנו in verse 8, the last line of this verse, and the first of the next, according to the Collat. should be reduced into one thus.

ויברכנו יהוה אלהינו

“*For Jehovah, our God, shall bless us.*” But see Hare. “*Quod bis hic Deus repetatur, et semel vers. seq. mysterium Trinitatis indicat.*” Muis.

8. אחר. 57 MSS. with Houb. read more regularly אחרו.

P S A L M LXVIII.

THE best critics and commentators agree that this psalm was composed on David's bringing back the ark to Zion. See Pf. xxiv. 3. cxxxii. 8. But when we consider it in its mystical sense, its sublimity is much encreased. Mudge divides it into *eight* parts, but the Collat. into *nine*; and the 12th verse seems to begin a new subject.

2. אלהים. It would add to the grandeur of this sacred poem, if with Hare, instead of this word, we read יהוה, especially at the beginning

ginning of each section. See also Kennic. 1st and 2d Diff. But it must be observed that the MSS. do not often favor this change.

6. Syr. Vulg. Ar. & Æth. with 10 MSS. read ויפוצו, “and let his enemies be scattered.” 35 MSS. These words are borrowed from Num. x. 36.

3. תנודף. All the versions with Houb. read ינדפו, “they shall be driven.” By which the change of persons is avoided, and the defect of the affix removed. But 7 MSS. read תנודף.

4. A most beautiful climax, and antithesis to the foregoing verse.

ויעלצו 32 MSS. with Syr. Vulg. & Ar. “and let them, &c.

5. לרכב. 30 MSS. more regularly לרוכב.

בערבות. Secker’s conjecture that we should read בעבות ingenious and probable.. See If. xix. 1.

ביה שמו. All the versions, as Lowth and others have observed, read יה, or rather יהוה, “*Jehovah* is his name.” Houb. reads כי יה, “for his name is *Jah*.” Hare, &c. read שמחו, “be joyful in *Jah*.” Or rather, be “joyful in *Jehovah*.” And this last sense seems the most eligible. See Pf. lxxxix. 9. and Secker.

7. יחידים. “*Deus dat habitare unanimes domum.*” “Intelligit Psaltes eam domum, in quam conveniebant Israelitæ sua quisque cum familia, ut Pascha manducarent, & profectiorem pararent. Enimvero totus Psalmus est in canenda ex Ægypto profectiione, & itione per desertam. בכושרות, in reſtitutionem, i. e. viam rectam. Theod. & Sym.” Houb. See Lowth also. But a friend, referring this verse to God’s bringing back the children of Israel to the land of Canaan, where they had dwelt, offers this sense, “*God maketh to return his beloved to their home.*” Hare following Le Clerc, renders thus, “*qui habitare facit orbos in familia.*” referring to Pf. cxlii. 9. See Rivetus and Green also. But perhaps we might read יחיד or יחידה with ה final, one MS, having יחידים, “It is God, who maketh the solitary one to dwell at home.” In allusion to the extraordinary history of Moses, Exod. ii. 1—10. Which event seems to accord better with the order of the narration.

בכשרות. “Εν ἀνδρείᾳ, ó. and so כשרון is translated thrice in Ecc^l. *fortitudine*, Vulg. I see no authority for *chains*, but R. David Kimchi's.” Secker. But the signification of this word, which appears no where else, being doubtful, and the sentence manifestly referring to the deliverance of the Israelites from *Egyptian* bondage, (of which the preservation of Moses before mentioned was typical) it may be written by mistake, for בקשורים, as Gejerus conjectures, referring to Job. xxxvi. 8. Or rather as a friend בקשרות; though perhaps for במוסרות. See Jerem. v. 5. xxx. 8. Pf. cvii. 14.

צחיהה. It is not easy to guess what word ó. Vulg. Ar. Æth. & Syr. read here, which they render *in Sepulchris*; perhaps it might be צלמות, “Verily the rebellious shall dwell *in the shadow of death*.” May not צולה have been the original word, “shall dwell *in the deep*?” alluding to the destruction of the *Egyptians* in the *Red Sea*. Or if the text be preserved, it may refer to the *Israelites* perishing in the *wilderness*.

8. For adjusting the metre in this, and the following verse, see Hare and others; and compare that of the Collat. in Jud. v. 4. and this place together with the different readings proposed by Kennicott, Diff. 1st. p. 502, &c. and authorized by MSS.

9. Houb. transposes the words thus, “Terra tremuit, ille mons Sina a conspectu Dei; etiam cœli stillarunt a conspectu Dei, &c.”

10. אלהים. By reading with Lowth and others עליהם, the grammatical difficulties are removed, “Thou sentest a plentiful rain *upon them*;—thine inheritance, when it was weary, *thou didst support*.” “*Pluvia, ni fallor, manna.*” Mede. A friend reads with one MS. נלאה, and é. Vulg. Syr. Ar. & Æth. followed by Houb. &c. read ואתה, “Thine inheritance *was weary*, and *thou didst confirm, or support it*.”

11. חיתך ישבו בה. Supposing with Mede these words to refer also to the preservation of the Israelites in the wilderness, I am disposed to read חית תושב בם, “*thou madest the living creature to dwell amongst them*—Thou providest in thy goodness for the poor.” Alluding to the sending

sending of the quails." See Ar. But ó. Vulg. Syr. Ar. & Æth. read חיותך, which the verb in the text requires, and 4 MSS. favor, having חייתך, "*Thine animals.*" By which Grotius understands *Angelorum præcipui*, for which he refers to Ezekiel. See Hammond also.—Spencer supposes them to allude to the *Cherubim* on the ark; and Calasius remarks thus, "h. e. Mirabilia in deserto populo tuo fecisti, " *quia animalia tua habitabant.*" Nimirum, quia inter cæteras figura *hominis, leonis, vitulæ, & aquilæ* in quatuor exercitus tui cornibus collucebat. Vid. Num. ii." Thesaur. Græc. Ant. Tom. ix. 902. But Lowth makes *thy congregation* to signify the *flock* of the shepherd of Israel; and for this sense a friend refers to Ps. lxxiv. 19.

12.. Here probably begins the third section, and a new subject, therefore perhaps instead of אלהים אדני we should read יהוה אדני, with one MS.

המבשרות. Some suppose these words to be a prophecy. Mudge refers them to Exod. iii. 22. Durell to Jud. iv. Green to the conquest of the Canaanites; this seems most agreeable to the context.

Green omits the second ידון, with 4 MSS. Durell reads נדר ידון. Rather emphatically repeated. See Poole. "Jehovah, the Lord, gave the word—the company of the *women*, who proclaimed the glad tidings, was very great—(i. e. as Lowth and a friend think, proclaiming the following song of triumph) the kings of the armies were dispersed, *were dispersed*—and she that tarried at home divided the spoil." See Merr.

14. Lowth gives up this and the following verse as inexplicable. Green understands the first part of this of the contemptible state of the *Israelites* in *Egypt*; (See Gen. xlv. 34.) and the psalmist in the following similitude beautifully sets forth their opposite situation by alluding to the splendor of the *wings of the dove*, so different to the filthiness of their former situation. See Exod. v. 7—14. A friend supposes שפתים בין may be a proverbial expression, "*licet afflicti fueritis, et quasi fuligine obtekti, candidi fietis ut columba, &c.*" Houb. reads שפיתם הייתם, "*si quando intra Colles subsistebatis, sic apparebatis ut, &c.*"

But see Patrick, &c. Durell thus, “ Did not ye lie among *the sheep-folds*, O ye wings of a Dove, covered with silver, and with burnished gold in her feathers ? ” “ An allegory referring to *Reuben, Manasseh, Dan,* and *Asher*. See Judg. v. 15—17.” But this seems to break the connection. See verse 12.

15. *בה תשלגו בצלמון*. The various interpretations of these words not being very satisfactory, and Ch. reading *בצלמות*, might we venture to read also *הלכו בכם*, “ When the Almighty scattered Kings—for your sakes, ye walked in the shadow of death ? ” See Joshua xii. and Ps. xxiii. 4. Houb. reads *והתשלג כצלמון*, “ and it became white as snow in Salmon.” Durell reads *תשלג*, on her account, i. e. *Deborah's*, “ thou becamest white, &c.” i. e. *grewest pale* with indignation. The psalmist, as a friend observes, probably alludes to the *white* garments which the women might wear at the time they sung this song of triumph. See verse 12.

16. This verse begins the 5th section, which is generally agreed to refer to the ascension of the *Ark* into Mount Zion, an eminent type of *Christ's* ascension into Heaven; instead then of *בשן* in the first line might we read *ציון*, and for the third *הר*, *בהר*, “ The hill of Jehovah is the hill of Zion,—an high hill as the hill of Bashan ? ” Houb. reads according to *ó. &c.* *בשן* in both places for *בשן*, “ *mons pinguis*.” Many MSS. here and in verse 17. *גבנונים*. But see Lowth and Merr.

17. *ישכן*, or as 11 MSS. *ישכון*. *ó. Vulg. Syr. Ar. & Æth.* probably read *ישכנו*, “ shall inhabit it for ever.”

תרצרון, which occurs no where else, is probably written as Secker observes for *תרקרון*. See Ps. cxiv. 4. Or, as one MS. *תרעדון*, which a friend follows.

18. The metre of the Collat. being deficient in the second line it appears probable that *אלף* has been dropped before *אלפי*, as they are found together Dan. vii. 10. Reading therefore for *רכבי רכב*, as the construction requires, and with 18 MSS. *יהוה* for *אדני*, together likewise with *כסני*, instead of *סיני*, the whole may be thus rendered, “ The chariots

of God are twenty thousand—*Thousands* of thousands of angels—Jehovah is among them in the sanctuary, *as he was in Sinai.*” See Ainf. and our Bib. Verf.

שנאן. Syr. reads צבאות. Houb. from the Æth. reads שנאים, “*concordes.*” A friend renders the text, with Buxtorf, &c. “*iterationis.*” i. e. “*Millia iterata & repetita.*” Perhaps then we should supply מלאכים after אלפי, there being no substantive to the numeral adjectives. Mr. Bradley conjectures it might be שנין or שנים, *twofold*. Lowth gives it up. Secker observes that 6. render this word, and שאנן Pf. cxxiii. 4. the same; and refers to Numb. x. 36. for a comparison of this and the two preceding words, which serves to strengthen Lowth’s opinion, that this verse describes the procession of the ark attended by *all the tribes of Israel.*

19. These words in their *first* sense seem to be an apostrophe to Jehovah on the ark’s being placed on Mount Zion, after being brought from Kirjathjearim, and may therefore be rendered thus, “*Thou hast made the captived captive to ascend up on high.*” Tho’ they are still more strictly verified by the ascension of Christ into heaven. “*But שביה שבי must signify, Thou hast made a great number of captives.*” Lowth, &c.

יה אלהים. One MS. omits these words, and they seem to be redundant, or the first is perhaps written for בם, “*Thou hast received, or given, gifts to men, yea even the enemies, to dwell amongst them.*” See our Verf. Unless we read with Houb. לא שכנו עם אלהים, “*but the rebellious dwell not with God.*” Or render the words with Durell, “*that the Lord might have the habitation of the rebellious.*” For the double sense of the verb see Pocock. Grotius and others read חלקת, which seems to be right. See Ephes. iv. 8.

לשכון 11 MSS.

20. Here begins the sixth sect. and 41 MSS. read אדני for יהוה.

יעמם, or as 9. MSS. יעמום. Houb. renders it, “*who beareth our burdens*” Durell, “*who burdeneth himself with us.*” Lowth observes that

ו. render it κατεσκευασται, in the sense of *carrying and conducting*. Might not the word be יעמוד, “Blessed be Jehovah daily—the God of our salvation *shall establish* us? See *Verf.* 10.

21. האל לנו, Perhaps אלהינו, “*Our God* is the God of salvation.” “God is *ours*, the God.” Secker. But 13 MSS. omit אל, and one reads למושעת, which reading will give this sense, “*God is to us for Salvation.*”

“*And unto Jehovah the Lord belong the issues of death.*” “The ways by which death goes out upon men to destroy them.” Hammond. Which sense the following verse strengthens. See Lowth also.

22. שער. Perhaps שבר, “*He breaketh* the pate of him, &c.” See *Pf.* xvii. 7. Houb. making קרקר a verb renders it with Ch. “*exellet comas.*”

“The hairy crown, &c.” “The commander of the enemies forces seems to be meant here, who cut his hair into such form, as would make him look the most terrible to the Israelites. See the learned Dr. Grey’s note on *Deut.* xxxii. 42.” Green.

23. אדני. 19 MSS. read יהוה.

מבשן. As it is no where said that Jehovah would bring his people from *Bashan*, may not this word be written for מבשן? and as the sense is imperfect, if not the metre, in the last line, may not אשיב 2d, which is omitted by 6 MSS. have been written for עמי, or may not עמי have been dropped after ים, “Jehovah said, I will bring again *my people* from Goshen, *and from the depths of the sea.*” (reading וממצולות, see MSS.) Or “Jehovah said, I will bring again *from Goshen*, I will bring again *my people* from the depths of the sea?.” In consequence of which they had nothing to fear from any enemies, as the next verse intimates. But see Poole.

“ו. אשוב, which is better.” Lowth.

24. תמחין. One MS. probably reads with Hare, &c. תרחץ, “*thou shalt wash* thy foot in the blood *of thine enemies.*” איבך being dropped

at the end of the line. See Houb. Our old Verf. and Pf. lviii. 11. Mr. Bradley reads תחמץ.

מאיבים. Durell reads מאדם, or מאדמים. See Exod. xxv. 5. Lowth מאדם. Secker so, or תאדם. Though, all to the same sense, the last seems preferable, “The tongue of thy dogs *shall be red with the same.*” Houb. reads חלקק, “*lambat ex eo.*”

25. Here begins the 7th section.

“*They have seen.*” i. e. “*Men have seen, or as ó, have been seen.*” Compare Job xxxiii. 21.” Secker. Syr. with one MS. ומלכי, “*and my King.*”

26. נוגנים 35 MSS.

27. אדני. 11 MSS. read יהוה.

ממקור. “The common acceptance of it, *Israelitæ*, is fully justified by Pf. cxlviii. 1. and this is the song, which the Chorus, described in the preceding verse, sings.” Lowth. 3 MSS. read with Hare and Durell מקור, “*the fountain of Israel.*” See Pf. xxxvi. 10. Houb. reads במקוה, “*in congregatione Israelis.*” But Secker מקוה, which Jerem. xiv. 8. greatly strengthens, “Bless God in the congregations—Jehovah, *the hope of Israel.*”

28. These *four* tribes, as Piscator and others observe, are put by a Synecdoche for *all* of them, the two first as *nearest* to *Jerusalem*, and the two last as *remotest* from it; and Benjamin is mentioned first, as, though the youngest, the *first* king came from that tribe.

בנימן. 31 MSS. read בנימין, which is evidently right; and 31 רודם. See our Verf. But ó. Syr. Vul. Ar. & Æth. seem to have read בחרדמה, or some such word.

רגמתם. Houb. reads לעמתם, “*next to them.*” which might respect either *their situation*, or *rank* in the order of procession. A friend conjectures from Syr. ורדיהם “*et principes eorum.*” Durell reads רומתם “*their excellency.*” Perhaps ראשם, “*their head.*” See Gen. xlix. 8.

שרי. 3d. 4 MSS. read ושרי. “*and the princes.*” and 11 MSS. זבולון, which seems right.

29. The sense, as well as the metre, being here deficient, Green would supply *Israel*; but from comparing Ps. cxlvii. 13. I am inclined to think that צִיּוֹן, from its similitude to צוּר, has been omitted at the beginning of the verse, “O *Zion*, thy God hath ordained thy strength.—Confirm, O God, that which thou hast wrought for us.” But Lowth, &c. make the first verb also an imperat. and read with all the versions and 10 MSS. אלהים, *command, O God, thy strength.*” עוֹזֶךְ 7 MSS.

30. מְהִיכֵלֶךְ, may be rendered, “*Into thy temple at Jerusalem shall kings bring presents unto thee.*” Acknowledging hereby thy superiority according to the Eastern custom. See Matt. ii. 11. Houb. “*propter templum tuum.*” “The tabernacle is called הִיכָל, 1 Sam. iii. 3.” Lowth.

31. חֵית קִנָּה, By this we are to understand probably the *Crocodile*, or *Hippopotamus*; and as the first line seems too short, might we not read הוּה before, “*destroy, O Jehovah, the wild beast of the reeds?*” See Jubb, &c.

בַּעֲגֹלֵי עֲמִים. Hare, with others, reads בַּעֲלֵי, “*the Lords of the people.*” If we understand the foregoing words, “*the congregation of the mighty ones,*” to be spoken of *Osiris* and *Isis*, or *Apis* and *Serapis*, for which see Jubb and others, this reading gives a good sense. See 1 Cor. viii. 5. Durell reads עַם ים, “*with the calves;—the people of the sea, who humble themselves before fragments of silver.*” Alluding to those idols abovementioned of the *Egyptians*, which were overlaid, or plated with that metal. But the text without any alteration may be rendered, “*the congregation of the mighty ones, with the calves of the people.*” i. e. The *Cabiri* or greater gods of the heathen, to wit, *Apis* and *Serapis*, &c. with the *ido calves* of the *Egyptians* made to represent them. See Jubb, in Merrick’s Annot. who renders the whole thus, “*Disperde feram arundinis, cœtum eorum qui sunt fortes in vitulis gentium, qui se excitant cum fragmentis argenti.*” Understanding by these last words the little loose pieces of metal in the *Sistra*, which make the noise. But a friend, who approves of this sense, would translate אַבִּירִים, “*taurorum.*”

מתרפס ברצי כסף. Hare reads מתרפסים, “*fastuose incedentium, cum-fragmentis argenti.*” “*Frustra argenti per contemptum nominat ornamenta, quæ nobiles et aulici solent vestibus affigere. Sic Muis.*” See Green also. Edwards reads זרפי, “*that they may not foul the fine silver streams.*” Houb. מתרפים, “*agitantes sese.*” Might we presume to read ברצי for ברצי and with the reading of Houb. give the words this sense, “*with the teraphim in shrines of silver?*” As these were *another* species of Idol worship. See Gen. xxxi. 19. Ezek. xxii. 26. Acts xix. 24.

By “*the people that delight in war,*” we are to understand the *Egyptians*, as the former part of the verse seems to relate wholly to them, and the next speaks expressly of them.

32. חשמנים. Some deriving this word, which occurs no where else, from the Coptic, render it, *præfetti*. Hare, deriving it from the Ar. חשם, translates it, *the rich*, or, *noble*. Others read השמנים, *pingues*. i. e. figuratively, *the rich*. But might not the word be השרים, *the princes*?

כוש. Ethiopia seems here to denote that country, which lay to the South of Egypt. See Rivetus in Poole; and Univ. Hist.

תריץ. Durell reads תפרש, “*shall extend.*” See also Pisc. “*Sed currere faciet est Hebraismus pro promptu offeret munera.*” Vatab. &c. The construction being irregular, we should probably read with ידיה for ידיו, “*her hands.*”

33. Hare's division of this verse not seeming so proper as that of the Collat. but the last line of the latter being defective, we should perhaps supply לעולם with Ch. and with 8 MSS. read לאדני ליהוה for לאדני, “*Sing unto God, O ye kingdoms of the earth—sing unto Jehovah for ever.*” One ant. MS. with Houb. לאדני.

34. בשמי שמי קדם. Hare omits the second word as redundant. Perhaps the true reading is בשמים מקדם, “*to him who rideth upon the heavens from everlasting.*” See Hab. i. 12. 18 MSS. Would not the last sentence be better rendered thus with Cast. &c. “*Lo, he doth send out a mighty sound with his voice?*” i. e. The *thunder*. See Job xxxvii. 5.

35. על ישראל. May not עם be the right reading “ O people of Israel,—his excellency and strength, &c.?” 17 MSS. and 10 ועון.

36. From comparing the metre of Hare and the Collat. 6. Ar. & Æth. versions, together with the additional readings of MSS. Houb. and others, I conjecture that the text stood thus,

נורא—מקדשו

&c. יהוה

הוא—עון והעצמת לעמו

ברוך—לעולם

“ God is terrible in his sanctuary—Jehovah, the God of Israel—he giveth strength and power unto his people—blessed be God for ever.”

P S A L M LXIX.

FOR the title see Ps. xlv. and lx. 7 MSS. read ששנים, as in Ps. xlv. Green divides it into 7 Sections; the Collat. into 5. Cocceius and others suppose it to be written by David according to the title. Mudge attributes to Hezekiah.

2. נפש. 6. Ar. & Æth. with Houb. read נפשי, “ my Soul.”

3. Green and Edwards follow Hare’s metre in this verse. That of the Collat. seems too long.

3. 5 MSS. The metre of the Collat. seems most regular in this verse; but Hare’s reading, approved by Lowth, &c. of מצמתי for מצמית is confirmed by 15 MSS. “ mine enemies without reason are more numerous than my hairs.”

5. “ futuro junctum illud mutat in præter. imperfectum.” Muis. “ In ipso articulo. Schultens in Prov. viii. 22.” 2. Lowth. Perhaps it is rather written for אני, “ I will restore that which I have never taken.” Alluding to some false charge of his enemies of being guilty of theft; from which he exculpates himself by the following solemn appeal.

6. Edwards

6. Edwards and Green divide the metre in this verse according to the Collat. This may refer to 2 Sam. xii.

7. This verse consists of two long lines according to the metre of the Collat. of four short ones according to Hare and Edwards, and of three according to Green. אדני is omitted by 6. & Ar. and seems redundant, "Let not them that wait for thee, O Jehovah of hosts, be ashamed for my sake."

יבושו 10 MSS.

8. "Sunt in hoc psalmo quæ proprie & historice Christo conveniunt." Muis.

9. נכרי. This word in its formation resembles אשרי. See Pf. i. 1. "This was fulfilled in Christ. Joh. vii. 5." Ainsw.

10. "See Joh. ii. 17." Patrick.

11. ואבכה. Hare and others read ואדכה. Houb. and Lowth ואמכה. Either of which may be rendered, "I humbled my soul with fasting." See 6. Syr. Ar. & Æth. Our versions retain the word in the text with one of the others. Secker renders the text thus, "I bewailed myself with fasting." Comp. Deut. xxi. 13. Durell, "with the fasting of my appetite." Ch. Syr. Vulg. & Æth. with 5 MSS. להרפת, "in opprobrium mihi."

13. יושבי 15 MSS. more regular.

ווגינות. Houb. reads with 6. ווגגוני, "et psallebant de me." Secker ובי נגינות, "and the songs of the drunkards were upon me." But 12 MSS. read ווגינת, "and I was the song of the drunkards." See Lam. iii. 63. and Harmer. Vol. II. p. 524, &c.

14. ואני תפלתי. Houb. and Durell read with Syr. החפללתי. Perhaps the true reading is ואתפלל. See Pf. v. 2. and cix. 4.

ברוב 9 MSS.

15. One MS. reads משונאי.

17. Mudge and Secker כטוב to answer כרב, or as 11 MSS. כרוב.

18. אל 8 MSS. And ו seems here redundant.

19. גאלה. Houb. and Green read according to *ó*. Vulg. Ar. & Æth. וגאלה, “*and redeem it.*” But one very antient MS. reading ולמען for למען, that on account of the metre seems preferable, “Draw near unto my Soul, deliver it,—*and redeem me because of mine enemies.*”

20. Syr. reads נגד, “*in the sight of all mine enemies.*” And the כ might be borrowed from the beginning of the following word.

21. ואין. The metre seems to require that we should read with Hare, ואיננו, or supply איש. See Ifai. lix. 16.

22. ראש. “*Proprie est herbæ amaræ genus in fegetibus nascens. Vid. Hof. x. 4. Mirabilis igitur est hæc Prophetia, in qua & aceti fit mentio, & herbæ amaræ illi adjunctæ, quæ in Christo perfecte ad impleta est.*” Bochart.

חמץ. “*Vinegar, in the East, was the refreshment of a slave, of a wretched prisoner, instead of that of a prince.*” Harnier. Vol. I. 396.

23. ולשלמים. Perhaps more properly וּלְשִׁלְמִיָּהֶם. 22 MSS. having ולשלמים. *ó*. seem to have read וּלְשִׁלּוּם, which, Secker observes, makes sense. With respect to ו before the 2d of three nouns, see Ps. xlv. 5. The grammarians assert that ל is often prefixed to nominat. cases; but it rather seems to have been written through mistake for ה, emphatically; “*and their very feasts shall be a trap.*” Hare, Houb. &c. read וּלְשִׁלְמִיָּהֶם with Ch. “*and their sacrifices, or, peace-offerings.*” See Randolph. also. But a friend observes that the Apostle, Rom. xi. 9. seems to have read וּלְשִׁלְמִיָּהֶם, ולפוקה, ולמקוש, לפח, See 1 Sam. xxv. 31. The verbs in this and the following verses are in the fut. for the most part, and might be so rendered.

24. המעך. One MS. and probably another תמעך more conformably to the other verbs, “*thou shalt bow down.*” Houb. reads תמעך.

25. שפוך 25 MSS.

26. טירתם signifies the houses of the principal persons.

ושב. 49 MSS. more regularly יושב. See *ó*. and our Bib. Marg.

27. אתה אשר. One very ant. MS. reads את אשר. Houb. transposing the words reads אשר אתה.

הלליך יספרו. Muis and many others agree in reading according to *ó*. Vulg. Ar. & Æth. יספו, or, יוסיפו. Should we not also read in the sing. הללך, “and *they have added* to the grief of him whom thou hast wounded?” See this fulfilled eminently in Christ. Matth. xxvi. and xxvii. Since this remark was made I find it countenanced by a society of authors. Houb. “*of thy wounds.*” *ó*. Vulg. Ar. & Æth. הללי, “*of my wounds.*” But see Secker.

28. חנה עון. Perhaps חנן העון. But see Gen. xxx. 26. As the imperat. is used for the fut. in other places, so it may be here, “Thou shalt give iniquity for their iniquity, neither, &c.” “*Solet Deus peccata punire novis peccatis.*” Muis, &c.

4 MSS. יבואו.

29. See Pl. lxxxvii. 6. and Lowth's Notes on Isai. p. 40.

30. ואני, “*Although I am poor and sorrowful—thy salvation, O God, shall exalt me.*”

31. For אהלל השם should we not read אהללה שם?

32. משור פר. As there is a seeming tautology in these words, and a nominative case is wanting to the verb, might we read שירי מפר, “*And my song shall please Jehovah better than a bullock that hath horns and hoofs?*”

36 MSS. read more regularly מקרין; and 24 ומפריס. See Houb. also. וחיטיב seems better. See Gen. iv. 7.

33. ישמחו. Houb. reads with Syr. ושמחו, “*and rejoice.*” 35 MSS. with *ó*. Ar. & Æth.; and eight have דורשי. But *ó*. Vulg. Ar. & Æth. read דרשו, “*seek ye.*”

34. אסיריו. This was literally true of Christ. See Joh. xviii. 24.

35. רוטש 35 MSS. See *ó*.

36. *The cities of Judah* might have suffered much in *David's* wars, and in the *Babylonish* captivity; but were entirely destroyed under *Titus Vespasian* together with *Zion*; and this and the following verse seem to look forward to that glorious state of the Jewish people predicted by Isai. lxv. 17.

37, ינחלה seems to be the true reading; the verb plur. not being used with זרע ואוהבי. 4 MSS.

P S A L M LXX.

THIS psalm is probably only an imitation of part of the 40th by some other hand; which may account for the variations. See Hare, &c.

V. 2. Houb. &c. read רצה at the beginning, as in Pf. xl. 14. And there is a vacant space at the beginning of the Collat.

3. יסוגו 8 MSS. יבושו.

4. See Pf. xl. 16. The metre in this and the two preceding verses is long in Pf. xl. conformably to the two following.

האומרים several MSS. both here, and Pf. xl. 16.

האח 11 MSS. read לי האח, as in Pf. xl.

5. אוהבי 5 MSS.

6. Ar. reads אני, which seems better, “*I am*, &c.” Otherwise perhaps we should render it, “*Although I*, &c.” See Pf. lxi. 30.

P S A L M LXXI.

PATRICK and others suppose this psalm written by David when he fled from Absalom; and that he was the author of it may perhaps be inferred from v. 5, 6, and 17.

V. 3. מעון 15 MSS. read מעון, and Houb. &c. agree, that we should read the text here, as in Pf. xxxi. 3.

4. וחומץ. Houb. &c. וחומם. See also Buxtorf's Lexic.

6. גווי. Mudge follows Gejerus's interpretation; “*Obstetricis instar vinculis me maternis exsolvisisti.*” Ch. reads גחי, as in Pf. xxii. 10.

which

which Hare, &c. approve. *ó*. Vulg. Ar. & Æth. probably read גונני, *Protector meus*, "Thou art my *Protector* from my mother's womb." But see Pf. xxvii. 10. Unless Σκεπατής is written as Secker conjectures, for ἐκσπατής.

8. It seems necessary to read with Syr. וכל in the last Hemistich "and with thy honor, &c." See our Bib. Verf. Or with *ó*. Vulg. Ar. & Æth. ואשיר, "and I will sing of thy honor, &c." They indeed supply more. See our old Verf.

9. One MS. reads בכלות; and another כוחי.

10. איבי. 45 MSS. have איבי. And as Ch. supplies רע after it, and we have the same expression Pf. xli. 6. I think this method of supplying the defect both of sense and metre, preferable to that of Hare and others who read יתאמרו, "For mine enemies speak evil of me."

7 ושומרי MSS. But one very valuable MS. reads ושנאי "and they that hate my soul, &c." Which agrees better with the former Hemistich. See Pf. xxxviii. 19. lxix. 4.

12. חושה. 67 MSS. read with Houb. חושה. See Pf. xxxviii. 23. lxx. 6.

13. יכלו. 6 MSS. with all the versions read ויכלו, "and they shall be consumed." But 3 MSS. with Hare and others read ויכלמו as in Pf. xxxv. 4. "and they shall be ashamed." And then there will be still greater reason for omitting וכלמה, which seems redundant in the next Hemistich, with Syr. יבושו 9 MSS.

14. Hare for the sake of the metre adds אדני after איחל. Green לך, which seems best, "But I will always wait for thee."

15. ספרות. Houb. &c. read according to Ch. ספרם, "for I know not their number." Perhaps the word might be סופהן, "for I know no end of them." See our old version.

16. MSS. 7 read with *ó*. Syr. Ch. Ar. & Æth. בגבורת. And one very valuable MS. reads יהוה אדני, "I will go in the strength of Jehovah my Lord." "May it not mean into the sanctuary?" Secker. See Gejer.

& Houb. also. Durell reads אבא from נבא, and renders it, “ *I will celebrate, &c.*”

17. This verse seems peculiarly applicable to *David*. See Pf. lxxviii. 21.

18. לדור. Secker observes that ó. & Vulg. seem to have read לכל דור. Hare adds זאת; but then I think we should also read ולכל, “ *to this generation—and thy power, &c.*” See our versions. But one MS. reads לדור ודור, “ *Until I have shewed thine arm to generation and generation—Thy power to every one that is to come.*” Such repetitions being frequent. But according to the division of ó. Ar. & Æth. the sense may stand thus, “ *Thy power and thy righteousness, O God, are very high. O God, who hast done great things, who is like unto thee?*” Which Mudge follows, but Lowth does not approve.

19. “ *Perhaps the first word of this verse should be added to the last.*” Secker. גדולות 36 MSS.

20. הראיתנו. Many MSS. with ó. Vulg. Syr. Ar. & Æth. Hare, &c. for נו read ני at the end of this and the two following verbs, which the context requires.

Hare rejects the 2d תשוב as redundant, and adds it to the next verse; but it may imply iteration, as the former does.

21. גדלתי. ó. Vulg. Ar. & Æth. with Houb. &c. גדלתך, “ *Thou shalt increase thy Greatness.*” Which seems more proper:

ותסב, or as 13 MSS. ותסוב. It is probable that ותשוב is the true reading, “ *when thou shalt comfort me again.*” See Houb. and verse 20.

22. The metre of Hare, Edwards, Green and the Collat. differing, I would follow that of the latter, and reading with Houb. אודה for אורך, the words may be thus rendered, “ *I will also praise thy faithfulness, O God, upon the psaltery; I will sing unto thee upon the harp, O thou holy one of Israel.*” Hare, &c. omit לך בכינור 10 MSS.

23. Preferring likewise the metre of the Collat. in this verse, but observing that it is defective in the last line, and comparing 2 Sam. iv. 9. it

it is not improbable that two words having been dropped, it might originally have stood thus,

ונפשי אשר פדית מכל צרה.

“ and my soul, which thou hast redeemed *out of all its trouble.*”

24. כי חפרו. ó. Syr. Vulg. Ar. & Æth. read וחפרו, “ *and are brought to shame.*” And 2 MSS. omit כי 2d.

P S A L M LXXII.

THE title may as well be rendered, *for Solomon*, as *of Solomon*, and being defective perhaps חפלה, *A prayer*, may have been dropped. See Piscator and others. This psalm was probably composed by David, according to Muis and others, on his having appointed Solomon to be his successor; but though some things in it may be applicable to *this Son of David*, it is in general more strictly verified in the Messiah, who is so called κατ' ἐξοχήν Matt. ix. 27, &c. See the title to Syr. Versf.

V. 1. למלך. David not having finished his reign, this line may refer to *himself*, as the next does to *Solomon*.

2. ידין. Probably for ירדין, “ *That he may judge thy people.*” See Syr. and Gen. xxxi. 37. The kingdom of Israel being strictly speaking a *Theocracy*, the people were the subjects of *Jehovah*; and their governors only *his viceroys*. The *poor* also were the more immediate care of heaven. See Pf. ix. 9, 12.

3. As by the *mountains*, and *hills* are probably meant in a figurative sense, in allusion to the natural situation of the country, the *superior* rulers at Jerufalem, and the *inferior* ones in the other cities of Judah, (See Mich. vi.) and the last line is defective both in sense and metre, Meibomius's reading ישפטו, or rather חשפוטנה, seems very probable, “ *and the little hills shall judge in righteousness.*” Which might easily

dropped from its likeness to the following word ; unless for בצדקה, we read with one MS. if not two לצדקה, supplying הוי, “ and the little hills shall be for righteousness.” Houb. &c. read with Vulg. צדקה, “ and the hills righteousness.” But then should we not for the sake of the metre bring לעם to the end of the verse, “ The mountains shall bring peace—and the hills righteousness unto the people?” Secker thinks that צדקה might end this verse, and בצדקה begin the next. Syr. reads צדקך, “ *aquitatem tuam.*”

4. Is not דל wanting after עושק, “ and shall crush him that oppresseth the poor?” See the Collat. and Prov. xxii. 16. 5 MSS.

5. יראוך. Houb. &c. read according to ó. Vulg. Ar. & Æth. ויראריך, “ *Et perennem habeat, cum sole et in aspectu Lunæ, generationem generationum.*” But Secker objects to this construction, and observes, the sense of the text is good. One MS. reads with Hare לדור. See Isai. li. 8.

6. Some nominative case being wanting to ירד, משפט from it's similitude to כנטר may have been dropped, “ *Judgment shall come down like rain, &c.*” See Amos v. 24. where is nearly the same expression. Houb. refers to Gideon's fleece, with Ainsworth ; but Piscator, &c. make גז to signify *mown grass*. See Amos vii. 1.

זוריק. This word is found no where else, and we should read with ó. Vulg. Syr. Ch. & Æth. זוריקים, or as Durell זורקים. זורק, as he observes, in Syr. signifying *to water*. But as Castet, under this radix, refers to זרק, perhaps the word might be זורקים, “ As the drops sprinkling the earth.” Or רועקים. See Isai. xlv. 8. where is a similar passage. Meibomius reads על רוי, “ As the drops upon the lean earth.” See Num. xiii. 20. ó. Syr. Vulg. Ar. & Æth. with 11 MSS. וכרביבים.

7. צדק. All the versions with 3 MSS. Lowth, &c. more properly צדק, “ In his days shall righteousness flourish.” This verse is only literally true of Christ.

ורב, “ and peace shall abound.” Secker. But 6 MSS. read ורוב.

8. This fulfilled in Solomon, 1 Kings iv. 21., but more eminently
fo in Christ. See Poole and Zech. ix. 10.

9. צִיִּים. The sense of this word is doubtful. Grotius, &c. understand
it of the *wild Arabs*, bordering upon the *Red Sea*, who by living upon
fish were called *Icthyophagi*. See Pf. lxxiv. 14. Meibomius reads עֲרִיצִים,
“*the violent*.” צָרִים is nearer to the text, if an alteration is requisite,
and answers better to the next sentence, “*The adversaries shall bow be-
fore him—his enemies shall lick the dust*.” “*Sumpta figura ab ori-
entalibus, qui hodieque solent terram coram rege osculari*.” Muis. Per-
haps also here may be an allusion to the curse of the *serpent*, Gen. iii. 14,
whom Christ has totally overcome.

10. יְשִׁיבוּ. “ó. Vulg. Syr. Chald. perhaps יִבְיִאוּ.” Secker. Ar. seems
to have read יְבֹאוּ, which may strengthen the former conjecture. See
this fulfilled 1 Kings x. 1, and 22. and for the different countries here
mentioned see Bochart, Gen. x.

11. This verse may respect the time mentioned, Revel. xi. 15.

12. Muis, &c. render מְשׁוּע, *clamantem*. See also our versions. What
the ant. versions read is not certain; perhaps מַעְצוֹם, *a potente*.

עוֹר. 27. MSS. read more regularly עוֹרֵר; “*and the poor when he has
no helper*.” See Verf.

13. יָחוּס. 21. MSS.

15. וְיָחִי. Hare and others reading וְיָחִי, join it to the end of the
former verse, where it connects very well. One MS. reads וְיָחִי, and two
omit the word in the Text. Houb. renders וְיָחִי, “*et vivent; deinde
et dabunt*.” i. e. *the poor*. Which Secker observes, avoids the impro-
priety of praying for Christ. But if we read בְּעָמּוֹ for בְּעָדּוֹ, the text
will be strongly confirmed by Heb. vii. 25. “*And he shall live, and
to him shall be given of the gold of Sheba—He shall intercede for his
people continually—every day shall they bless him*.”

יְבָרְכֵהוּ. More regularly יְבָרְכֵהוּ. See ó. Vulg. & Ar.

16. פסח בר בארץ. "Στήριγμα, ό. Vulg. הסתפה is translated by them *στήριγμα*, 1 Sam. xvi. 9." Secker. So that they might read מספה. Mudge deriving the word in the text from פסס, *imminutum fuit*, renders the words, "The earth shall be *chequered* with corn." See Gen. xxxvii. 3. Meibomius, Houb. &c. read פשה, "There shall be *abundance* of corn in the earth." And as Secker observes פוש signifies to abound. But as 4 MSS. read ירעשו, which accords better with the following verb, a friend observing, that here is a metaphorical allusion to the increase of the Gospel, renders the whole thus, "There shall be a grain of corn in the earth; its fruits *shall be shaken* on the top of the mountains, as Lebanon, and shall flourish out of the city (i. e. Jerusalem) as the grass of the earth."

17. ינין, or as 56 MSS. ינון. Some derive this verb from נוה, *habitare*. Others from נון, *sobolescere*. Durell reads with ό. Vulg. Ar. & Æth. ילין, "*shall remain*." Capellus יכון. Perhaps the word might be רננו. "*they shall sing of his name before the Sun*."

Houb. &c. supply properly according to ό. Vulg. Ar. & Æth. כל שבטי ארץ, "*all the tribes of the earth*," at the end of the third line; the metre as well as sense requiring it. Meibomius reads, "*all the tribes of Israel*."

יאשרוהו. 121 MSS. have יאשרוהו; which the grammatical construction requires.

18. Following Hare's metre in this verse, I would read with 11 MSS. עושה, and omit אלהים with Meibomius, agreeably to all the versions, except Ch.

19. Meibomius's division of this verse seems the most natural,

וברוך &c.

וימלא &c.

אמן ואמן ;

"And blessed be the name of his Majesty for ever—and his Majesty shall fill the whole earth—Amen and Amen."

20. Nothing

20. Nothing further can be inferred from this verse than that this psalm was the *last* composition of David, which may well be supposed, as it was made in consequence of his appointing Solomon King. See Muis, Hare, &c.

P S A L M LXXIII.

“SPIRITUS Afaphi hoc habet peculiare, ut de rebus ecclesiæ tristicibus meditaretur, unde hic *tertius* Liber continet fere perpetuas querimonias.” Genebrard. “I pass over several things in this psalm, as in others, not because they are easy, but because they are too difficult for me.” Secker.

V. 1. If we follow the metre of the Collat. the 2d line being defective, perhaps the two words, which begin the former, are dropped from this, “Truly God is good to Israel.—*Truly he is good* to the pure of heart.” That some word has been omitted may be inferred perhaps from one ant. MS. repeating לברי, for which Syr. reads ולברי. See our vers.

2. נטין. 32 MSS. with all the versions, except Ch. read נטין. See Ps. cii. 12. Or the text might be rendered, “But I had well nigh *slipped with my feet.*” See Ch.

שפכה. All the versions with 8 MSS. read שפכו. 34 MSS. more regular, and 6 MSS. reading אשורי, and one אשרי may serve to prove that the affix pronoun of the 1st person sing. is sunk when joined with the plur. masc. noun in regim. For this and many other instances seem to controvert that rule of Buxtorf, “præter morem est, ut *una litera duo officia occupet.*” See Ps. ii. 12.

3. בהוללים. Perhaps בחוללים, “For I was envious *at the profane.*” There is a defect in the last line of the verse, perhaps כי or ו is wanting.

4. למותם, &c. The last line of this verse being defective in the metre, Hare adds according to ó. Vulg. Ar. & Æth. במכותם. Edwards prefers בהם. Ch. reads לבם, “*their heart is fat and strong.*” But the reading of Houb. &c. from Meurlius of למו הם is supported by one ant. MS. in which למו ends the first line, and consequently הם begins the next, “*For there are no bands to them ;—perfect and firm is their strength.*” And the first part may allude to their having no wounds to be bound up ; or may signify, as a friend, referring to Isai. lviii. 6. suggests, “*that they are quite free, and at ease.*”

אולם. Houb. אילם, more usual

5. אינמו. 58 MSS. more properly אינמו. Ch. probably supplies צדיק after אדם, and some word seems to be wanting. But see Merrick's Append. No 5.

6. “*Compassieth them about as a chain.*” Chains in the East were worn about the neck by way of ornament. See Cant. iv. 9. Prov. i. 9.

שית. Piscator and others כשית, better. 2 MSS. יעטוף.

7. עינמו. 64 MSS. read עינימו. But then we should read יצאו. See our Bib. Vers. ó. Syr. Vulg. Ar. Æth. Houb. and Green read עונמו, “*Their wickedness proceedeth from fatness.*” And the last observes, there is the same mistake Zech. v. 6. Houb. would also read מלבם for מחלב. But the text seems justified by Pf. xvii. 10.

עברו משכיות. Syr. reads עברו ממשכיות, “*operati sunt pro cogitatione cordis.*” Houb. follows it with respect to the Verb, “*they wrought the desires of the heart.*” I prefer the reading of the noun, “*they transgressed through the thoughts of the heart.*” A friend reads with one ant. MS. עצמו.

8. ימין. Houb. reads זמנו ; which ó. Syr. Vulg. Ar. & Æth. favor. Perhaps by a transposition we should read יקמו, and whether we render ממרום with Vatablus according to Syr. “*against the most high ;*” with Mudge and others, “*from on high ;*” meaning the courts of justice ; or “*before the most high ;*” for עשק would it not be better to read שקר.

“*They*

“ *They rise up* (i. e. in judgment) and speak for the wicked—they speak *falsely before the most high?*” If מָמְרוֹם will bear this sense. See Pf. lvi. 3. “ *Certe quadrat cum sequentibus, si legatur* בְּמָמְרוֹם.” A friend.

9. “ *Neque superis neque inferis maledicendo parcunt.*” Muis.

10. יָשִׁיב עִמּוֹ הָלֶם. “ *Locus difficillimus.*” Hare. Mudge and others read לָהֶם. See our old Verf. Lowth, &c. read with Houb. יִשְׁבְּעֵמָּן לֶחֶם; “ *Therefore they are filled with bread—and they drink waters out of a full cup.*” כּוֹס being understood. See Buxt. p. 345. But 35 MSS. read יִשְׁבְּעֵמָּן. Some one supposes the word הָלֶם, or rather הָלוֹם, as 35 MSS. read, to be the partic. pass. from הָלַם *contudit*, “ *Therefore his people return stricken, or, smitten.*” i. e. insulted by the wicked above mentioned; which agrees with the following clause, “ *and waters of a full cup are wrung out unto them.*” But see Edwards’s & Green’s Verf. 6. Vulg. Ar. & Æth. read in the last line, וַיִּמְצְאוּ—יָמֵי, “ *et dies pleni inveniuntur in eis.*” 2 MSS. with Syr. read יִמְצְאוּ.

11. This verse seems to contain the triumph of the wicked, as an impious sarcasm on the God of heaven.

12. וְשִׁלּוֹי עוֹלָם perhaps may be rendered, “ *and who prospering in their wickedness obtain riches.*” 6 MSS. הַשִּׁיגוּ.

13. 6. Vulg. Ar. & Æth. read וְאָמַר before אֵךְ, “ *Then I said, verily in vain have I cleansed my heart,—and washed my hands in-innocency.*” See Pf. xxvi. 6.

וְהוֹכַחְתִּי. Is not this word written for וְהוֹכַחְתִּי, in Hoph. “ *and chastened?*” See our Verf.

לְבָקָרִים, “ *with stripes.*” Durell. For which he refers to Lev. xix. 20. But the usual sense of the word seems to answer better to the former Hemistich.

15. Lowth gives up this verse as inexplicable. Houbigant reads הֵן בְּדוֹר, “ *Si tamen dixero, faciam ut illi, ecce a generatione filiorum tuorum transfuga ero.*” And the two first words are ac-

according to Syr. But reading with him and others **בְּמֹהֶם**, אֲנִי also for **אֲנִי**, and **בְּגֵרָתִי** for **בְּגֵרָתִי**, together with **בְּדֹרֹךְ**, the words might bear this construction, "Then I said, I will be reckoned *as they are*, or, *I will do as they do*—Behold, *thou hast dealt treacherously with the generation of thy children.*" i. e. In punishing the righteous and rewarding the wicked. Mudge, &c. "If I say, I will speak as thus, &c." i. e. as in the verses preceding.

16. "When I thought deeply in order to understand this." A friend. The last line of this verse appearing defective, and one very ant. MS. repeating **הִיא**, perhaps one of them was written for **הִיא**, which ó Ar. & Æth. favor.

17. **מִקְדָּשִׁי**. ó. Vulg. Syr. Ar. & Æth. read **מִקְדָּשִׁי**. **אֲבִינָה**. Syr. Vulg. & Ar. read **וְאֲבִינָה**, which might be rendered, "*then understood I their end.*" See our Vers. "*and attended to, &c.*" Green.

18. **אֵךְ**. Would it not be better to read **אֵיךְ**, as in the next verse, "*How, &c.*?"

בְּחִלּוֹת. Houb. reads **הַחֲלֻקֹת**, in the accus. One MS. reads according to Ps. xxxv. 6.

19. One MS. reads **בְּרֹגַע**, "*in a moment.*" And neither ó. Vulg. Syr. Ar. or Æth. read the comparative conjunction, and perhaps for **בְּלִהוֹת**, we should read **לִהְבוֹת**, "*they are utterly consumed in the flames.*" alluding to Numb. xvi. 32, & 35. See Ps. cvi. 18. Houb. by a different Metathesis reads **הַבִּלּוֹת**, "*citius ipsa vanitate.*" But, as a friend observes, **הַבֵּל** is masc. who thinks also that **מִן** may be redundant according to one MS.

20. **בְּעִיר**. Montanus and others, making it the Gerund, render it, "*when thou arisest.*" Durell renders it, "*their foolish image.*" ó. Vulg. Ar. & Æth. reading **בְּעִירָךְ**, render it, "*in thy city.*" But with this reading Montanus's version seems preferable. See our Bib. Vers:

עלמם, “Thou shalt despise *their image*.” i. e. “Thou shalt treat them with contempt, who seem great to themselves and others.” Gejer. But a friend reading with one MS. בעור, and תבזר for תבוז, (see Pf. lxviii. 30.) gives this sense of the words, “As the dream of one who awaketh, O Lord, when thou awakest, *thou shalt scatter* their image.” Secker offers this version of the text, “*make their vain shew contemptible*.” referring to Pf. xxxix. 7. for this sense of עלם. יהוה 7 MSE.

21. אשתונן. Houb. reads השתונן; but perhaps the truer reading is השחוננו, “and my reins were pierced.”

22. ואני, “Then was I, &c.” Gejer. &c.

בהמות. One MS. reads with ó. Vulg. Ch. Ar. & Æth. כבהמה, “as a beast before thee.” i. e. “*ratione destitutus*.” Gejerus.

23. One MS. & Syr. omit this verse, One ant. MS. read at first ימינך. Perhaps then we should also read אחזתני, “Thou hast holden me by thy right hand.” See Pf. xviii. 35.

24. ואחר כבוד. Hare and others read בכבוד. Edwards לכבוד, “to glory.” Houb. כבודך, “in thy glory.” But ó. Vulg. Ar. & Æth. probably read ואת הכבוד, or ואת כבוד, “and receive me with glory.” For the preposition את before a noun, having ה prefixed, see Gen. i. 4.

25. From consulting the several versions, and considering the sense and metre, the first line might stand thus,

כי מי לי בשמים ממך

“For whom have I in heaven before thee.” And the last word might easily be dropped from its likeness to the next. Houb. reads וישמני, “quis aderit mihi, et collocabit me in cœlo & tecum.” But a friend suggests יתן after מי, which will supply, as he observes, all defects, and give an additional spirit to the passage. The psalmist in the preceding verse had said, “Then, &c.” Full of this idea he bursts forth, “O that some one would place me in heaven, and with thee! I have no pleasure on earth.” See Mal. i. 10.

26. "If my flesh, &c." Gejerus. Ellipsis אִם. Syr. reads וְכִלָּה, "*et consumptum sit.*" But the true reading probably is כִּי כִלָּה, "*Although my flesh, &c.*" Hare's division of the metre is preferable, unless we omit לְעוֹלָם.

27. *Spiritual adulterers, and fornicators, i. e. Idolaters*, were punished with death under the Mosaical law, as guilty of high treason against *Jehovah their King*. See Muis.

28. בְּאֵדֵינוּ. 4 MSS. read בִּיהוָה, and 7 omit יְהוָה, with ó. & Æth. so that *in Jehovah* seems to be right.

The addition of Hare and others at the end of this verse according to ó. Vulg. Ar. & Æth. seems proper, "*in the courts of the daughter of Zion.*"

P S A L M LXXIV.

THIS psalm was probably composed during the Babylonish captivity. See Mede, &c. If Afaph therefore was the author of it, as the title sets forth, it must be a different person from the contemporary of David. Muis thinks it might be prophetical. Or, as Secker observes, it may relate, as *others* think, to the present state of the Jews. See verse 9.

V. 1. וְנַחַת. Syr. & Ar. read וְנַחֲתָנוּ, as in Pf. xliv. 24. Our old version seems to have placed לְנֶצַח right. See Pf. lxxix. 5. and Secker. A friend observes that לְמָה influences the 2d line.

2. זָכָר. 25 MSS. read more properly זָכוֹר.

גְּאֻלַּת שְׁבֵט. A friend reads with Ch. & Syr. וְגֻאֻלַּת, "Remember thy congregation; thou hast purchased of old, *and redeemed* the tribe of thine inheritance." See Isai. lxiii. 17. Jerem. x. 16.

3. פָּעִמִּיךָ. ó. Vulg. Ar. & Æth. read יָדֶיךָ, "Lift up *thy hands* against, &c." Perhaps there is the same error in the text, Pf. lviii. 11.

The

The *hands* seem to be more proper here. Syr. reads עבדיך, “Lift up *thy servants*.” Hare reads כלה for the two last words of the first line, “Leva vestigia tua, perde omnem inimicum, &c.” Houb. reads לכל, “in omne malum inimice.” “Lift up *thy steps*.” i. e. says Mudge *come up and see*; as it was situated on the top of a hill. See also Edwards and Green. Durell renders thus, “Lift up thy feet unto the *total desolations*—*suppress* the evil of the enemy in the sanctuary.” making כל the imperat. of כול. See Jerem. vi. 11. Out of these various readings this sense is offered to consideration, “Lift up *thy hands against the continual desolations*—*against all the evil* of the enemy in the sanctuary.” A friend prefers עיניך, omits ננצח with one MS. & reads with ó. Syr. Ar. בקדשך, “Lift up *thine eyes* to the desolations, to all the mischief of the enemy in *thy sanctuary*.” איב one MS. Secker thinks Hare may be right in omitting למשאות נצח.

4. אותותם. All the versions with 19 MS. read אותותם.

אותו, or as 30 MSS. אותות, may be written by mistake for אותותך. “They have made their standards *thy standards*.” i. e. They had erected their standards, by way of victory, in the most holy place; where Jehovah used to manifest himself by a visible appearance. See Poole, and Matt xxiv. 15.

5. יודע, &c. Lowth and others follow Hare, who reads יגדעו, and ועתה for ועת, and by transposing these two words give this sense of this, and the following verse, “*And now*, as one that lifteth up the axes in the thick woods, *they have cut off* all the carved work thereof together; they have cast it down with axes and hammers.” Houb. reads ידעו, “*they appeared*, &c.” which Green approves; and likewise ואת פתוחיך for ועת פתוחיה in the following verse. Durell reads יודעך מביא, “*A man has been seen by thee, lifting up axes*, &c.” A friend, considering יודע as an impersonal, and reading ואת פתוחיך, renders thus, “The appearance was, as one who lifts on high axes against thick trees; and they broke down thy gates, &c.” But perhaps we should read וידעו, “*and they have*

broken down, as he who lifteth up, &c." from רעע *frangere*. See Jerem. xi. 16.

6. ועתה. 42 MSS. ועתה. See above. 7 וכלפות MSS. and 2 ובכלפות.

7. One MS. for באש reads בארין, which agrees better with the present verb; but all the versions read הדליקו, " *They have burnt, &c.*" Perhaps we should read אש במקדשך.

8. שרפו. Secker thinks we should read נשרוף, " *Let us burn up, &c.*" in conformity to the preceding verb, which ó. at present render καταπαύσμεν, as Secker and a learned friend observe, for καταναύσμεν. Which the collation of 6. MSS. will probably rectify. By the *houses of God* Prideaux understands the *Profeuchæ*. See Merr.

9. אותותינו. 23 MSS. אותותינו more usual. " *Our Signs.*" i. e. The manifestations of the Divine presence in the temple, as tokens of God's favor. See v. 4.

If the metre of the Collat. should be preferred, the 2d line being defective, we should probably read בנו at the end, " *There is no more a prophet amongst us.*"

עדמה. " This cannot surely relate to the times when Jeremiah and Ezekiel were prophets, or when Daniel was preserved; for Jeremiah and Daniel particularly knew *how long*." Secker. ó. Vul. Ar. and Æth. read עוד, " *Neither is there with us one who knoweth any more.*" But perhaps these two words are written for ערמה, " *Neither is there with us one who knoweth prudence.*" See Prov. i. 4.

11. Hare and Green insert לא, " *Why drawest thou not thy hand out?*" And the former omits כלה. Houb. reads כלת, and following this reading, and adding יהוה after ידך, which the metre of the Collat. calls for, the words will afford this sense, " *Why withdrawest thou thy hand, O Jehovah—and hidest thy right hand in the midst of thy Bosom?*" But then Secker thinks we should read בקרב; though כ sometimes signifies *in*. See Taylor's Concord. For this sense of תשיב see Gen. xxxviii. 29.

חוקק. 27 MSS. read with Houb. חיקק, its usual form.

12. פעל ישועות. 41 MSS. read more regularly פועל, and 7 MSS. with all the versions ישועת in the sing. “*Working salvation* in the midst of the *land*.” i. e. in the midst of the land *of Israel*. Patrick and others. But I rather think, in the midst of the land of *Egypt*. See Deut. xi. 3. and the following verse.

13. פוררת. Ch. & Syr. read פדרת, which seems to be the right word, and one MS. פורדת. 7 בעורך MSS.

14. תנינים, “*The dragons*.” Probably *Pharaoh's captains*. See Exod. xv. 4. who might be so called from having *dragons* in their standards, as Gesenius conjectures. But Merrick from Bochart supposes them to be *whales*, called *βύρροι*, from this word.

14. ראשי. Ar. ראש, “*the head of Leviathan*.” i. e. *Pharaoh*. See Ezek. xxix. 3.

לציים. See Pl. lxxii. 9.

15. By a metalepsis the *Fountain* and *River* are put for the *rock* out of which they flowed. See Exod. xvii. and Grot.

נהרות איתן. As Jordan is here probably meant, we might read with one MS. נהרת, “*the mighty river*.” Or נהר האיתן. See Mich. vi. 2.

16. See Gen. i. 3, 16. ó. Ar. & Ch. probably read סחרה, “*Lunam*.” Patrick, &c. make מאור to bear the same signification; but some one seems properly to have observed, “*lucem præmittit soli; quia lux prior sole exstitit*.”

18. “Remember this, O Jehovah, *that* the enemy hath reproached, and the foolish people have despised thy name.” Deficit hîc כי. Pisc. See our version.

זכר. 13 MSS. more regularly זכור. 2 איב MSS.

19. Houb. for תורך reads תודך, according to ó. Syr. Ar. & Æth. “*confitentem tibi*.” Rather, as a friend, “*of him who giveth thanks unto thee*.” Secker in justification of the text refers to Cant. ii. 14. See Merr. also.

By the *wild beast* Nebuchadnezzar may be understood. See Pf. lxxx. 13. But if we read with Secker and others according to ó. Vulg. Ar. & Æth. לחיות, “*to the wild beasts*,” it may mean the *Chaldeans*.

חית. Hare would omit this word, as not according with the context. Mr. Bradley, from its occurring twice, and being rendered *multitude*, queries whether it might not be חיל? If any alteration was necessary I should prefer ואת, “*and forget not thy poor*, &c.” But as ó. Syr. Ar. & Æth. read with one MS. חיות, “*the lives of thy poor*,” this as Muis, &c. have observed, answers נד *animam turturis*; and Job xxxiii. 20. strongly supports the text. 7 MSS. also read וחית.

20. לברית. Houb. reads according to ó. Syr. Vulg. Ar. & Æth. לבריתך, “*Look unto thy covenant*,” which is probably right.

If we retain the text in the latter part of this verse, the Ar. Vers. seems as good as any, “*for the mean ones of the earth have filled the habitations with violence*.” But Houb. &c. with Syr. transposing the words, and reading מחשך וחמס, give this sense, “*For the habitations of the earth are full of darkness and violence*.” Mr. Bradley proposes, בחמס ונאורתה, “*The land is filled with darkness, and its habitations with violence*.”

21. Hare thinking the metre, as well as the sense, imperfect in the first line of this verse reads מַמָּךְ at the end of it, “*Let not the oppressed return from thee ashamed*.” ישוב 35 MSS.

22. זכר. 24 MSS. read זכור. For מני נבל I would read מנבל.

23. צורריך 38 MSS. See v. 4. &c.

עולה. 53 MSS. עלה, “*ascendeth continually*.” i. e. never ceaseth.

P S A L M LXXV.

תשחת. Perhaps for תשעת, denoting a *nine* stringed instrument. See Pf. lvii. This psalm was probably composed, as Patrick conjectures,

tures, on the destruction of *Sennacherib's* army. Compare v. 5, 6, with 2 Chron. xxxii.

V. 2. וקרוב שמך ספרו. Houb. &c. following ó. Vulg. Syr. Ar. & Æth. read ונקרא בשמך ספרנו “ *and we will call upon thy name, we will declare, &c.*” But by reading ונכבוד, which is a still less alteration, we have this sense, “ *and thy wonderful works declare the glory of thy name.*” See Pf. lxxix. 9. A friend proposes כי קרוב.

3. These may be the words of *Hezekiah*. Or of *David*, as Daubuz, &c.” Or of *Jehovah*, as Grotius, &c. As the first line is defective, Hare reads מועדים לי, “ *When I receive the congregations unto me.*” Edwards adds אנני, or אנכי, from the beginning of the next line. But from the similitude of the words, לפני may have been dropped, “ *When I receive the congregation before me—I &c.*” See Jerem. xxx. 20.

“ *Taking the congregation is akin to taking the kingdom*, Dan. v. 21.” Secker. אשפות 16 MSS.

4. נמגים. Houb. reads נכונים, “ *The earth and all the inhabitants thereof are established.*” ó. Vulg. Syr. Ar. & Æth. read נמגה, “ *The land is dissolved, &c.*” which seems to be right; though 40 MSS. have נמוגים, which must agree with יושביה, or as 17 MSS. יושביה. These words, as Muis and others observe, may describe the ruinous state of the Jewish polity. See Isai. xxiv. where הארץ might be rendered, “ *the land. i. e. of Judæa.*” See Poole.

5. This and the following verses might be a part of the answer sent by *Hezekiah* to *Sennacherib*. See 2 Chron. xxxii. 20.

תהולו 15 MSS. and one at first תהללו, perhaps better תהוללו. Our old Vers. reads קרנכם, “ *your horn.*” which seems right, though there is no authority for it.

6. We must either repeat אל, with ó. Vulg. & Æth. or read ותדברו, with Syr. & Ar.; the force of the negative being carried on.

7. כי לא ממוצא וממערב. If this reading is retained, there is no mention of the *north*, as Hare observes; nor is this difficulty sufficiently

cleared up by him, or Edwards. Houb. reads מוצאים ממערב, “*non sunt egressiones, five, effugia ab occidente, nec a deserto montium.*” Secker thinks this reading from Syr. unnatural, but observes that all the Vers. join הרים with ממדבר, and translate it *mountains*. But might we read הריטנו for הרים, and הלא מוציאנו ממערב, as an answer to the preceding insult, “*Did he not bring us out of the desert—and did he not lift us up out of the wilderness?*” See Deut. xxxii. 10, 11.

8. שפט. 51 MSS. read שופט; and as the metre of the Collat. which seems preferable, is defective, הוא should probably follow, as in Ps. l. 6, “*For God is judge himself.*”

9. Reading with Durell ימץ for ימצו, and with him and one MS. וישתו for ישתו, I would divide the metre thus,

כי &c.

ויין &c.

ויגר &c.

וישתו &c.

“*For there is a cup in the hand of Jehovah—and the wine is turbid, a full mixture—and he will pour out of it; surely the dregs thereof he will press out—and all the wicked of the earth shall drink.*” For the psalmist seems to allude to the custom of the Jews, who gave *wine* mingled with *Myrrh* to those who were *condemned* to die; for which see Mede on Matt. xxvii. 34. &c. “*Mixtum, say others, vel aliis vinorum generibus, qualia fortius inebriant: vel herbis veneniferis.*” See Grot. &c. on Rev. xiv. 10, which probably alludes to this passage. But a friend conjectures that ó. might read בלא מסך, ἀνάρτα; though, as Secker observes, the same phrase occurs Isai. lxxv. 11. where we should read מסך, not ממסך. If we read with Lowth according to ó. Syr. Vulg. Ar. & Æth. מזה אל זה, “*he poureth it out of one vessel into another;*” the present order is preferable. See his notes on Isai. p. 14. A friend also refers for this reading to Hom. Ili. Ω. 527.

10. אגיד. Hare, Houb. &c. following ó. Ar. & Æth. read אגיל, and the former for the sake of sense and metre supplies ביה (rather ביהוה) after it, “ But *I will rejoice in Jehovah* for ever.” But may not שמו have been accidentally dropt, “ But I will declare *his name* for ever?”

לעולם 52 MSS.

11. אגדע. Mudge supposes this to be spoken by the prince, or some one in his person; and by צדיק Hezekiah may be understood. See verse 1. The antithesis requires that we should read according to ó. Vulg. Syr. Ar. & Æth. with Hare, &c. ותרוממנה.

P S A L M LXXVI.

FOR the title see Pf. iv. 1. The subject is generally supposed to be the same with that of the former; or perhaps may be only a continuation of it. See Lowth's notes on Isai. p. 110. בנגינות 67 MSS.

V. 3. סוכו 45. MSS.

4. רשפי. The common acceptation of this word not being very suitable to the context, it is perhaps written by mistake for אשפה. See Pf. cxxvii.

5. But Pisc. &c. by an hypallage render it, “ *arcus scintillarum.*” i. e. *scintillantes.*

ומלחמה. Syr. reads במלחמה, which is certainly preferable; and the mistake might arise from the former word's ending in ב, “ There breaketh thou *the quiver*, the bow,—the shield, and the sword, *in the battle.*” 3 MS. omit the ו, and then the words may be in construction, “ *the sword of battle.*” Or “ *the battle sword.*” As we say the battle ax. See Jerem. li. 20.

5. Hare and others making the contrast to lye between *Mount Zion* and the mountains, in order to supply the defect in metre and sense, read הו ציון after אחה, “ Thou, O *Mount Zion*, art more glorious and

magnificent than the mountains of prey." ó. Vulg. Ar. & Æth. for טרף read either קדם, or as Houb. טרד, "from the *everlasting* mountains." But Secker observes that ó. do not translate the last word so in the other two places, but ἀλώσεως Job xxiv. 5. and thinks that some transcriber may have changed it into εὐνομίαν. Mudge renders the text, "Thou shonest forth glorious from the mountains of prey." Durell, "Thou art become glorious, yea mighty at the mountains of prey." But making אתה a verb, the words may be rendered thus, "The mighty one cometh glorious from the mountains of prey." i. e. God returneth in triumph to Jerusalem from the slaughter of the enemy, who were encamped about it, and ready to devour it like so many ravenous beasts. See 2 Kings xviii. 17. A friend reads נאור for נורא, as in verse 8.

6. Hare's metre in this verse is preferable to that of the Collat.

אשתוללו. Houb. השתללו. Rather השתוללו. Hare, &c. read with ó. Syr. Vulg. Ar. & Æth. כל before אבירי, "All the stout hearted are spoiled, &c." ó. Vulg. Ch. & Ar. read בידיהם, "in manibus suis." But see our Bib. Verf. Muis, &c. and 2 Kings xix. 35.

7. נרדם ורכב וסוס. Hare, &c. read the verb in the plur. רכב נרדמו, with all the versions; and 8 MSS. have רכב. Houb. reads with ó. Syr. Vulg. Ar. & Æth. רכבי סוסים. But the text may be rendered, "both the rider, and the horse." See Taylor's Concord. for this sense of ר. Or perhaps we should read רוכב. Mr. Bradley would read the verb and the nouns in the plur. "The riders and the horses have fallen, &c."

8. Some word seems to be wanting in the first line of this verse according to the Collat. Ch. supplies הוא אלהים, "tu ipse Deus." Houb. reads נאור, "Thou art terrible, thou art glorious." But perhaps לברך has been omitted, "Thou art to be feared, thou only." See 2 Kings xix. 15. and Green's Verf.

מאז אפך. Probably מאפך, "and who may stand before thee in thine anger." Houb. reads מעז, "præ fortitudine iræ tuæ." 5 MSS.

9. "In-

9. "Introducitur Deus $\alpha\theta\epsilon\omega\sigma\pi\alpha\sigma\tau\epsilon\varsigma$, tanquam rex in alto folio sedens & sententiam promulgans." Gej. Perhaps this may refer to 2 Kings xix. 35.

10. One MS. reads עני, "all the *afflicted* of the land."

11. תודך. Lowth reads after Houb. תדוך, "For *thou shalt break*, or *subdue*, the wrath of man." And 2 MSS. have תדך.

שארית. As this word does not accord well with the context, perhaps we should read שרים, "the wrath of *princes* shalt thou restrain."

See verse 13. and 2 Kings xix. 28. 47 MSS. read תחנך. Mudge supposes that ó. read תחנך, which he follows, "What remaineth of furies *shall attend thy festivals*." i. e. pay homage. Rather תחגג, $\epsilon\sigma\phi\acute{\alpha}\sigma\epsilon\iota$.

12. למורא is scarcely consistent with any grammatical rules, we should therefore probably read לנורא. See verse 13.

13. יבצר. "The sense of *restraining* seems best." Secker. See our old version.

P S A L M LXXVII.

FOR the title see Pf. xxxix. "Est Ode medii characteris; & in vario & inæquali genere ab humili & submisso exordio per justissimam rerum seriem ascendens ad summum gradum sublimitatis." Lowth Præl. Perhaps this psalm was composed by Hezekiah during his sickness.

V. 2. ואצעקה. All the versions, except Ch. with one MS. omit the ו. See Pf. cxlii. 1.

3. אדני. 18 MSS. read יהוה.

ידי. Green reads with Ch. עיני, "Mine eye trickled down." Which reading is strengthened by one MS. having ידי דרשתי עיני. See also Lam. iii. 49. and Secker. Houb. reads ידו נגפי, "His hand smote me." Durell this, or נגעי to the same purport; either of which Syr. favors.

Or he would render נגרה, with Taylor, "his hand *exhausteth* me." Ar. probably reads גהרתי, *I extended* my hands in the night." Unless the present verb will bear this sense; for which see Lowth from Synm. &c.

הנחם. One MS. of note reads with ó. Vulg. & Æth. להנחם, *consolari*. See Jerem. xxxi. 15. Ch. reads להתנחם. See Gen. xxxvii. 35. One of which seems proper.

4. ואהימה. 3 MSS. read ואהימה, which is more regular. See Ps. lv.

3. Perhaps we should read ואהומה, in Niph. See Buxt.

5. "Thou holdest the watches of mine eyes." i. e. "keepest the eyes from dropping down." See Muis.

19 MSS. This word occurs no where else.

6. The metre as well as sense requires that we should join אזכרה, with ó. Ar. Æth. Hare and others, to the end of this verse, "I have considered the days of old—I have remembered the years that are past." See the Collat.

7. נגינתי. Lowth, &c. read according to ó. Syr. Vulg. Ar. & Æth. והגיתי. See also verse 13. Hare makes it only a musical mark; but his reason for rejecting it does not seem sufficient; though, as Secker observes, his guess is ingenious.

ויהפש. Houb. &c. read with ó. Vulg. Syr. & Ar. ואחפש. "And in the night I meditated with my heart—I communed, and searched my spirit." See our old Vers.

8. יזנה. Syr. & Ar. probably read יזנחני, "Will Jehovah cast me off for ever?"

אדני. 19 MSS. יהוה.

יסף. We should either read יסף in Kal, or with 62 MSS. יוסיף.

9. אמר. We should read with Syr. Ar. & Houb. אמרו, "Doth his Word fail for ever?" ó. & Vulg. omit this and the preceding word. Many MSS. לדור ודור.

10. One MS. reads אלי, but on account of the metre perhaps אלהים may be the true reading, and the last letters might be dropped from their likeness to those which follow.

11. חלותי. Hare and others read בחלותי, “Then I said *in my sorrow*, this is the change of the right hand of the most High.” For which sense of שנות see also 6. Vulg. & Lowth. Prælect. Others for שנות read ונשתי, from נשא, referring to Jerem. x. 19. Mich. vii. 9. “And I said this is my infirmity, or my affliction,” (i. e. the affliction appointed for me)—“and I will bear the right hand of the most high.” But a friend renders the text thus, “Then I said this mine infirmity is a change of the right hand of the Almighty.” “i. e. is a proof that his protection, expressed by his *right hand*, is withdrawn from me.” Durell, “for there are changes in the right hand, &c.” “Our translation cannot be right, whatever is.” Secker. Might we read היכלתי אני, Then I said, “*Can I change* the right hand of the Most High?” Or, הללתי אני, “*I will celebrate* the years, &c.?” See V. 6.

ואמר. 6 MSS more regularly ואומר.

12. אזכיר. Several MSS read אזכר; and אזכור, which seems most proper.

מעללי יה כי. Houb. reads מעלליך יהוה, “I will remember *thy works* O Jehovah—I will remember, &c.” more agreeable to the context.

פלאיך all the Vers. with 15 MSS. See Pf. lxxviii. 12.

13. פעלך. All the Vers. with 16 MSS. read פעליך, “of all *thy works*.”

14. בקדש. “Perhaps, *in holiness*. Holy. Syr. Ch.” Secker. Might it then be הקדש, “Thy way, O God, is holy?”

כאלהים. Hare and others read with 6. Vulg. Syr. Arab. and Æth. כאלהי, which seems better, “What God is great *as our God*?” But see Secker.

15. All the Vers. with 6 MSS. read עושה; and 6. Vulg. Syr. Ar. & Æth. פלאים. עוץ 8 MSS.

16. בורוע. Houb. reads with all the versions בורועך, "with *thine* arm." See our Bib. Vers.

17. A most beautiful *Prosopopœia*; and an *Afyndeton*. Unless we read with ó. Syr. Vulg. Ar. Æth. and a friend ויחילו.

חרמות. 44 MSS. more regularly חרמות.

18. This thunder storm probably happened soon after the Egyptians were marched into the Red Sea. See Exod. xiv. 24.

19. בגלגל. Houb. reads with one MS. כגלגל, "The voice of thy thunder is *like that of a wheel*," which comparison gives us the most perfect idea of its rumbling sound.

20. Hare and others for the sake of the metre properly read יהוה at the end of the first line. "Thy way is in the sea, O *Jehovah*."

שבילך. 67 MSS. read ושבילך, "And thy path." Buxtorf himself admits this reading.

"And thy footsteps, &c." Rather, "*but* thy footsteps, &c." The sea being returned to its former course. See Muis.

21. God is often described as a *shepherd*." One MS. reads ואחרון, and as ó. always render it *Ἀσπών*, perhaps this is the true reading; though it no where appears in this form. "The tenses in this psalm seem not translated consistently, and it seems to end abruptly, as if imperfect." Secker.

P S A L M LXXVIII.

V. 1. IF David was not the author of this psalm, the exordium to it in the two first verses could not well be spoken by any other person; unless we suppose with Kennic. that they are not to be considered as a part of it, but are a portion of the prophecies of Isaiah. See gen. Diff. Sect. 84. 8. But with the greatest deference to his authority, David is expressly stiled a *prophet*, Acts ii. 30. and the fate of the *Christian* Church

Church was typified in that of the *Jewish* so exactly, that the Messiah was predicted under the title of *David*. See Jerem. xxx. 9.

One MS. reads *האזינו*, which is more agreeable to the context. Ch. Syr. & Ar. with 7 MSS. *אזינו*, “*your ears*.”

2. The several transactions of the *Mosaical* covenant hereafter recited might be well called *parables* and *dark speeches*, or as Ar. *mysteries*, considered as *types* or *figures* of the *Christian*; and viewed in this light afford ample matter of contemplation, serving not only as a school-master to bring us unto Christ, but to keep us steadfast in faith and obedience to *David our King*.

אפתח 4 MSS. But the paragogic ה seems here proper for the sake of the metre, and for the same reason it might be omitted in אביעה with one MS.

מני. One MS. reads *מימי*, “*from the antient days*.” See Isai. xxiii. 7. xxxvii. 26.

3. ואבותינו. 42 MSS. more regularly ואבותינו.

4. נכחד. Hare reads with Syr. נכחדם, “*we will not hide them*.” See our versions. Houb. with ó. Vulg. & Æth. נכחדו, “*they were not hidden from, &c.*” But the version of a friend removes any necessity of a various reading, “*What we have heard, &c. we will not conceal from, &c.*”

ונפלאותיו. 40 MSS. more regularly ונפלאותיו. ועוזו. One MS. ועוזו, probably right, See verse 26.

5. See Deut. iv. 9.

6. ó. Vulg. & Æth. seem to have read אשר before יולדו, “*the children, whom they should beget*.” And if we supply this word, and read ובנים, the metre of the two last lines, which seems deficient, might be improved thus, “*That the generation to come might know them—and that the children, whom they should beget—should arise and declare them to their children*.” Gejerus would likewise repeat למען, but, as a friend observes, it influences the second clause.

MSS. 37 have יקומו; and ילדו, or יולידו is more proper.

7. The metre of the last line being deficient, may not לעד have been dropped, “but keep his commandments *for ever?*”

8. 55 MSS. Ch. reads מכין, which seems necessary, unless with the other Verf. we supply אשר.

9. נושקי. Perhaps redundant. See Hare, &c. “The children of Ephraim, *who threw with the bow*, turned back in the day of battle.” And this may refer to their not driving out the Canaanites contrary to the express command of God. See Josh. xvi. 10. and Grot. on Jud. i. 29. Houb. reads the two participles as verbs with Ar. One MS. reads ורומי, with ó. Syr. & Vulg. See Secker, and Jerem. iv. 29. But if we retain both the participles, it may be proper for the sake of the metre to make קשת the beginning of the last line.

11. Their fear probably was the first cause of their not driving out the Canaanites, founded on their forgetfulness of God's former exertions in their favor; and the *Ephraimites* might behave the most dastardly in it. “ונפלאותיו 52 MSS.”

12. פלא. All the versions read פלאים, or פלאות.

13. It seems necessary to read ויציא.

14. 6. Vulg. & Ar. בשדה.

15. צורים, or as 43 MSS. צורים. ó. Syr. Vulg. Ar. & Æth. read הצור, “*the Rock*.” And it is always spoken of as *one*. See verse 2.

16. וישק. Houb. &c. read with all the Verf. וישקם, “and he gave *them* to drink.”

17. כהמות. The construction requires that we should read with Hare according to ó. Vulg. Syr. Ar. & Æth. כההום, “as out of the great deep.” Or as one Ant. MS. כההומת. Though all the versions have likewise the preposition מ, or ב.

18. ויוצא. 26 MSS. more regularly ויוציא; and we should read also ויוריד.

19. לחטוא 17 MSS.

18. לשאול 12 MSS.
19. אמרו. 6. Syr. Ar. & Æth. read ואמרו, "*and said,*" לערוך 22 MSS.
20. Hare's metre seems more suitable to the rest of the psalm.
21. One ant. MS. reads ואף for וגם אף.
23. ויצו. See Ps. xci. 11.
24. וימטר. More regularly וימטיר. See elsewhere. לאכול 11 MSS.
25. אבירים. All the versions render it, "*the bread of angels.*" But as Gejerus and Durell observe, the word never bears this sense, he therefore translates it, "*the food of oxen.*" But supposing that they did eat *oxen at some time* in the Wilderness, these words refer to the miraculous transaction recorded Exod. xvi. 11—16. and from comparing John vi. 33. I am inclined to think that this word is written by mistake for אלהים, "*Every one did eat the bread of God.*" Or for אביר יהוה, "*of the mighty Jehovah.*"
26. We should render יסע with 6. "*He took away, or removed, the east wind in the Heavens—and brought in &c.*" One MS. reads יצא, as a friend observes. 7 MSS. have בעוון. See verse 4.
27. That these were *quails* see Bochart, Harmer, &c. See verse 24.
28. מחנהו. 3 MSS. having מחניהו we should read with Syr. Vulg. Ar. & Æth. מחניהם, "*of their camps.*" Or with 6. in the sing. "*of their camp.*" 6. Vulg. Ar. & Æth. read also ויפלו. Ch. ויפיל. Perhaps ויפילם. See our Vers.
- למשכנותיו. The construction requires that we should read with 6. Vulg. Syr. Ar. & Æth. in the plur. למשכנותיהם.
29. יבא. 32 MSS. with Houb. read יביא, more grammatically.
30. וזו, "*They did not depart from their lust.*" Vatablus. See Lowth also. Mudge, &c. follow Aben Ezra, deriving it from זרא, "*They did not nauseate their wished-for food.*" But as one valuable MS. reads לו instead of לא, perhaps we might also read וזו, "*They dealt proudly with him through their lust—while, &c.*"

31. “ *Therefore the wrath, &c.*” See Num. xi. 33.

“ Slew them *amidst their fatnesses, or, indulgences.*” Mudge, which Lowth approves. ויהרוג 2 MSS. But the true reading seems to be ויהרוגם, “ *et interfecit eos.*” See Æth. Verf. Syr. & Vulg. read some other word.

32. בנפלאותיו. 44 MSS. בנפלאותיו, “ *non crediderunt in mirabilibus ejus.*” Poole, and Secker.

34. .ó. Ar. & Æth. read אל אל, “ *and fought early unto God.*” See Job viii. 5. Hare and others read with Syr. & Vulg. אליו, “ *and fought him early.*”

35. גואלם 12 MSS.

38. עון. We should read with Hare according to .ó. Vulg. Ar. Æth. & Ch. עונם; and for ישחית, probably with Lowth according to Ch. Vulg. Ar. & Æth. ישחית אותם, or ישחיתם; with which readings the metre of the Collat. seems preferable to that of Hare, or Edwards.

39. ויזכור 6 MSS.

40. יעצבוהו 2 MSS. which seems better; but Syr. reads the copulative ו. See our Verf.

41. התוו. .ó. Syr. Vulg. Ar. & Æth. read הכרו, “ *and provoked the Holy one of Israel.*” See verse 56. A friend proposes יתעו, and מקדש, “ *et errarunt ab sancto Israelis.*” Perhaps the true reading might be התלו, “ *and mocked the Holy, &c.*” See 1 Kings xviii. 27.

42. מני. .ó. Syr. Vulg. Ar. & Æth. read מיד, “ *from the hand of the enemy.*” i. e. *Pharaoh*, as the next verse shews. See Ps. cvii. 2.

43. אותותיו 19 MSS.

44. “ *Their rivers.*” “ *Nilus in multas fossas & rivos diductus est.*” Muis. ויהפוך 3 MSS.

45. ערב, “ *The Dog Fly.*” Boch. &c. ערוב 36 MSS. See MSS. in Exod.

46. See Exod. x. 13.

47. יהרג. Houb. reads יהרג. But 2 MSS. read יהרג, and we use the word *to kill* of *trees*, as well as of *animals*. All the Verf. read גפניהם. See Cant. ii. 13.

being found no where else, it's signification is uncertain. o. Vulg. & Ch. "*with frost*." Syr. & Ar. "*with ice*." Others, "*with great hailstones*." But might not this word be written for באבן הגדל? See Josh. x. 11. That *Sycamore* trees were of great use among the Egyptians see Harmer's Obs. vol. 2. 387.

49. Durell making משלח to be in apposition renders thus, "*the missions of evil ministers*:" viz. the fierce anger, &c. But one MS. at first reading מלאכים, perhaps the right reading might be המלאכים, משלח, "*he sent evil ministers*." Referring either to what preceded, or signifying hereby *pestilences*, as a friend suggests. See Jerem. xxix. 17.

50. יפלס. o. Vulg. Ar. & Æth. probably read פעל, "*he made*." See our versions. But Walton renders Syr. "*aperuit*." Vatablus, &c. render the text, *viam complanavit*, "*he levelled the way to his anger*." All the versions read וחיותם.

51. אונים. o. Vulg. Ar. & Æth. with Houb. &c. read אונים, "*the first fruits of their strength*." Ar. reads בניהם, "*the first fruits of their children*." See Exod. xii. 29.

52. The first line of this verse being defective, perhaps we should read יהוה at the end, "*But Jehovah made, &c.*"

53. איביהם 49 MSS.

54. "*This mountain*." i. e. *Zion*; which the psalmist might point to with his finger. See Gejer.

"גבול in Arabibus sign. *montem*." Hammond. See Secker also.

55. ויפילם. "*Et cadere fecit eas*." i. e. *gentes*. Hare. And this sense of the word seeming equally pertinent, perhaps for נחלה we should read נחלם, "*and he made them fall in the lot of their inheritance*." For it has been by some learned men conjectured, that the land of Canaan was originally the allotment of *Heber* and his descendants, and

that the Canaanites had obtained it by *force and violence*; for which reason amongst others they were expelled from it, and the Hebrews reinstated. See Gen. xi. 15. xiii. 15. 1 Chron. i. 24—27. and Bryant's Obs. But see Pf. cv. 11, 12, 44. and Pf. cxi. 7.

57. בקשת רמיה, “*like a deceitful bow.*” This comparison does not seem to convey a suitable idea either here, or Hos. vii. 16. Might we then venture to read in both places כאשת, “*like a deceitful woman?*” Backsliding Israel being *often* represented under the character of an *adulteress*. See Ezek. xvi. 32. And the last line of the next verse strongly countenances this reading, “*and they made him jealous with their images.*” See Exod. xx. 5.

60. שלו. 6 MSS. read שלה, in which form it is most frequently found; 17 שילה, & 9 שילו.

באדם. “*Insignis φιλανθρωπίας divinæ commendatio.*” Gej.

61. עזו. 6 MSS. עזו. Vulg. Ar. & Æth. read עוזם, “*their strength.*” But as the ark was the symbol of God's presence, the text is justified by Pf. cxxxii. 7.

63. הוללו, “*were not praised.*” i. e. in *marriage*. See Piscator and others. ó. Vulg. Ar. & Æth. with one MS. at first read חוללו, which they rendered, “*were not lamented;*” from חול *dolere*. Syr. omits the negative, “*exagitatæ sunt.*” Lowth adheres to our old Vers. of this and the following verse. Might we read חמלן, “*were not spared?*” See Deut. xxxii. 33.

ובתולותיו. 26 MSS. ובתולותיו, more regular.

64. ואלמנתיו. 28 MSS. ואלמנותיו. This verse is supposed to refer to 1 Sam. iv. 11.

65. “*Ni fallor ex iis imaginibus, quæ ad Deum transferuntur, illæ potissimum, quæ in sensu proprio acceptæ ab ejus natura alienissimæ ejusque Majestate indignissimæ videntur, tamen in metaphora aut comparatione longe maximam habent sublimitatem. vid. Jerem. xxv. 30.*” Lowth.

ויקץ 2 MSS.; but the ו here may not be converfve, and may be rendered “*So,*” or, “*Then.*” See our Verf. כישן, “*tanquam dormiens.*” ó. Vulg. Syr. Ar. & Æth. perhaps כישן. But fee Buxtorf, &c. יהוה 13 MSS.

66. See 1 Sam. v. 6. The metre feems to require צוררין. ó. Vulg. Ch. Ar. & Æth. read באחר. Syr. מאחר.

69. כמו רמים, *sicut excelsa*, “*as the high places.*” i. e. After the manner of the heathen temples. See Spencer de Leg. Heb. Hare and others read with Syr. & Æth. במרום, “*on high.*” Durell רמים, to the fame fenfe. “*Sicut cælos excelfos.*” Gej. ó. Vulg. Ch. & Æth. probably read ראמים, “*Sicut unicornium.*” But from the next sentence it is not improbable that we should read הרים, “*and he built his sanctuary like the mountains.*” Or if we read with Durell according to ó. Vulg. Syr. Ar. Æth. and 6 MSS. בארץ, instead of בארץ, perhaps במוריה might be better, “*and he built his sanctuary on Moriah—* and established it *in the land* for ever.” “The mention of the temple before *David*, a remarkable anticipation.” Secker.

70. ממכלאות. ó. Vulg. Ch. Ar. & Æth. with 68 MSS. read ממכלאות.

71. “*עלות* probably signifies cattle, which have brought forth their young. See 1 Sam. vi. 7, 10.” Secker. עמו. Lowth reads with ó. Vulg. Ar. & Æth. עבדו, “*Jacob his servant.*”

72. כחם. Houb. and others with 19 MSS. read with all the versions בתם, “*in the integrity of his heart.*” Or rather with 8 בתום. See Prov. x. 9.

ובתבונות. ó. Syr. Ar. & Æth. read ובתבונת, in the fing.

P S A L M LXXIX.

IT is generally supposed that this psalm was composed by *Jeremiah* on the taking of Jerufalem by *Nebuchadnezzar*. See Muis, &c.

V. 2. נבלת. ó. Vulg. Syr. Ar. & Æth. read נבלות, in the plur. One MS. perhaps reads למאכל. See Ezek. xlvii. 12.

לחיתו. Houb. reads להיות הארץ with Syr. but all the other versions have the plur. לחיות. See Pf. l. 10.

3. קבר 48 MSS. “ and there was no *grave*.” But all the Verf. favor the text.

5. Our old Verf. seems preferable; and for עד מה perhaps we should read למה, as in Pf. lxxiv. 1.

6. שפור 40 MSS.

7. אכל. All the versions with 12 MSS. Houb. &c. read אכלו. See Jerem. x. 25. which, by omitting with one MS. the two following verbs, will be exactly parallel to this. See Secker.

8. עונת. All the versions with 67 MSS. read עונות, “ *the iniquities of our forefathers*.” חזכור 15 MSS.

9. כבוד שניך. By reading כבודך a tautology is avoided, “ Help us, O God of our salvation, for the sake of *thy glory*—and deliver, &c.”

חטאתינו. 2 MSS. more regularly חטאותינו.

10. הגוים. “ ó. and Vulg. בגוים.” Secker. Add also Ar. & Æth.

בגיים. 66 MSS. read בגוים, in which form it appears in more than 400 places; and this is one incontestible proof of the corruption of the text. As this line in the Collat. seems defective, may not יהוה have been dropped at the beginning of it from its likeness to יודע, “ O *Jehovah*, let the vengeance, &c.” Or, as a friend reads, הודע, “ *notam fac ultionem*, &c.” which avoids the grammatical irregularity; on which account Secker considers נקמת, as the preterperf. used imperatively, “ *revenge the blood*.”

11. אסיר. ó. Vulg. Ch. Ar. & Æth. read אסירים, “ let the groaning of the prisoners come before thee.”

כגדל. 35 MSS. read כגודל; and though it appears no where in this form, several MSS. read so in Deut. xxxii. 3.

תמותה. We should probably read here, and Pf. cii. 21. תמותה, as in Pf. cxvi. 15. “According to the greatness of thine arm, preserve thou *the sons of death*.” i. e. Those appointed to die.

12. אדני. 49 MSS. read יהוה.

13. Two MSS. omitting לעולם, this verse might be divided into two lines conformably to several verses going before, (See Collat.) “So we thy people, and sheep of thy pasture, will give thee thanks—We will declare thy praise to all generations.”

P S A L M LXXX.

אל. 14 MSS. read על, as in Pf. xlv.

עדות. “Puto hanc esse vocem musicam hodie ignotam.” Muis. Perhaps we should read עלות, *ascendere*, to denote that the psalm was to be sung in an *high* key. See Pf. vi. 1.

Patrick refers the subject of this psalm to *Hezekiah's* reign. Merrick supposes from verse the 3d, “that it might have been written at a time, when some enemy was advancing towards *Ephraim, Benjamin, and Manasses*, or was directing his march to *Jerusalem* thro’ their territories.” Others bring it down to the Babylonish captivity, and Jeremiah might perhaps be the author of it. See Pf. lxxix.

V. 2. רעה. 14 MSS. רועה more regular.

The 2d line of this verse being defective I would supply שמע with Hare and others, but place it at the end; “O thou shepherd of Israel hearken—thou; that *leddest* Joseph like a flock, *hear*—thou, that *didst dwell* between the Cherubim, shine forth.” נהג. Syr. reads, as a friend observes, ונהג, “*et rege*.” 11 MSS. have נהג, and no less than 45. יושב.

הכרבים. 65 MSS. read הכרובים and as ό. have χερουβιμ here and elsewhere, this is probably the true reading, though so often found without the ך. Patrick’s difficulty with respect to the appearance of the

Shechinah at the time of the Babylonish captivity is removed by this translation; for which see Piscator. One MS. reads הופיע.

3. The objection to this verse referring to the captivity is likewise obviated by Tirinus's reason, to which Patrick himself accedes, "*Tres illæ Tribus castrametabantur in deserto ad Arcæ plagam Orientalem, i. e. ad Sanctum Sanctorum, Numb. ii. 18, 24. Cui insistens hic Propheta rogat, sicut olim, O Deus, singulari favore in deserto semper presens fuisti tribus illis tribubus, ita nunc quoque te iisdem (& cum illis toti Israeli) singulari ope præsentem ostende.*"

לפני. 9 MSS. read לבני, "For the children of Ephraim, &c." See V. 1. ובנימן. The true reading is ובנימין, or according to Syr. & Vulg. with one very ant. MS. בנימין. See Pf. lxviii. 28.

עוררה. This word seems to convey the idea of God's having been *asleep* during the Babylonish captivity. See Isai. li. 9. Our marginal translation of the last line of this verse is more literal, and more emphatical.

לישועתה 70 MSS. See Pf. iii. 3.

4. השיבנו. Mudge and others, following Ch. Syr. and Ar. render it, "*Restore us.*" As Muis observes, this being an *intercalary* verse, we should read this and V. 8. conformably to V. 20. "*Restore us, O Jehovah, God of hosts.*" Two MSS. read here אלהים צבעות. Rather אלה in this and the other places. See Pf. lix. 6.

5. "How long wilt thou *smoke* against, &c.?" See our margin. Verf.

עמך. Lowth reads with ó. Syr. Vulg. & Æth. עבדך. "*of thy servant.*" But the following verse favors the text; unless we read עבדיך with Ar. and one MS. "*of thy servants.*"

6. ותשקימו 14 MS. See Pf. lix. 11. ברמעות שליש, "*In lachrymarum terna mensura.*" "Significat tres clades bello acceptas." Houb. But as ó. Vulg. Ar. & Æth. read בשליש, perhaps we should read הרמעות, "and thou givest them tears to drink in a great measure." i. e.

A tierce.

A tierce. See Muis. Ch. renders the text, as a friend observes, adverbially, as among the Latins, *terque quaterque*.

7. לבו. We should read with ó. Vulg. Syr. Ar. & Æth. Houb. and one ant. MS. at first לבו, “and our enemies laugh *us* to scorn.” Secker thinks it may be pleonastic. But the metre seems to require some word.

8. One valuable MS. with ó. restores יהוה before אלהים, “Restore us, O *Jehovah*, God of hosts.” See verse 4.

9. ותטעה. 18 MSS. read ותטעיה. Otherwise ה may by a coalition serve for the radical and the affix. See Ps. ii. 12. lix. 11. Jerem. ii. 21.

10. פנית, &c. God is here represented under the character of a *husbandman* preparing the land for the reception of his favorite vine. See Isai. v. 1. and if we read with one MS. שרשה for שרשיה, the whole might be rendered. “Thou preparedst for it, (or as Houb. “*thou didst cleanse* a place for it”) *that it might take root—it took root*, and filled the land.” Durell would render it, “thou didst remove every obstacle before it.” 5 הארץ MSS. emphatically, “*the land*.”

11. Houb. and Lowth following ó. Vulg. Ar. & Æth. read כסה for כסו, “Her shadow *covered* the mountains; and her boughs (covered) the cedars of God.” Secker renders the latter part, “*and the goodly cedars with the boughs thereof*.” Hare and others for צלה read מצלה with Syr. See our Verf.

12. Compare Deut. xi. 24. with this verse, which refers to the reigns of *David* and *Solomon*.

13. עברי. 13 MSS. more regularly עוברי.

14. יכרסמנה. This word appears no where else; and for the different senses put upon it see Boch. Aben Ezra reads יכרסמנה, *conculcavit eam*. which is strongly countenanced by Isai. xxviii. 3. Perhaps we should render ירענה, “*breaketh it down*.”

מי. Bochart supposes that the suspension of the ע in this word denotes the 70 years of the *Babylonish* captivity; but 50 MSS. have the word regularly מיער; and as the *boar out of the wood* might signify

Sennacherib, the *beast* of the field might mean *Nebuchadnezzar*. See Pf. lxxiv. 19.

15. ופקוד 22 MSS.

16. MSS. 57 read וכנה, which Secker following Bochart, renders, “ *and the plant.*” But as this word occurs no where else, and the critics are greatly divided about the sense of it, Houbigant’s construction agreeable to ó. Vulg. & Ar. adopted by a friend, seems most eligible, “ *et suffulci eam;*” and for בן he also reads כן with 3 MSS. “ *propterea enim.*” Unless we omit this last line with Hare and others. See Secker also on verse 18. Durell proposes this sense, “ *And the foundation, which thy right hand hath settled—and the building that, &c.*” giving בן the sense of בת. Mr. Bradley offers נב for בן, “ *the branch.*” But for וּעַל בֵּן, might we read עֲלֵינוּ, “ *and protect that, which thy right hand hath planted—O most high, (which) thou hast made, &c.?*” Or בּוֹ, *and despise not that which thou hast made, &c.?*”

אמצת 60 MSS. as in verse 18.

17. שרופה 50 MSS.

כסורה. ó. Vulg. Ch. Ar. & Æth. with 3 MSS. Hare, &c. read וכסורה, “ *and cut down.*”

יאבדו. This verb wanting a nominative case, Secker refers back for it to verse 13. But may not אֵיבִיךָ through it’s similitude to the former word, have been dropped from the end of the verse, “ *Let thine enemies perish, &c.?*”

18. “ *The man of thy right hand,*” and, “ *the Son of Man.*” Gejerus, &c. suppose these titles to belong to the *Messiah*, referring to Pf. cx. 1. Patrick refers them to *Hezekiah*. Mudge and others to *Josiah*. Muis, &c. to the *people of Israel*. But from comparing 2 Chron. xxxvi. 22, 23. Isai. xlv. 26—28. xlv. 1—11, and Jerem. xxv. 12, 13. with this verse, might not Jeremiah, or whosoever was the author of this psalm, mean *Cyrus* by these titles, who was prophesied of as the restorer of Israel by *name* above a hundred years before his birth? For I have
little

little doubt but that we should render בני in Isai. xlv. 11. “*my son*,” instead of *my sons*, as denoting *Cyrus*, agreeable to the subsequent part of the context, and החזקתי in verse 1. answers exactly to אמצת here.

19. The metre of the first line of this verse appearing defective, perhaps we should read לעד, or לעולם at the end, “and let us not be turned away from thee *for ever*.”

P S A L M LXXXI.

FOR the title see Pf. viii. 1. and Ainsworth. “*Perfecta Odæ mixtæ, sc. suavis & sublimis, species.*” Lowth, and the same learned author supposes it to be written for the celebration of the *Jubilee*. Some for the *new moon*. Others for the *full moon*. De Dieu, &c. for any *stated* time, deriving כסה from כסם, *numeravit*. See Prov. vii. 20. But if Shuckford’s reading הסכת for בכסה in verse 4. be admitted, it fixes it to the *feast of tabernacles*, (as Hammond and others determine) “on the day of our feast of *tabernacles*.” See Connect. Vol. III. Pref. p. 20. And then ought we not to read והסכות, “Blow the trumpet in the new moon, and on the day, &c.?”

3. MSS. 20. read חוף. See Pf. cxlix. 3. וכינור 2 MSS. with Syr.

4. Syr. reads with 48 MSS. חגיגו, in the plur. “This may be meant of all feasts, or in special.” Ainsw.

5. לישראל. Hare and others read לאל ישראל, “For this is a statute of the God of Israel.”

חוק 12 MSS. All the Vers. (except Ch.) with 15 MSS. ומשפט.

6. ביהוסף. Certainly ביוסף, although no MSS. notice it.

על. Ainsworth more properly with ó. Vulg. Syr. Ar. & Æth. מעל.

ידעתי אשמע. Hare and others read with ó. Vulg. Syr. Ar. & Æth. שמע; and as one MS. reads א שפת, I apprehend the true reading was א שפת, “He ordained it for a testimony in Joseph—when he went

out *from* the Land of Egypt—*where he heard a language he did not know.*" i. e. when he was sold into Egypt. " *Alii hoc intelligunt de Lingua Domini.*" Genebrard, Patrick, &c.

7. מִדּוֹר, "*from the brick tray.*" Mudge. "*from the labourer's basket,*" which was probably employed in carrying of Bricks. Green. The word signifies, says a friend, a *great vessel* in which the earth was mixed for making the bricks. See Buxt. also.

8. בִּסְתֵר רַעַם. Castalio, Lowth, &c. would refer these words to the giving the law at Mount Sinai. Muis and others to some preceding event. See Exod. ix. 23. xiv. 24, 25. Houb. reads וָגַם, "I heard thee in secret, *and also*—I proved, &c." But Secker thinks his objection to the text absurd.

9. As a friend observes one MS. supplies וְאֶדְבַּרָה with Syr. & Ar. "Hear, O my people, *and I will speak*; I will also testify against, &c."

10. "There should not have been in thee, &c." See Durell.

תִּשְׁתַּחֲוֶה. One valuable MS. reads תִּשְׁתַּחֲוֶה. See Pf. xlii. 6.

11. הִרְחַב. Preter. in Hoph. "Thy mouth *was opened wide*, and I filled it." This refers, as Durell rightly observes, to the *manna*, and *quails* in the Wilderness. Though 2 MSS. read הִרְחִיב. Houb. renders it, "*dilatavi.*"

13. "It is a judgment of God to suffer people to walk in their own ways." Ainsworth.

14. יִשְׂרָאֵל. Syr. & Ar. וְיִשְׂרָאֵל, "*and Israel.*" See our Bib. Verf.

15. אִיבִיהֶם 48 MSS.

16. יִכְחֹשׁוּ. Rather יִכְבְּשׁוּ. See Pf. xviii. 45. A friend observes that Syr. derives עֵתָם from עוֹת, *subvertere*; it therefore may be rendered, "*and their destruction shall be for ever.*" which strengthens the remark at the end of verse 17.

17. וַיֹּאכִילֵהוּ. Hare and others וַאֲכִילֵהוּ more properly; but the true reading seems to be וַאֲכִילֵם, "*and I would have fed them.*" See ó. Vulg. Ar. & Æth.

מצור. Houb. &c. מצוף. and instead of אשביעך, the construction requires that we should read with ó. Vulg. Ar. Æth. and one MS. אשביעם, “ *and with the honey comb should I have satisfied them.*” Houb. conjectures very probably, as a friend remarks, that verse 17. should precede verse 16.

P S A L M LXXXII.

THIS psalm was probably composed, as Patrick conjectures, by Asaph, *the Seer*, in the corrupt times of *Hezekiah*.

V. 1. אל בעדת אל, “ *In the congregation of God.*” “ *i. e. sua ; sic* Numb. x. 29. Luc. iii. 19.” Grot. &c. But all the versions read in the plur. אלים, or אלהים ; and as Hare with Houb. proposes reading אל twice, the original position of the words might be,

אל נצב בעדת אלהים

&c. אל

“ *God standeth in the congregation of the judges—God judgeth among the judges.*” See Isai. i. 23, 24. and verse 6. A friend omits אל with one good MS. 7 ישפוט MSS.

2. God by a *prosopopœia* addresses himself to the judges of Israel. See Pisc.

4. Ch. Ar. Alex. Vers. and our own read the affix, or אתם, after הצילו, “ *save them from the hand of the wicked.*” Or as one MS. has ויתום ואביון, perhaps ואתם may be dropped before מיד. Secker divides with Houb. “ *Deliver the poor ; and save the needy, &c.*”

7. וכאחד השרים, “ *Sicut unus e multis.*” *i. e.* “ *Plebeius, O principes ; de quibus ante dixerat, occidetis.*” Gataker, &c. Hare, Lowth, &c. read הרשים, “ *and ye shall fall like one of the poor.*” Others propose הסרים, ש being used for ס, “ *and fall like one of the com-*

non transgressors." See Jerem. vi. 28. But perhaps for וּבֹאֲחֶד we should read וּבֹאֲחֶר, "and ye shall fall, O ye princes, like any other man." See Pf. cix. 8.

8. תִּנְחַל, "For thou possessest all the nations." And one MS. omits the ב in בְּכָל, with which the verb does not appear elsewhere.

P S A L M LXXXIII.

IT is generally agreed that this psalm refers to the conspiracy mentioned 2 Chron. xx.

V. 2. 6. Syr. Vulg. Ar. Æth. read, as a friend observes, מִי for אֱלֹהִים, "O God, who is like unto thee?" One ant. MS. omits the three following words, "O God, hold not thy peace, &c." תִּשְׁקוּט 10 MSS:

אֵל 4th. Hare reads אֵלֵי, "and be not still, O my God." A friend thinks it redundant.

3. "Antithesis est inter Dei silentium, & hostium strepentem tumultum." Gejer.

אִיבִיךְ 37 MSS.

4. צִפּוֹנֶיךָ. 4 MSS. read צִפּוֹנֶיךָ. All the Verf. (except Ch.) seem to have read חֲסִידֶיךָ. See Pf. lxxix. 2. The Israelites are called God's *peculiar treasure*, Exod. xix. 5. See Patrick, &c.

6. לֵב יָחַד. Syr. reads בְּלִבָּם, "*corde suo simul.*" Ch. prefixes בְּכָל, "with the whole heart." Ar. reads בְּלֵב אֶחָד וְעַלֶּיךָ, "for they consulted together with one heart, and were, &c." See Secker, and our Bib. Marg. Houb. reads לֵב יָחַד וְעַלֶּיךָ, "*consilium ceperunt unanimi corde, et adversum te.*" One MS. reads וְעַלֶּיךָ.

7. "The tabernacles, &c." alluding to their dwelling in tents. This and the following verse are connected by Houb. with what precedes.

8. יוֹשְׁבֵי 25 MSS. For these several nations see Boch. and Poole.

9. זרוע. As Secker observes, ó. Vulg. Syr. Ch. probably read לעזר, “and were *for an help* to the children of lot.” The Moabites calling in the aid of the *Affyrians*.

11. דאר. 2 MSS. read דור, as in Josh. xvii. 11.

12. שיתמו נדיבמו. Houb. &c. read with ó. Vulg. Ar. & Æth. שית, “*Make their princes, &c.*” Hare שיתמו ונדיבמו, “*make them and their, &c.*” Perhaps rather שיתם, “*make them and their, &c.*” See Ch. & Secker.

MSS. 7 more regularly נדיבימו, as 12 נסיכימו, and 37 כעורב. See Judg. vii. 25. where the various reading is remarkable.

13. נאזח. Alex. V. & Vulg. read מקדש. ó. Vulg. Ar. and Æth. מזבח. Syr. עיר. Perhaps it should be, as the metre of the Collat. appears defective, נאזח עיר, “let us take into our possession *the beautiful city of God.*” But see Secker

14. כגלגל, “Like chaff.” See Piscator and others with Isai. xvii.

13. A friend, “*like eddying dust.*”

15. This and the following verse seem most properly pointed in our Bib. Vers. but Hammond connects them both with the preceding.

“*The mountains.*” i. e. “Arbores and herbas in montibus; quæ quandoque fulmine tactæ incenduntur.” Muis, &c. “Vel montes sulphureos; quales Ætna, Vesuvius, &c.” Genebrard, &c.

18. Hare’s metre, and that of the Collat. being deficient, following the latter I would read לעולם at the end of the last line, “They shall be ashamed and dismayed for ever—and they shall be confounded and perish *eternally.*” 8 MSS. ירוש

19. The metre of the Collat. seems preferable to Edwards’s. Houb. reads by a transposition, which one MS. favors, יהוה שמך ואחה לברך, “and they shall know that *thy name is Jehovah—and that thou alone art, &c.*” Hare would omit יהוה שמך, but I would only omit שמך upon the authority of 3 MSS. and they shall know *that thou; O Jehovah—art alone the most High, &c.*”

P S A L M LXXXIV.

הגתית. If we might read הגתים, “ concerning the *Gittites*,” (See Pf. viii.)—this psalm might refer to 1 Sam. xxi. 10 ; for the opinion of Mollerus that David composed it on his flight from *Saul*, as he did Pf. xlii. and lxiii. is not altogether improbable ; though some ascribe it to the time of *Abshalom*. Others to that of the *Babylonish* captivity. Patrick to *Hezekiah's* reign.

V. 2. Compare Pf. lxiii. 1.

3. אל 1st. 2 MSS. read לאל, and 3 omit אל 2d. So that the true reading may be לאל חי.

4. ó. Vulg. Syr. Ar. & Æth. read אלין after בית, and from comparing it with the words terminating the former line both in Hare and the Collat. the omission may be accounted for, “ Even the Sparrow hath found an house *for himself*.” Sparrows and Swallows in *this* climate also frequent public buildings. But Bochart according to ó. Syr. Vulg. Ar. Æth. & Ch. understands דרוך of the *Dove, or Turtle*. See Merrick also ; and Bochart obviates the difficulty with respect to their making their nests *upon the altars*, by supposing *these* to be put figuratively for the whole edifice. But a friend reads with one MS. אל for את, “ *near thy altars*”

צבאות. One MS. omits this word, which according to the Collation may be redundant, “ thy altars, O *Jehovah*, my King and my God.”

5. I should be inclined to read אשרים here, as it must be plur. if there was any authority.

עוד. Houb. reads with ó. Vulg. Syr. Ar. & Æth. לעד, “ they will praise thee *for ever*.”

6. Lowth gives up this and the two following verses. Houb. reads וגם, “ *Cujus in corde fiducia est ; ut transeat per vallem pyrorum, de fonte bibat, et de eis piscinis quas implevit pluvia.*” Durell renders this verse, “ Blessed is the man whose strength is in thee, in whose heart are *praises.*” Mudge and others, the latter part of it, “ *that travels the roads to thy temple with full bent of heart.*” But reading עולוי instead of עו לו, and מסלותך with Syr. might not the words bear this interpretation, “ Blessed are they *who rejoice* in thee, in whose heart are *thy praises*, or *thy ways?*” See Ps. lxviii. 5. and xli. 2.

7. Durell reading with others, and 9 MSS. הבכא for הבכה, and deriving מורה from מור, *to change*, gives this construction, “ Passing through the vale of weeping, they will make it a source even of blessings ; it will put on a new face, or it will be cloathed with a change.” A friend suggesting עו להם, or עוים for עו לו, and likewise reading מסלותך in verse 6. gives this sense of the words, “ Blessed are the men, whose strength is in thee, in whose heart are *thy ways*, passing through the vale of misery they drink from a fountain, the rain fills even the pools.” Mr. Bradley, following the Syr. Vers. which reads מעון, proposes this construction, “ They who go through the valley of weeping shall make it a habitation—even the pool (of weeping) shall drop down rain.” Supposing that הבכה has by accident been omitted in the last line : He would likewise read בלבבו in the former verse. But reading ישתהו with 3 MSS. for ישתהו, the following sense is submitted to consideration, “ Passing through the valley of Baca, they shall drink of the fountain—the rain also shall fill the pools.” Alluding perhaps, as Castalio observes, to the fountain in the Wilderness ; and with respect to the pools he further remarks, “ ut plurimæ in calidis & fiticulosis illis regionibus indubie cisternæ erant ; ita vero non absimile est, nonnullas in desertis locis viatoribus reficiendis constitutas fuisse, quas hic in valle, &c. a Deo implendas dicit.” עוברי 7 MSS. and one עוברים. The valley of Baca is supposed by some to have been a part of the valley of Rephaim, 2 Sam. v. 22, 23. See Poole. Mann, as Mr. Bradley observes, makes it a village on the edge of Galilee.

8. "Robur eundo quasi crescit." Gejerus. See Merr. also.

ראה. ó. Vulg. Ar. & Æth. "The God of Gods *shall be seen* in Zion." Perhaps יראו, "They *shall see*, &c."

9. In this last part of the psalm David particularly requests of God that this pleasure may be vouchsafed to *him*.

אלהים. We should read with Kennicott אלהי. See Pf. lix. 6.

10. מגנני. Rather מגנני, "my defender," to answer to משיחך, which seems to fix the psalm to *David*, who was *the anointed* of the Lord before he fled to Gath. See 1 Sam. xvi. 13.

11. All the Vers. read יום אחד, which the antithesis calls for.

רשע. Hare, &c. read with ó. Vulg. Syr. Ar. & Æth. רשעים for the sake of the sense and metre.

12. Comparing the metre of the Collat. with Hare's, omitting the 2d. יהוה, I would divide the two first lines thus,

כי: &c.

אלהים &c.

"For *Jehovah* is a sun and a shield—*God* will give grace and glory." But as Hare, &c. have observed, the versions differ widely in the first part of this verse. Ch. reads שור רם *murus excelsus* for שמש; which Hare suspects may be written for למשמשי, in the Chald. sense of the word, "For *Jehovah* is a shield to his servants." Houb. would read שמר (rather שומר) "a protector and shield." which corresponds better; but is not שמש written for עזר, (see Pf. cxv. 10, 11.) "For *Jehovah* is a help and shield?"—Secker remarks thus, "Perhaps ó. first wrote ἡλὸς καὶ βοηθία. And when the former was changed into ἑλεος, the other was easily changed into ἀγῆθεια, as that often accompanies the other." It is observable also that ó. Vulg. Ar. & Æth. read אהב, *diligit*; which is not in the text. להולכים 19 MSS.

13. בוטח 25 MSS. with ó. See Pf. i. 1.

P S A L M LXXXV.

IT is generally agreed, that the subject of this psalm is the return of the Jews from the Babylonish captivity; in celebrating which the psalmist is carried by a prophetic impulse to foretel a much greater deliverance by the coming of *Christ*. See Mollerus, Lowth, &c. See Hare also and Secker in Pf. lx. 1. and compare Pf. cxxvi. with this.

V. 2. "The former part of this psalm doth not seem to agree well with the latter, unless præterperfects be taken for imperatives." Secker.

3. עון. 6. Vulg. Ch. Ar. & Æth. read עוני, "*the iniquities of thy people.*" And the metre seems to require that we should read כל before it, as in the following line.

חטאתם. All the versions read חטאותם, "*all their sins.*" which seems right.

5. עמנו. 2 MSS. read more properly מעמנו. See 1 Sam. i. 27. Pf. lxxxix. 34.

6. לדור ודור 22 MSS. and a great number תמשוך.

7. 6. Vulg. Syr. & Æth. read שוב. Syr. reads ותחינו, "*et vivifica nos.*" But Gejer. considers the first verb as an adverb, "*Wilt thou not again, &c.?*" See our Bib. Verf. A restoration from captivity is a kind of resurrection from the dead.

8. הראני 16 MSS. See Pf. lix. 11. lxxx. 9.

9. 6. Vulg. Ar. & Æth. probably read אלי before האל, "*I will hear what the God Jehovah will say unto me.*" Or perhaps the last word was written by mistake for the former, "*I will hear what Jehovah will say unto me.*" A friend reads בי with 6. Vulg. & Ar. for כי, making this the answer given by God from the oracle, "*By me Jehovah sayeth peace, &c.*"

לכסלה, “*to folly.*” i. e. *Idolatry*; the cause of their captivity, which they were never guilty of afterwards.

10. כבוד. Houb. with Syr. כבודו, “*his glory.*”

11. “*Justa, elegans and splendida prosopopœia, si de restitutione populi Judæi a captivitate Babylonica interpretemur, quod si ad diviniorum illum sensum referamus qui sub ea imagine non obscure adumbratur, supra modum grandis atque excelsa, plenissima mysterii & sublimitatis.*” Lowth’s Præl.

12. נשקף. One MS. reads תשקף, and perhaps the whole might be rendered thus, “*Truth shall flourish in the earth—when righteousness shall look down from Heaven.*”

13. In the mystical sense of the words they may refer to the plentiful effusion of the Holy Ghost on the day of Pentecost, and the blessings consequent thereon. See Ainsw.

14. צדק. Syr. reads וצדיק, “*And the righteous.*” Perhaps the true reading is צדיק, “*The righteous, i. e. the Messiah, shall walk before him.*” See Bib. Maxim. Tom. vi. וישם. Our oldest version reads וישר, “*and he shall direct, &c.*” which seems to be right. See Prov. iii. 6. Or as Lowth, &c. “*Righteousness shall go before him—and shall direct, or set, his footsteps in the way.*” i. e. “*His own holiness shall guide him.*” Secker.

P S A L M LXXXVI.

IT is generally agreed that David according to the title wrote this psalm; and Hezekiah might, as Grotius thinks, apply it to his own case. See Ps. xvii. 1.

V. 1. A beautiful paronomasia.

2. כי חסיד אני. Syr. reads אהה, “*For thou art gracious.*” which seems more proper. Ar. probably בחסדך, “*for thy mercy’s sake.*” Or perhaps

perhaps we should read חסיר, “for I *am destitute*.” Such repetitions of the same sense being frequent.

6. אתה. Vulg. Ar. & Æth. omit this word, and it seems redundant; and as the metre in the first line of the 4th verse seems deficient both in Hare and the Collat. these three verses might be divided thus, “Preserve my soul, for I *am destitute*—save thy servant, O my God, who trusteth in thee—Be merciful unto me, *Jehovah*, for I cry unto thee—Rejoice the soul of thy servant *daily*—for unto, &c.” Unless we read with 2 MSS. כי אתה, “for thou art my God.” 2 MSS. הושיע. See verse 16.

3. אדני 57 MSS. read יהוה.

4. If the former division of the metre be not admitted, we should perhaps read אלהים at the end of the first line, “Rejoice the soul of thy servant, O God.”

5. אדני. 41 MSS. יהוה. 9 MSS. קוראין.

6. בקול. 16 MSS. לקול, and one MS. reads with Hare תחנוני, which are more usual.

8. The defect in the metre of the Collat. compared with Deut. iii. 24. will probably lead us to the right reading as follows,

ואין עושה כמעשיך

“Among the Gods there is none like unto thee, O *Jehovah*—neither is there any *that can do* according to thy works.”

אדני. 22 MSS. יהוה.

9. Edwards's metre seems best, “All nations whom thou hast made shall come and worship before thee—O *Jehovah*, and shall glorify thy name.”

אדני. 28 MSS. יהוה.

10. אתה אלהים. From considering the metre, and comparing 2 Kings xix. 15. Isai. xxxvii. 16. and Ch. it is probable that האלהים, is the true reading, “Thou *thyself* art God alone.” One ant. MS. supplies האל, “Thou art *the God* of Gods alone.” 20 MSS. ועושה.

11. The metre may perhaps be better divided thus,

&c. הורני

&c. אהלך

&c. לבבי

יחד. 6. Vulg. Syr. Ar. & Æth. with Muis, &c. deriving this verb from חדה render it, “ My heart *shall rejoice* in fearing thy name.” 23 MSS. and the two first letters might be easily dropped from their likeness to those preceding.

12. אדני. 35 MSS. יהוה. and one MS. omits אלהים, which, as Hare observes, seems redundant, “ I will praise thee, *Jehovah*, with my whole heart.” Perhaps rather ואכבד השמך.

13. This and the following verse may refer to 1 Sam. xix.

15. אדני. 34 MSS. יהוה.

16. עורך 10 MSS.

והושיעני. One valuable MS. reading והושיעני, it strikes me that for לבן we should read על, or למאן, “ *and save me for thy truth's sake.*” See Pl. cxvi. 16. “ *The son of thy truth.*” i. e. *Christ.* Houb.

17. שונאי 6 MSS. יבושו 7 MSS.

P S A L M LXXXVII.

THIS psalm, as Muis observes, is full of obscurity. Patrick and others think that it was composed on the birth or coronation of *Hezekiah*. Munster and others refer it to *Christ*. But perhaps it was written on *Solomon's* birth day, on which in honor to him the *foundation stone* of the temple might be laid.

V. 1. יסודתו. Houb. reading יסודות, makes the first line a part of the title with Ch. “ A song of the foundations in the holy mountains.” See Hammond also, &c. Durell reads תו יסוד, *A desire (a mark or sign)* shall

shall be set up in the holy mountains." Meibomius and others think that the first line has been by accident dropped. Might it be בִּירוּשָׁלַם בית יהוה, "The house of Jehovah is at Jerusalem—its foundations, &c.?" See 2 Chron iii. 1. Green reading with Houb. supplies *Jerusalem*. Lowth agrees with Hare that this Pf. is imperfect both at the beginning and end.

3. נִכְבְּדוֹת מְדַבֵּר. Hare for the sake of the construction reads מְדַבְּרוֹת; which ó. Vulg. Syr. Ar. and Æth. favor. Durell would read וְחָם דָּבָר, נִכְבְּדֵי, "A glorious and perfect subject is in thee, &c." But may not the text admit of this interpretation, "The glorious things in thee are above description, O city of God?" Or as 17 MSS. have מְדַבְּרֵי, "above the power of a speaker?" Kennicott thus, as a friend observes, "glorious things doth he speak of thee." As the last line according to the Collat. seems defective, perhaps for סֵלָה we should read יְרוּשָׁלַם, "Jerusalem the city of God."

4. זֶה. "Hic; nempe unus aliquis ex jam commemoratis gentibus." Pisc. "Hic; sine horum quisque." Michaelis. Some refer this to Christ, but *he* was not born at *Jerusalem*, and as this word is not here used contemptuously, as Hammond and others think, perhaps we should read הֲזֶה, interrogatively, "I will make mention of Rahab and Babylon to my acquaintance—behold Philistia and Tyre—with Ethiopia, "was this man born there?" i. e. Were any of those nations honoured with the birth of this great Prince? which may remove Secker's difficulty with respect to *one* birth place being understood, on which account he thinks it may be right to translate, "Behold, O Philistia, &c." לִידְעֵי 32 MSS. and יוֹלֵד 10. "Deus hic loquitur." Grot.

5. יְכוֹנְנֶהָ. 7 MSS. read יְכוֹנְנִיהָ, which inclines me to think that יְכוֹנְנֶהָ is the right word; and following Durell's sense of the two first words, I would render the whole thus, "But of Zion it shall be said, *the man, even the man*, shall be born in her and the most High himself shall establish him." i. e. Solomon. See 1 Chron. xxii. 10. "Vir & Vir." i. e. "omnis generis vir, vel diversissimarum Gentium homines."

Gejer. &c. In this and the preceding verse I have varied in the division of the metre from Hare and the Collat. ילד 8 MSS.

6. That these words relate to the custom of registering the people cannot be doubted. See Gejerus and others. “Jehovah will have *this* recorded in registering the people, that he was born there.” i. e. the *Messiah*. *Zion* being put for *Judea* by a Synecdoche.” Durell. And the preservation of *Christ's* Genealogy seems to have been the especial care of Providence; but as it was the immediate concern of every tribe to preserve its own genealogy, and Solomon was of the tribe of *Judah*, perhaps for יהוה we should read יהודה, “*Judah* shall record it in the register of the people, &c.” See verse 4. One ant. MS. omits יהוה.

עמים is here to be understood of the *Israelites*. See Pf. lxvi. 8.

יפפור 3 MSS. בכתב 39, and ילד 7; all which seem better readings.

7. Hare, supposing with great probability this verse to be defective, adds ציון at the end of it, and for מעיני reads מעיניהם, “all *their* fountains (of praise) are in thee, O *Zion*.” Durell deriving it with Houbi from עין, and reading בחללים, renders thus, “All *that dwell* in thee will sing *with the dancers*.” Which he admits to be *special*; the verb not being used. ó. Vulg. Ar. & Æth. read מעון, *Habitatio*. A friend observes, that Kennicott reads בחול ים, “Thus shall the princes be *as the sand of the sea*.” But reading with Durell בחללים, or rather בחוללים, for כחללים, (See MSS.) and מעני, instead of מעיני, from ענה, *cecinit*, the words may have this sense, “And the fingers *with the pipers*—shall all sing in thee O *Zion*.” i. e. shall celebrate the nativity of this eminent person. Which is corroborated by the communications of Mr. Bradley, who amongst other readings proposes this.

P S A L M LXXXVIII.

THIS psalm was set for the *flute*, and was to be sung interchangeably; and was composed by the author, if *Heman*, either in banishment, or prison. See Pisc. Muis, &c. with verse 10.

V. 2. שׁוֹעֲתִי. 2 MSS. having the first ' upon a rasure, it strengthens Hare's and others conjecture, that we should read שׁוֹעֲתִי, as in Pf. xxx. 3. See also verse 14. He also reads יוֹמָם, but the better reading is with one MS. בַּיּוֹם, "O Jehovah, my God, *I cry in the day*—I call aloud in the night before thee." Syr. with Houb. reads וּלְיַלָּה, transposing the words. See our versions.

5. Perhaps, "As a man of no strength."

6. בְּמֵתִים חֲפָשִׁי. Hare supposes the first word to be interpolated, rendering the last, "*I am separated among the slain.*" Durell translates it, "*they seek me among the dead;*" or rather reads חֲפָשִׁיתִי, "*I am sought for among the dead.*" Secker once proposed נִפְשִׁי, and from the defect of the metre in the Collat. we might supply הוּהָ after it, "*my soul is among the dead.*" A friend suggests this sense of the text, "*separated as the dead,*" (i. e. from society) the person here mentioned being supposed to be in a state of leprosy; referring to 2 Kings xv. 5. See Hammond and Lowth; and 3 MSS. read נִמְתִּים. But then should we not for the sake of the metre supply אֲנִי at the end of the line? שׁוֹכְבִי 7.

"And they are cut off *with*, or *by* thy hand." So the Bib. Marg. and Secker.

7. תַּחְתִּיּוֹת. If we might read בְּתַחְתִּיּוֹת, as in Pf. lxiii. 10. it would still add to the beauty of the Asyndeton.

בְּמַצּוֹלוֹת. 32 MSS. read בְּמַצּוֹלוֹת, more usual. Houb. &c. with ó. Vulg. Ar. & Æth. וּבְצִלְמוֹת, "Thou hast laid me in the pit, *in the lowest places*—in darkness, and in the shadow of death." As Secker observes, ó. Vulg. Ar. & Æth. read שְׁחֹנִי here, and verse 9. "They have, &c."

8. עֲנִית. Secker carrying on the force of עָלִי, reads with ó. Vulg. Syr. & Æth. עָלִית, "and thou hast brought upon me all thy waves." But ó. Syr. Vulg. & Æth. supplied this also. See Pf. xlii. 8. Houb. reads עֲנֹנִי, "and all thy waves *have afflicted me.*" But the true reading seems to be עֲנִיתִי—וּבְכָל. See our versions.

9. מִיִּדְעִי. 19 MSS. more regular מִיִּדְעִי.

חִוּעֲבוֹת. ó. Vulg. Syr. Ar. & Æth. with 15 MSS חִוּעֲבוֹת sing.

כֹּלָא. Hare and Green read כֹּלָא, "*they shut me up.*" All the Versf. Houb. and 24 MSS. read כֹּלָא part. *pah.* and perhaps אֲנִי should be supplied before or after it; (See Jerem. xxxvi. 5.) as the metre of the Collat. seems to require another word, "*I am shut up.*" Perhaps Jeremiah was the author of this psalm.

10. A beautiful Paronomasia between עֵינִי & עֵינִי.

11. פִּלָּא. All the Versf. except Ch. in the plur. See verse 13.

יִדְרוֹךְ. ó. Syr. Vulg. Ar. & Æth. with Houb. read וִיִּדְרוֹךְ, and one valuable MS. read so at first, the ו being probably dropped, as the preceding word ends with it.

"רַפָּאִים signifies persons, and is the name of a nation." Josh. xii. 4. It also signifies in general the *dead*, and is synonymous to מֵתִים. Vitranga derives it from רַפָּה, languidus fuit; and it may be indefinitely used of all dead persons. ἰατροί, ó. Vulg. ridiculous." Secker.

12. אֲמוֹנֶתֶךָ. 9 MSS. with ó. Vulg. Syr. Ar. & Æth. read וְאֲמוֹנֶתֶךָ. See our Versf.

13. All the Versf. except Syr. read הִיִּדְעֵנִי, and with them 7 MSS. פִּלָּאִיךָ.

15. The construction seems to require וְתַסְתִּיר, "*and hidest thy face from me?*"

16. וְגֹעַ. ó. Vulg. Ar. & Æth. read וְיֹגְעִים, "*I have been afflicted, and in labors from my youth.*" Syr. וְיֹגְעַי, or as Houb. וְנוֹגַע, partic. ben. in Niph. "*and wearied.*" But from comparing Ps. lxxiii. 14. Isai. liii. 4. וְנוֹגַע seems to be the best reading, "*I have been afflicted, and smitten, &c.*"

מִנְעִרִי. Hare reads more properly with ó. Syr. Vulg. Ar. & Æth. מִנְעִרִי, "*from my youth.*"

אֶפְסוֹנָא, "*I am distracted.*" The sense put upon this word, which appears no where else, by the Lexicographers seems arbitrary, and as one
ant.

ant. MS. probably, and another at first, read אַמְוֹנָה, and 41 MSS. אִמְיָךְ for אַמְיָךְ, this is perhaps the sense of the words, “ *Verily I have borne thy terrors.*” See Ps. xxxvii. 3. Unless we might read עַד הֵנָּה, “ *I have been afflicted and smitten from my youth—I have borne thy terrors until now.*” See Num. xiv. 19. If we consider it as a verb, we must read with a friend, according to ó. Syr. Vulg. Ar. & Æth. וְאִפְתָּנָה. One MS. omits it.

17. צַמְחָהוּנִי. 4 MSS. read צַמְחָוּנִי, evidently right.

18. “ *They have surrounded me.*” i. e. “ *Iræ et terrores tui.*” Muis.

“ *Non liquet.*” Lowth. Hare for מחשך reading מַחֲשָׁכִים, renders the latter part, “ *my acquaintance are darkness.*” i. e. I am conversant only with darkness. Houb. &c. read חֲחֹשֶׁךְ, adding מִמֶּנִּי at the end, “ *thou hast kept back my relations from me.*” See Syr. Secker conjectures that ó. read מִשֶּׁר, or מִשְׁבֵּר. But making מַחֲשֵׁךְ the part. *Pih.* with Lorinus and others, the words, according to the metre of the Collat. will bear this construction, “ *Thou hast put away a lover far from me—and hindereſt a friend from knowing me.*” The greatest calamity to a person in distress. See Ps. cii. 4.

אוֹהֵב 5 MSS.

P S A L M LXXXIX.

PATRICK and others suppose this psalm to be written in the time of the Babylonish captivity, and Dr. Bagot, the present learned Bishop of St. Asaph, thinks that Jeremiah might be the author of it. Kennicott ascribes it to Isaiah. See c. vii. 1.

V. 2. חֲסָדֶי. Houb. &c. read according to ó. Ar. & Æth. חֲסִדֶּיךָ, “ *thy mercies, O Jehovah.*”

עוֹלָם 17 MSS. לְעוֹלָם, better. Many MSS. לְדוֹר וְדוֹר.

3. אמרת. All the versions, except Ch. read אמרת, “*For thou hast said.*” which is approved by Hare, Lowth, &c. Houb. and Secker transpose this word to the beginning of the following verse.

חסד. Hare reads חסדי, “*my mercy.*” But חסדך, “*thy mercy,*” agrees beter with the following noun. See Edwards’s Versf.

תבן. Houb. reads with 49 MSS. תבין in Hiph. “*Thou shalt, establish.*”

בהם. Kennicott reads כחם, “*For thou hast said, Thy mercy shall be built up for ever.—as the Heavens, thy truth shall be established like them.*”

4. See 2 Sam. iii. 9. vii. 12.

5. לדור. 38 MSS. read לדור, and notwithstanding the great variety in the reading of these two words, לדור ודור is probably right.

6. The latter part of this verse not according with the former, Houb. reads קהל, “*even the congregation of saints thy faithfulness.*” Durell transposes the words, “*the saints also thy faithfulness in the congregation.*” Both of them supplying the verb from the foregoing sentence with Gejerus. But perhaps for שמים we should read עמים, “*And the people shall praise thy wonders, O Jehovah,—thy faithfulness also in the congregation of the saints.*” See Pf. xl. 9, 10. As a friend observes all the Versf. except Ch. read יודו with 2 MSS. which seems better, as this verse is not connected with the former. קדושים 37 MSS.

פלא. One MS. reads with all the versions פלאיך. See Pf. lxxxviii. 11, &c.

7. בשחק. All the versions read בשחקים, in the plur.; and one MS. reads בשמים, “*in the Heavens.*” which Syr. favors. יערור 12 MSS.

אלים. Rather אלהים, according to ó. Vulg. Ar. & Æth. “*among the sons of God.*” See Job. xxxviii. 7. The force of מי is carried on. See our Bib. Versf.

9. רבה. All the versions read רב, or as Houb. רהב, and the metre, as well as sense, seems to require, that it should be joined to the next line, “*God is to be feared in the council of the saints—being great and terrible above all that are round about him.*”

10. חסין יה. The late learned Dr. Wheeler, &c. make יה only a Rabbinical Abbreviation for יהוה. Houb. inserts אתה between these two words, “*thou art strong. O Jehovah.*” But from comparing verse 15 and 25. and as Syr. omits יה, perhaps חסוך is the right reading, “*O Jehovah, God of Hosts, who is like unto thee—thy loving kindness and thy faithfulness are round about thee.*” See Secker. Unless חסוך, “*thy strength,*” should be preferred.

11. בחלל, “*As a mighty warrior.*” See Kennicott’s 1st Diff. p. 108. Before I had seen this sense of the word, I had conjectured that we should read בחילך, “*Thou hast broken Rahab in pieces by thy strength.—with the arm of thy strength, &c.*” See the Collat. for a verse not in the text.

12. יסרתם. As ó. Syr. Vulg. Ar. & Æth. do not read the יַaffix, which is redundant, perhaps we should read יסרת, or with ה paragogic.

13. Tabor and Hermon denote the *East* and *West*. Piscator, &c. The metre of the Collat. seems most regular.

14. The sense seems to require עטה, which is very much like עמ, as it was written before the invention of the final letters, or some such word, in the first Hemistich, “*Thine arm is covered with strength.*”—Houb. renders the last, “*roboras manum tuam, exaltas dexteram tuam.*” And 33 MSS. read תענו.

15. מכון, “*The foundation of thy throne.*” Muis, &c. which seems the better sense. See our Bib. Marg. Pf. xcvi. 2. and Prov. xvi. 12.

16. תרועה. Secker observes, “*that Syr. might read תרועתך, not תרועך, which Houb. proposes, but is not extant. Possibly for ירעי should be read ירעו with an ellipsis of אשר. Compare Josh. vi. 7. The persons, who join and act in the solemn procession seem described.*” But Syr. probably reads תודותך, “*thy praises.*” Hare with others suppose it to be only a *musical* term crept in from the margin; but as Kennicott has proved that some word is necessary on account of the metre, perhaps we should read תורתך, “*Blessed are the people that know thy law—*

“O Jehovah, they shall walk, &c.” Or perhaps תְּשׁוּעָתָךְ “Blessed are the people, who have known, (i. e. experienced) *thy salvation*.” 44 MSS. יוֹדְעֵי more regular, which favors the text.

17. Six MSS. adding סֵלָה at the end of the last line, which seems deficient, perhaps יְהוָה may have been dropped.

18. MSS. עוֹזֵבִי. A friend proposes the affix נָנִי, which agrees better with the following.

19. The sense, as well as the metre, being incomplete in the first Hemistich, perhaps רִנְנוֹ has been omitted through its likeness to the preceding word, and to that, which ends the line in the former verse, “Therefore unto Jehovah our shield *we sing*—and, &c.” But Secker, with a friend, supposes לֵאלֹהֵינוּ to be redundant. Though Mudge and others refer these words to *David*, they seem, as Lyranus observes, to respect the time of the judges; and David’s appointment, as Jehovah’s *viceroys*, follows in the next division of the psalm.

20. לְחַסְדִּיךָ, “*to thy holy one*.” i. e. to *Samuel*; to whom David had probably been manifested in a vision. See Piscator, &c. with 1 Sam. xvi. 1—13. Others refer it to David. But Houb. Kennic, &c. read with all the versions, and 66 MSS. לְחַסְדִּיךָ, “*to thy holy ones*.” i. e. *thy prophets*. See Muis also.

וְהָאֵלֹהִים is not necessary to the sense, and according to the metre of the Collat. is redundant.

עוֹר. Perhaps rather נֹר, the preterperfect tense is often used for the fut. when a thing is certainly to be done, “I have set *the crown* upon one that is mighty.” i. e. *David*. See verse 40. These words in their first sense may refer to David; but Calovius, &c. understand them *solely* of Christ.

21. קֹדֶשׁ. One MS. reads קֹדֶשׁ, with ó. Ar. & Æth. “with *the holy oil*.” See 1 Sam. xvi. 13.

22. The construction is here very singular. Might we render thus, “*For my hand shall establish his people?*” Or, “*That my hand may be firm with him?*” See Tig. Vers.

יֵשׁ. 23.

23. ישיא. ó. Syr. Vulg. Ar. & Æth. as Muis conjectures, read ישיר; which Houb. adopts; (See also our Bib. Verf.) or borrowed the sense, as a friend thinks, from the Ar. נשא, *crevit*. Ch. derives the verb from נשא, *decepit*. But Kennicott more properly from נשא, *tulit*, “The enemy shall not exalt himself against him.”

MSS. 4 read ישא, and 3 איב. “The son of violence.” i. e. Saul.

24. וכתתי 16 MSS. אגף 16 MSS. See Josh. xxiv. 5.

26. ובנהרות, *in the rivers.*” i. e. The *Euphrates* and *Jordan*. Piscator. The *Euphrates* and *Tigris*. Green. The *Euphrates* and *Nile*. Durell. But the true reading seems to be with one MS. ובנהר, “and his right hand *in the river.*” i. e. The *Euphrates*. See Pf. lxxx. 12.

28. בכור. *The first born* was intitled to the highest dignities. Our Verf. read בכורי, “*My first born.*” But without authority, though it seems proper.

29. This, the preceding, and following verse were eminently verified in *Christ*, the son of David. See Ainsworth, &c.

32. חקתי. 10 MSS. with ó. Vulg. Ch. Ar. & Æth. read חקותי. Syr. entirely omits this verse.

33. ופקדתי, “Then will I, &c.” See our Bib. Verf.

34. Perhaps better with Pisc. &c. “nor will I lye against my faithfulness.”

35. One MS. with ó. Vulg. & Æth. reads ומוצאי. But Deut. xxiii. 23. favors the text.

36. See verse 4. Syr. reads ואל, “and I will not lye unto David.” See Heb. vii. 21.

38. עולם. 8 MSS. have לעולם. See verse 37.

“The faithful witness.” i. e. The *rainbow*, Gejerus, &c. See Gen. ix. 9. “*ex præced. est repetendum, ut Pf. lviii. 9.*” Id. “*Luna.*” Pisc. &c.

39. התעברת. Syr. & Ar. read והתעברת, “and art wroth with thine anointed.” But see Pf. xlv. 5. Here is a beautiful climax, beginning the 4th portion of the psalm.

40. נארתה ברית. Houb. reads נארת הברית; and 31 MSS. have נארת.

41. גדרותיו. 12 MSS. more regularly גדרותיו.

42. שסוהו. The grammatical construction requires that we should read with all the versions, 16 MSS. Kennicott, &c. שסוהו.

עוברי. 13 MSS.

43. איביו. 41 MSS.

44. A friend observes that *ó*. Vulg. Syr. & Ar. probably read עור, "*the help of his sword.*" And that צור חרב is not used. The similitude between the two words might easily occasion the mistake. Ch. reads אחור חרבו, "Thou hast also turned his sword backward." Which Secker approves. See Lam. ii. 3.

הקימתו. 20 MSS. with Houb.

45. מטהרו. There being no word in the first Hemistich to answer to *his throne* in the 2d. Durell reads מעטרו, "Thou hast made *his crown to cease.*" But as Hare's and the metre of the Collat. is defective, perhaps from the similitude of the words עטרתו has been dropped from the end of the line, "Thou hast made *his crown to cease from its brightness.*"

46. עלומיו. Kennicott infers from this expression, that this portion of the psalm refers to Ahaz, who died at thirty-six years of age. But Alex. Verf. Vulg. Ar. & Æth. understood by it the common term of life, in which case it may be applicable to Hezekiah. See Isai. xxxviii. 10. and the following portion of the psalm seems to be adapted to his situation, though another learned author thinks it has respect to the Messiah. Vulg. *ó. εἰς ποῦν*, wrong, as a friend observes.

47. For the metre's sake the text should stand as it does, but the version might be beter thus, "O Jehovah, how long wilt thou hide thyself? Shall thy jealousy burn like fire for ever?" See Secker, and Pf. lxxiv. 1. lxxix. 5.

48. **אני**. Houb. and Kennicott read **אדני**, as in verse 51. But as the MSS. do not afford the different reading of **יהוה**, I am apt to think that **אנה**, or as a friend with one MS. **נא**, is the right word here, and that **אני** should be added at the end of the line, conformably to one MS. and Ps. xxxix. 5. “Remember, *I pray thee*, how frail *I am*.” See Secker, and Merrick. **זכור** 12 MSS.

49. **יטלט**. Syr. Ar. & Æth. read **ויטלט**, “*and shall he deliver, &c.?*” See Ps. xvi. 10.

50. **אדני**. 44 MSS. **יהוה**, and 3 MSS. supply **אשר** with 6. Syr. Ar. & Æth. “*which thou hast sworn.*”

51. **זכור**. 20 MSS. and 37 **יהוה** for **אדני**.

עבדך. Hare and others read with Syr. and 19 MSS. **עבדך**, “*Thy servant*”. which is more suitable to the context, and may be understood of *Hezekiah*. See V. 46.

כל רבים. Here is probably an omission, or a corruption. Le Clerc seems to have read **מכל**, “*from all the mighty people.*” Hare and others read **קול**, “*the voice of many people.*” Houb. reads **ריב העמים**, “*all the contention of the people.*” which Mr. Bradley adopts; tho’ he likewise offers **קבים**, “*all the curses &c.*” Durell reads **רבי** in regim. “*all the reproaches of the people.*” Secker offers **דבת** for **רבים**, or **כלמת** for the two words, “*I bear in my bosom all the reproach of the people.*” Or, “*I bear in my bosom the shame of the people.*” which is countenanced by Ezek. xxxvi. 6. See Isai. xxxvii.

52. **חרפו**. Syr. reads **חרפוני**, “*Wherewith thine enemies have reproached me, O Jehovah, &c.*” See 2 Kings xviii. 19—25. If this reading be admitted, Green’s omission of the 2d **אשר חרפו** is unnecessary.

עקבות, *femitas*, five *actiones*. Hamm. &c. **איביך** 34 MSS.

53. The addition of the collector of the psalms. Muis, Kennicott, &c.

P S A L M XC.

HAMMOND and others suppose this psalm to have been composed by Moses according to the title, when the children of Israel perished in the wilderness; but he was probably not the author of it. See Mudge and Kennic. Gen. Diff. 80. 3. Perhaps composed by *Jeremiah* in the time of the captivity, *a man of God* signifying a prophet in general. See verse 10. Here the 4th book begins.

V. 1. מעון. As Hare, &c. observe, ó. Vulg. Ar. & Æth. read מעון, “*a refuge to us.*” and 2 MSS. probably read the same.

2. ותהולל, “in the 3d person passive; as the versions.” Secker.

ומעולם. Ch. Syr. & Vulg. with 20 MSS. Hare, &c. read מעולם, and 58 MSS. with Ch. Syr. Vulg. and Green ועד for עד, and עולם seems to be redundant, (See MS. 40.) “*from everlasting to everlasting.*”

3. Hare, &c. bring אל the last word of the former verse forward to the beginning of this, giving it the sense of the negative particle according to ó. Vulg. Ar. & Æth. and neither the sense nor metre require it there; and one MS. omits it, “*Do not bring man to destruction—but say, &c.*” Though Hare’s version, which is this, “*convertis hominem usque ad contritionem, et dicis, revertimini filii hominum,*” does not correspond with his notes. If אל be considered as belonging to the former verse, (See Pf. xciii. 2.) then perhaps we should read ישב, “*man shall return to destruction,—when thou sayest, return ye, &c.*” Here is an allusion to Gen. iii. 19. Hare, &c. Houb. reads תשוף for תשב, “*Do not grind man, &c.*”

4. אחמול. Notwithstanding all the versions retain this word, neither the sense, nor the metre of the Collat. require it, and it is omitted by Meibomius, “*For a thousand years in thy sight are as a day—when it*

is passed, and a watch in the night." Hence it is observable that *night watches* were in use in the time of the psalmist. See Harmer's Obs. Vol. I. 210. A friend observes that one MS. omits כי יעבר; perhaps then for אחמול, we might read אחד, as St. Peter seems to have done, dividing thus, "For a thousand years in thy sight are—as *one* day, and as a watch in the night." But 18 MSS. read יעבור, which may be a reason for retaining it. A *thousand years* seem to allude to the longevity of the Antediluvians.

5. זרמתם, &c. Hare and others following Le Clerc give this sense to the words, "Thou waterest, i. e. *thou refreshest*, them with sleep, and they are—in the morning as the grass which springeth up." Houb. version is, "The course of their life is a sleep, they are, &c." Cast. seems to read זריתם, "*Thou scatterest them*, they are a dream." See our old Vers. Secker offers this translation, "Thou overflowest them: they are as morning sleep; as the grass, that groweth up." Durell omits this word entirely, "They are as sleep in the morning, like the grass which changeth." But reading by a metathesis זמרתם, and omitting the first line of the next verse which seems redundant, the whole might be thus rendered, "*Thou cuttest them off* as a dream, they are—in the morning like grass which springeth up—in the evening it is cut down, and withereth." A friend omitting the 1st בבקר and יחלף, and reading הנה for שנה, giving חלף also the sense of *pullulare*, for which he refers to Job xiv. 7. proposes this conjectural emendation with great diffidence, "Thou overflowest them; *behold they shall be as grass*—in the morning it flourisheth, *and groweth up*—in the evening it is cut down, and withereth."

7. כי. Hare removes it to the beginning of the next verse. Green reads כן instead of it, "*so* are we consumed, &c."

8. שת. Notwithstanding 39 MSS. read שתה the true reading is שתה according to Houb. and one MS.

עונתינו. 63 MSS. עונתינו. more proper.

עלמנו. 17 MSS. read עלמינו, and 34 still more proper עלומינו, “*cur. secret sins.*” ó. Vulg. Ar. & Æth. reading עולמנו, entirely mistook the sense.

9. כלינו. As Syr. reads כלו for כלינו, ó. Vulg. Syr. & Æth. עכביש, or ארג for ארגה, & Ar. both; and 15 MSS. הגא; from comparing Job vii. 6. the following reading is submitted to consideration כמו ארג קלו שנינו, “Our years are swift as the weaver’s shuttle.” Or as two printed copies of note read here כלנו, “All our years are as the spider’s web.” A friend divides the words according to ó. “For all our days are passed away, we are consumed in thy wrath, our years are as a tale.” “*Consumimus dies nostros ut vaporem æstuantem.* Schultens, in Prov. xxv. 4.” Lowth.

10. בהם. Syr. & Ar. with one valuable MS. omit this word, altogether superfluous.

ורבהם. Lowth with Houb. ורבתם, “Yet is *their multitude* labour and sorrow.” Rather ורבהם, this word scarcely ever appearing in the fem. See ó. Syr. Vulg. & Ch. Perhaps הין has been omitted at the end of this line, which the grammatical construction seems to call for, if not the metre. See Ar.

גו חיש. Hare reads חשו, “For *they soon pass away.*” But I do not find גו used adverbially. Edwards reads גון. “For *they are soon cut off.*” Houb. & Lowth after Symmac. נגו, “For *we are soon cut off.*” But a friend suggests גזה יש, “*nam succisio fit.*” alluding to grass in verse 5.

ונעופה, “*et fatiscimus.*” Houb. But 69 MSS. read ונעופה, which favors the common acceptation, “*and we fly away.*” Kennic. and others infer from this verse, that this psalm was composed about the time of David. See verse 1.

11. Mudge follows ó. & Vulg. in the division and reading of this and the next verse.

יודע. All the versions with 11 MSS. read ידע; and 22 MSS. עון.

וכיראתך. Syr. & Ar. read ויראת, which Durell follows, “Who knoweth the power of thine anger—and the *terribleness* of thy wrath?”

Ar.

Ar. reads על יוכל for יודע, “ *who can prevail against the power, &c.?*” Lowth follows Houb. “ *Quis novit vim iræ tuæ; et, prout terribilis es, furorem tuum.*” A friend thus, “ *nam sicut tui timor est, ita ira tua est.*” i. e. “ *timentes te non experientur iram tuam.*” “ *As the reverence due to thee, such is the punishment to be expected for disobedience.* Peters.” Secker. Perhaps we should read וְכִי יֵרָא אֹת, “ *who knoweth the power of thine anger, or who feareth thy wrath?*”

12. כֵּן. Hare and others omit this word here, and insert it in the preceding sentence. Muis, Lowth, &c. render it, “ *Teach us to number our days aright.*” See Numb. xxvii. 7. Houb. reading כִּנְנוּת, renders thus, “ *Ut maxime breves sunt dies nostri, ita, &c.*” Mudge reading יִמִּינֵךְ for יִמִּינוּ, with ó. Vulg. Ar. & Æth. gives this sense, “ *So give us to know thy right arm.*” But our versions with that of Geneva seem as easy as any; and perhaps we should read with them לְבַנוּ חִכְמָה for לִבְבָּךְ חִכְמָה, the ה in the noun serving as the formative of the gender, and the local affix. “ *And we shall acquire an heart of wisdom.*” Secker with Pisc.

13. עַד מָתִי. Houb. “ *ad extremum.*” See our old Vers. Durell renders it, “ *Return, O Jehovah, before my death.*” And quotes Noldius for this sense of עַד; but this change of the person cannot well be admitted. Perhaps we should read עַל אִמְתֶּךָ, “ *Return, O Jehovah, for thy truth's sake.*”

This and the following verse are as applicable to the Israelites in the Babylonish captivity, as in the Wilderiness. See Mudge.

15. בִּבְקֶר i. e. “ *early, after the dark night of afflictions.*” Ainsw. “ *cito.*” Mar. &c. Perhaps the word might be rendered thus, “ *in seeking thy mercy.*” i. e. when we seek thy mercy.

16. פִּעְלֶיךָ. The preceding verb requires that we should read with Houb. and 90 MSS. פִּעְלֶךָ, “ *Let thy work be shewn unto thy servants.*”—*and thy glory unto their children.*” By delivering the former from captivity, and by exhibiting thy glorious presence in the temple to the latter.

והדרך. 6. Vulg. Ar. & Æth. make this a verb, “*et dirige.*” Syr. & Ch. consider it as a noun, which is most suitable to the context.

17. נעים, or as 41 MSS. נועם. and 57 read so Ps. xxvii. 4; though it appears no where in this form. 6. Vulg. Ar. & Æth. *splendor*, so that they probably read נאור. Green follows Syr. “And let *the graciousness* of Jehovah, &c.” “Perhaps, *pleasing look.*” Secker. But as the metre of the Collat. is too long in the first line, and the last is confessedly a spurious repetition, by a transposition and omission perhaps the text might originally stand thus,

ויהי עמנו יהוה אלהינו

ומעשה ידינו כונן עלינו

“And may Jehovah our God be *with us*—and establish the work of our hands *upon us.*” Unless we read with Durell after Syr. ידי, *of his hands.*

P S A L M XCI.

“IN hoc psalmo aliquod μυστικώτερον intus latet, et de Messia interpretantur Judæi.” Lowth, who with Muis supposes *David* to be the author of it. See Præl. 26. Peters ascribes it to *Moses*. Durell supposes it to contain a dialogue between God and *Solomon*. But it is difficult to speak decidedly on this point, as each of these *three* persons was typical of Christ.

1. Meibomius and Hare think that a verse or two are lost at the beginning. Lowth supposes the psalmist to speak of *himself* in the 3d person in the two first verses; but as 36 MSS. read יושב, perhaps we should read אתלונן for יתלונן, “*Dwelling in the secret place of the Most High—I will abide under the shadow of the Almighty—I will say unto Jehovah, &c.*” The psalmist seems to allude to the cherubim covering the ark. See verse 4.

2. אמר. 6. Vulg. Ar. & Æth. read יאמר, “ *he shall say.*” Hare and others in the Imper. “ *say.*” But 18 MSS. read אומר, and Munster and others render it in the first person fut. *I will say*, or as Secker *shall say*, which avoids the change of persons. See verse 1.

3. מדבר הוות. 6. Syr. Vulg. Ar. & Æth. with 10 MSS. read ומדבר; and 12 MSS. with 6. & Syr. הוות. Houb. renders thus, “ *ex dicta pernicie.*” Our versions translate דבר, *the pestilence*; and the Italian, as a friend observes, *la peste*. But as mention is made of the *pestilence* in verse 6, and the first line of the Collat. seems deficient, might we for מדבר read ממדבר, and supplying והוליכך divide the verse thus, “ *For he shall deliver thee from the snare of the hunter—and bring thee out of the dreary wilderness?*” Which readings, if admitted, might allude to the deliverance of *Moses* from the incursions of the *Arabs*, and his coming to Mount *Nebo*. See Deut. xxxiv. 1.

4. באברתו. All the versions in Deut. xxxii. 11. read אברותו and 6. Syr. Vulg. Ar. & Æth. read here באברותו, “ *under his feathers.*” “ *Ut Gallina Pullos.*” Muis. The wings of the cherubim covering the mercy seat were emblematical of the divine affection to the Israelites. See Matt. xxiii. 37.

5. The danger of walking through a wilderness by *night* must be very obvious; and as the bow and *arrow* were much used in the East, particularly amongst the *Arabs*, not only for the sake of hunting and destroying wild beasts, but for defence from their enemies, it was equally dangerous to travel by *day*. Syr. with 6 MSS. ומחץ. See our Vers. This and the following verse afford a remarkable instance of an ellipsis of the pron. אשר.

6. As the number of persons, who died in the wilderness from 20 years old and upwards, were one year with another near 15,000, they were probably carried off by some *pestilential* disorder, from which *Moses* was preserved in a wonderful manner. See Deut. xxxiv. 7. To this circumstance therefore the psalmist may allude in this and the two following

lowing verses. Patrick and others refer them to 2 Sam. xxiv. 8 MSS. read ומקטב, and באופל 6. As Grotius and others observe 6. Vulg. & Ar. read וישד, “ *et Dæmonio meridiano.*”

7. Ch. & Ar. read שטאל, “ A thousand shall fall at thy *left* side.”

אליך. All the versions read ואלריך, “ *but to thee* it shall not come nigh.”

8. *David's* sin was the occasion of the pestilence, 2 Sam. xxiv. But here the *people* are the transgressors.

ושלמה. Houb. reads with 25 MSS. ושלומה.

9. Durell thus, “ Surely thou, O Lord, art my refuge ; O Most High thou hast fixed thine habitation ; viz. in Sion.” Cloppenburgius and others supply אמרת, “ For thou *hast said*, Jehovah is my hope.” Hare and others read אמרת for אחת, “ Because thou hast said, Jehovah is my refuge,—and hast made, &c.” But Merrick approved by Lowth, reads מחסך, “ For, as to thee, the Lord is *thy hope* :—Thou hast made the Most High thy habitation.” Others reading with one MS. מחסה thus, “ Because thou hast made Jehovah *a refuge*, the most high thy habitation.”

10. See Deut. xxxiv. 7.

11. יצוה. Notwithstanding this word is so frequently written without ה, this seems to be the true reading. לשבורך one MS.

12. This and the preceding verse may be likewise applicable to Moses, &c. in an inferior degree, but were eminently fulfilled in Christ.

תהם 46 MSS. more regular. & Syr. & Ar. read כפיהם, “ in *their* hands.” “ Else, says Secker, one might guess כנפים, or כנפיהם from Exod. xix. 4. Deut. xxxii. 11.

13. Bochart and others suppose these to be the names of different kinds of *serpents* ; and *two* of them certainly are. But see Merrick. There seems to be an allusion to the prediction concerning the Messiah, Gen. iii. 15. “ Et Psalmistæ verba de Diabolo intelligenda esse firmatum est, quem Christus vicit, & quasi pedibus conculcavit.” Spencer de Leg. Tom I. 426. and Bishop Sherlock's Sermon.

חרמוס 12 MSS. and 5 תדרוך MSS.

14. These words, “ *because he hath known my name,*” seem to allude to Exod. iii. 14. “ *Deus ipse loquens, & promissiones istas proponens, introducitur.*” Pisc.

15. These words had their full completion in the resurrection and ascension of Christ.

16. *Moses*, the mediator of the *old* covenant, lived to the fullest extent of life in the most perfect health, and *saw* the promised land; but *Jesus*, the mediator of the *New* Covenant, is entered into the Heaven of Heavens, and is sat down for ever at the Right Hand of God.

P S A L M XCII.

השבת, for a “ *day of rest*” may signify nothing more than a deliverance from the attempts of his enemies; for which David probably composed this psalm. See Muis, &c.

V. 3. בלילות. 6. Vulg. & Æth. read בלילה; and one good MS. reads בלילת.

4. הגיון probably denotes some musical instrument; what it is not easy to ascertain. See Ps. ix. 17. בנינור 10 MSS.

5. בפעליך Syr. & Ar. with 18 MSS. 6. Syr. Vulg. Ar. & Æth. with one MS. ובמעשי. See our old Vers.

6. מחשבותיך. 19 MSS. מחשבותיך, and 2 MSS. still more regular מחשבותך.

מאד. Hare reads מה, more emphatical, “ *How deep are thy thoughts!*”

8. בפרח. Ch. Syr. Vulg. & Ar. read כי פרחו, which may be rendered, “ *That the wicked do spring as the grass—and all the workers of iniquity do flourish—to be destroyed for ever.*” Durell, “ *in the flourishing,* &c.—*For all,* &c.” פועלי 10 MSS.

9. מרום. Perhaps תרום, “ But thou, O Jehovah, *shalt be exalted* for ever.” See Ar. לעולם 76 MS.

10. Hare and others, with ó. reject the first line, as repugnant to the metre, but according to that of the Collat. it may be considered as a beautiful Epizeuxis. פועלי 10 MSS. All the Versf. with 2 MSS. read ויתפרדו, “ *and all the workers, &c.*”

פועלי 10 MSS.

11. כראים. 52 MSS. כראם. See Pf. xxii. 22.

בלתי Hare reads בלותי, which 49 MSS. strengthen, and he and others with Syr. & Ch. make it the 2d. person in Kal, “ *thou hast anointed me with green oil.*” Montanus and others, “ *I am anointed.*” Piscator, &c. read בבלותי, “ *When I am grown old.*” But then some other verb must be understood. Houb. reads בליתי כשמן, “ *Mine old age is as a flourishing Olive Tree.*” See ó. Vulg. Ar. & Æth. But שמן is never I believe, used in this sense, and the first seems the most easy, “ *Thou hast anointed me with green oil.*” It being of this colour, when it is first pressed. But See Harmer's Obs. Vol. II. 206.

12. Hare and others for the sake of the metre, as well as sense, read with additions and variations; but as the metre of the Collation is too long in the first line, perhaps בשורי may be omitted, “ *And mine eye shall behold them that rise up against me—mine ear shall hear of the evil doers.*” i. e. of their destruction. Our versions supply תאותי, or תאותו, here and elsewhere. Ch. generally נקמה. But Piscator, &c. on Pf. xxii. 18. observe thus, “ *ראה cum ב non significat simplicem intuitum, sed conjunctum vel cum voluptate, vel cum contemptu.*”

13. צדיק. David might be called *the righteous man* in a limited sense; but this title is truly characteristic of *Christ*, the Son of David.

ישגה. ó. Ch. Vulg. Ar. & Æth. with 25 MSS. read ישגא, which other passages corroborate.

14. יפריחו. One MS. reads יפרחו. See verse 13. and Prov. xi. 28. Lowth remarks, “ *that he never could meet with any satisfaction as to the*

the connection between *trees planted*, and the House of God." But with submission to this great authority may not the righteous be said to be planted in the *house of God*, as being sheltered and covered by the protection of the Almighty, and fed and nourished by Divine Grace? See Secker also, and Merrick. Or perhaps as שתולים has no antecedent we should read שתוליו, "His plants, (i. e. his sons) shall flourish in the house of Jehovah, in. &c." Ch. supplied בניו יהוה. See Ps. cxxviii. 3. Isai. lxv. 22, 23.

15. These words may more especially refer to the *last* age of the Church, when the *wild* and the *true* Olive tree shall both grow together. See Rom. xi. 23, 24. Lorinus. Tom. II. and Dr. Horne, the present Bishop of Norwich.

16. עלתה. 69 MSS. with Houb. עולתה. Edwards's version seems most proper, "To shew that Jehovah, my Rock, is upright, and that there is no iniquity in him."

Our word *evil* is probably derived from עול, or אויל.

P S A L M XCIII.

KIMCHI and others affirm, that this and the six following psalms relate to the *Messiah*; however this may be, the psalmist here recognizes *Jehovah* as the Creator and Governor of the world. Hare would omit the 2d. לבש. All the versions and Houb. read והתאזר; but without any change the text may be rendered, "Jehovah reigneth, clothed with majesty—Jehovah, clothed with strength, hath girded himself." i. e. *Tanquam Miles*, says Lorinus, to compose and controul the jarring elements at the creation of the world. See Green also.

"It cannot be moved." This is spoken according to the appearance of things. See Josh. x. 13.

עו 39 MSS.

V. 2. מֵאֵן. Perhaps we should read מֵאֵן, “Thy throne is established in strength.” Hare supplies the defect of metre in the 2d. line by reading in יְהוָה at the beginning. Ch. reads אֱלֹהִים at the end. See Pf. xc. 2.

3. יִשְׂאוּ. Hare reads נִשְׂאוּ, which restores a most beautiful anaphora, preserved in Vulg. “Elevaverunt flumina, Domine—Elevaverunt flumina vocem suam—*Elevaverunt flumina fluctus suos.*”

דְּכִיִּם. Houb. reads דְּכִיִּם, which seems most regular; but see Buxtorf, &c. Patrick and others suppose these words to refer to the fury of the enemies of the Jewish people. Mudge to some violent inundation. But may they not be considered as a prosopopœia, expressing the resistance of the waters to the Divine *Fiat*, which confined them within certain bounds? See Pf. civ. 5—9. and Lorinus.

4. מְקֻלוֹת, or rather as 35 MSS. מְקוּלוֹת. Houb. reading קוּלוֹת, connects “*the sounds of many waters,*” with the preceding words. But by reading וְאֲדִירִים, the construction seems more clear, “Jehovah on high is mightier—than the voices of many waters—and *the mighty waves of the sea.*” See Pf. lxxxix. 9.

5. עֲדוּתִיךָ. 40 MSS. more regularly עֲדוּתִיךָ, “Testimonia tua sunt valde firma.” i. e. “Præcepta tua, quibus mare coercuisti.” Mariana. See verse 3. Syr. reads with 10 MSS. וּלְבִיתֶךָ, “*and Holiness, &c.*”

P S A L M XCIV.

MUIS supposes this psalm to be written in the time of the *Babylonish* captivity. Patrick and others ascribe it to *David*, and it favors much of his pious strains.

V. 1. “God of vengeance, Jehovah—God of vengeance, shine forth.” Secker. One ant. MS. reads נִקְמָת with Ar. in both places.

2. הַנִּשְׂאָה. Ch. & Syr. read הַתְּנִשְׂאָה in Hithp. which seems to be right.

שופט. 50 MSS. more regularly שופט. Hence perhaps the word *suffetes*.

4. ידברו. All the versions read ידברו, which the metre, as well as connection, seems to require. As Muis and others have observed, the force of ער כתי, is to be continued to the end of the 7th verse. Tho' Secker renders without any addition, "They utter; they speak hard things: all, &c."

פועלי. 7 MSS. פועלי.

5. The last line of this verse being defective in the metre, perhaps we should read אלהים, at the end, "and afflict thine inheritance, O God." The beginning of the next word being nearly the same might cause the omission.

7. One MS. reads with Hare יהוה for יה.

8. הבינו is irregular; and we should probably read הבינו. See Dan. x. 11. Or הבונו, which might be rendered interrogatively, "Do ye, &c.?"

9. הנטע. Rather, "He that fixed the ear." Durell. "It seems as if the ה, which begins this and the 10th verses, should be demonstrative not interrogative. And we may translate with Houb. "If he hath formed the eye;" and afterwards, 10, 11, The Lord that teacheth men knowledge, knoweth, &c." Secker. But 12 MSS. read with הנוטע, 21 with הנוטע, and 15 with הנוטע in the following verse, which see.

10. Mudge and others unite the last line of this verse with the beginning of the next; but this destroys the beauty of the interrogatives. Houb. adds יהוה at the end. See Ch. Green reads לא יבין, "cannot he take notice?" Hare and Lowth read according to our Bib. Verf. לא ידע, "shall not he know?" which seems best.

11. Some one from comparing 1 Cor. iii. 20. has very probably concluded that the text was originally חכם for אדם, "the thoughts of the wise." If the metre of the Collat. be preferred, though defective, might not הכל be supplied before הכל, "That they, even all, are vanity?" There being a great affinity in the words.

12. One MS. reading יהו for יה, the true reading is probably יהוה. See Pf. i. 1. xli. 2.

13. טימי, “*In the days of adversity.*” See our old Verf. Green, &c. יכרה. Although the Lexicographers make שחת a masc. noun; as it is no where else found with a verb, as it has the fem. formation, and one MS. at first read תכרה, this seems to be right.

14. יעזוב 14 MSS.

15. צדק. 2 MSS. read צדיק, “*For to the righteous he shall render judgment.*” See Houbigant’s Verf. Perhaps also עד is written for על. See verse 2. But Hare, &c. refer to Ifai. xlii. 3.

“*And all they that are true of heart shall follow him.*” i. e. God. Houb. which seems better.

16. “*Against the evil doers.*” One valuable MS. reading כל for עם induces me to think that על is the true reading in this and the former Hemistich.

פועלי 10 MSS.

19. שרעפי. Gejerus thinks that this word has the same signification with סרעפיו, and סרעפיו Pf. cxix. 113. “*cogitationes perplexas.*” instar ramorum arboris. And 23 MSS. read סרעפי. But I had once conjectured, that it might be written for שעררי, “*In the multitude of the horrors within me.*” See Pf. cxxxix. 23. and Hof. vi. 10. ברוב 9 MSS.

20. MSS. 11, with ó. Vulg. Ch. Ar. & Æth. read הוות, (See Pf. lvii. 2.) and 16 read with ó. & Æth. יוצר.

עלי חק, “*For a statute.*” Piscator, &c. “*Against the statute.*” Gejerus, &c. “*According to the Tale.*” Alluding to Pharaoh’s tasking the children of Israel. Mudge, &c. Perhaps we should read חקך, or rather חוקך, (See MSS.) “*Shall the throne of iniquity have fellowship with thee—which frameth mischief against thy statute?*” i. e. Shall Saul and his associates by thy permission set aside by my death thy express appointment of me to the throne of Israel? See 1 Sam. xxiii. 9. Or in any other way, counteract the Divine Decree?

הות 11 MSS. יוצר 17 MSS. See ó.

21. This

21. This verse is very applicable to David's situation, 1 Sam. xxiii.
 24. But it is still more truly verified in Jesus Christ, *the righteous*. See Acts iii. 13—15.

23. This was completed in the destruction of *Saul* and his bloody house. But it had a fuller accomplishment in the total excision of the Jewish nation. 6. Ar. & Æth. with 10 MSS. omit יצמיתם 2d.

P S A L M XCV.

SOME ascribe this psalm to *Moses*; but it is generally supposed, according to 6. Vulg. Ar. & Æth. that *David* was the author of it. Delany refers it to 2 Sam. x. Meibomius gives an Hebrew title to it, fixing the occasion of it to his bringing the ark to Mount Zion; though whence he had this title is not easy to guess; but as this psalm ends abruptly, and the following one was probably penned by David, on that account they might originally be *one* at first, according to 2 MSS. For the mystical sense of it see Heb. iii. Houb. observes that one chorus sings from verse 1, to the middle of verse 7, thence to verse 9 another chorus, and that from thence to the end, Jehovah speaks.

נריעה. 6 MSS. נריע, as in verse 2. but 5 MSS. read there with ה, which might be added for the metre.

V. 2. בזמרות. 65 MSS. have בזמירות; and it might be originally thus written to distinguish it from זמרה, *furculus*.

3. The beauty of this and many other passages is lost for want of rendering the original word *Jehovah*, instead of *Lord*. See Pf. i. 2.

4. אשר might be rendered with 6. Vulg. Ar. Æth. & Ch. “*quoniam*,” *For* in his hand, &c.” Or omitted with one MS. and our Vers.

ותועפות הרים. Ar. & Syr. “*And the tops of the mountains*.” See our marg. Vers. “*Theodoretus sic*, “*Iplius sunt etiam montium cacumina*,”

cacumina," licet Dæmones stolidis hominibus millies persuaferint, ut in illis sibi templa erigerent." Spenc. The same word is rendered also "*Strength*," Numb. xxiii. 22. But that and the parallel passage seem to have undergone some alteration.

5. יָצָרוּ, "Quemadmodum figulus opus format ac fingit." Lorinus. See Isai. xlv. 9.

6. וְנִבְרָכָה. 6. Vulg. Ar. & Æth. read נִבְרָכָה; but, as Muis has observed, the sense of *weeping* does not suit the context. Meibomius to preserve the climax transposes the first and last verb, "*let us kneel, and bow down—let us prostrate ourselves before Jehovah our Maker.*" But perhaps the Syr. Vers. of the last verb is better, "O come let us prostrate ourselves, and bow down, and—*let us bless* the presence of, or in the presence of, Jehovah, our Maker." See Ps. cxv. xviii. 6. Syr. Vulg. Ar. and Æth. with 11 MSS. have וְנִבְרָכָה. See our old Vers.

עוֹשֵׂנוּ, 8 MSS. and עוֹשֵׂנוּ 13.

7. The metre of the Collat. in the first line being defective, we may divide it with Hare. Or rather read with Vulg. and 4 MSS. הוּא יְהוָה, "*For Jehovah himself is our God.*" See 1 Kings. xviii. 39. The sublimity of which passage is in a manner lost by not rendering יְהוָה, "*Jehovah.*" See V. 3.

מְרֵעֵיתוֹ. Hammond renders this word, "*the people of his dominion.*" But the Metathesis, which he himself notices, is supported by one MS. Ch. & Syr. "And we are *the people of his hand, and the sheep of his pasture.*" See Ps. lxxix. 13. c. 3.

The last line of this verse, as Genebrardus and others have remarked, belongs to the next; and as God is introduced speaking here, we should probably read with Mudge, &c. בְּקוֹלִי for בְּקוֹלוֹ, (Or as 37 MSS. and 2 others at first, בְּקוֹלוֹ) "*Oh that you may hear my voice this day.—that you may not harden your hearts, &c.*" And this speech might be delivered from the Divine Oracle on *the very day*, in which they celebrated the bringing of the ark to Mount Zion. See Hammond, &c.

בְּמֵרִיבָה. 8.

8. כַּמְרִיבָה. 9 MSS. read בַּמְרִיבָה, but the true reading seems to be כַּמְרִיבָה; and 3 MSS. בִּיּוֹם, "Harden not your hearts *as at Meribah, in the day* of temptation, &c." See Exod. xvii. 7. Heb. iii. 8.

9. Edwards's division of the metre in this and the following verse seems preferable to Hare's, or that of the Collat. "When your fathers tempted me—they proved me, they also saw my works." Or, as a friend, referring for this sense of גַּם to Ruth i. 12. "*although they saw, &c.*"

10. Adding with Hare according to 6. Vulg. Syr. Ar. & Æth. הָרָוָא after בְּדוֹר, I would likewise read with 6 MSS. וְאוֹמֵר for וְאָמַר, "Forty years was I grieved with *that* generation—and said, a people erring in their hearts are they—and they have not known my ways."

לבב הם. One ant. MS. probably reads לִבָּבָם; but the true reading might be בִּלְבָבָם. עִם תָּעוּ. 10 MSS. read תוֹעִי, 2 ant. MSS. תָּעָה, but 6. Vulg. Ar. & Æth. whom the apostle follows, עַד תָּעוּ, "*they always err.*" And one MS. having עַד for עִם, as some one has also observed, strengthens this reading.

11. The construction seems to require לְאִשֶּׁר, "*To whom, &c.*" See Numb. xiv. 23. יְבוּאוֹן 34 MSS.

P S A L M XCVI.

MSS. 2. make this a continuation of the former psalm.

V. 1. "A new song." It may be so called in allusion to the *Song of Moses* recited, Exod. xv. The recovery of the ark from the Philistines being an act of Divine Power and Goodness nearly similar to the miraculous preservation of the Israelites in their passage through the Red Sea.

"Sing unto Jehovah *all the Land.*" i. e. of *Israel.* Gejerus. "A beautiful Anaphora.

3. כבודו. 21 MSS. read אֶת־כְּבוֹדוֹ, as in 1 Chron. xvi. 24. and the metre seems to call for it.

4. וּמַהוֹלֵל. 24 MSS.

5. וְנוֹרָא. 13 MSS. read וְנוֹרָא, as in Chron. See Hare also.

5. אֱלִילִים. A beautiful paronomasia between this word and אֱלֹהִים, "For all *the Gods* of the nations are Idols, or rather *nothings*." See 1 Cor. viii. 14. "But Jehovah made the *Heavens*." i. e. *The Sun, Moon, and Stars*, which the Gentiles worshipped.

6. The metre seems to require הוּ before הוֹר both here, and in 1 Chron. xvi. 27. "Glory and honour *are* before him." And the first word might be dropped through its likeness to the latter. עוֹ 23 MSS.

7. עַמִּים. If this be the true reading, it cannot well be understood of *foreign* nations, but must mean the *Jewish* people. See Ps. lvii. 8. "Nemo enim nescit, says Muis, populum Israeliticum per *familias* distinctum ad festa & solennitates solitum olim pergere, ut constat ex Luc. ii. 44." But one MS. of considerable authority reads עַמִּי, "Ascribe unto Jehovah, O ye families of *my people*." See 1 Chron. xxviii. 2. Here is a beautiful Anaphora.

ועוֹ 27 MSS.

8. וּבְרָאוֹ 5 MSS.

9. See Ps. xxix. 2. and xlii. 6. for the first part of this verse.

"*All the earth*." Rather, "*All the land*." i. e. of *Israel*, as the next verse intimates. See verse 1.

6. Syr. Vulg. & Ar. read בַּחֲדָרֶת, "*in aula sancta*."

מִלִּפְנֵי 28 MSS. See 1 Chron. xvi. 30.

10. In this and the following verses, "*ipsa Poësis triumphare gaudio, lætitia inolescere, & prope bacchari videtur*." Lowth's Prælect.

"*Say among the nations*." The Jewish people were to be a kingdom of *priests* to proclaim the true Jehovah. See Exod. xix. 6. ^{יִצְחָק} And the increase and enlargement of David's kingdom after the bringing of the ark to Jerusalem was very effectual to this purpose, which in the spirit of prophecy

prophecy he might not only look forward to, but to the still further extent of the spiritual dominion of Christ his Son, which was prefigured and typified in his own.

תכון. 6. Vulg. Syr. Ar. & Æth. read יכון, "*he hath established.*" Houb. תכן, "*he hath weighed.*" The power of God in the creation of the world is an argument of his righteous government of it, a consideration which nearly concerns the whole human race.

11. ומלאו. 20 MSS. ומלואו. But see Pf. xxiv. 1.

12. יעלו. 9 MSS. and as 2 MSS. omit אז, perhaps we should read וירננו, "*and all the trees, &c.*" But Muis, &c. refer the word אז to the times of Christ. See Pf. lxix. 5.

13. If Hare's metre and that of the Collat. be followed both here, Pf. xcvi. 9. and 1 Chron. xvi. 33. it will be necessary to supply בא כי in the two last places, but as Syr. omits the repetition of these two words here with 33 MSS. as none of the versions or MSS. repeat them in Pf. xcvi. or in 1 Chron. and the two first words of this verse are necessarily connected with the former, as Durell and others have observed, the metre might be divided thus, "*and all the trees of the wood shall rejoice before Jehovah:—for he cometh to judge the earth.*"

הארץ. 14 MSS. read with 1 Chron. את הארץ.

The world seems to be contradistinguished to the people; i. e. the people of Israel; to whom by the recovery of the ark from the Philistines David prefaged the Divine Protection according to the promise made unto the Fathers. See Mich. viii. 20.

7 MSS. לשפוט; and 5 ישפוט.

P S A L M XCVII.

· THAT this is a psalm of David is generally allowed; and as Mollerus observes, "*innuit esse Επινίκιον post victorias insignes de vicinis gentibus—*

tibus—sed quia regno suo adumbrari scibat regnum *Christi*; idcirco animum & orationem ad illud regnum celebrandum convertit.”

V. 1. “*The earth* may signify the *Continent* in opposition to the *many Isles*. Poole. But a friend infers from *Isai. xx. 6.* that א״ם does not always signify “*Insulæ*.” Perhaps we should read גוים, “*Many nations shall rejoice.*” i. e. *The Heathens*, in contradistinction to the earth, or *the land*, by which may be understood the Jewish people.

הגול seems to be the right reading. See Pf. xxxviii. 5. Prov. xxiii. 24.

2. מכוון, “*The foundation of his Throne.*” See Marg. Vers. and Pf. lxxxix. 15.

3. A violent thunder storm probably was raised to discomfit the enemy.

4. One MS. reads תהיל, but the true reading seems to be תהול. A beautiful prosopopœia.

5. One ant. MS. omits מלפני 2d. with all the Vers. “*At the presence of Jehovah, the Lord, &c.*”

6. “*The Heavens.*” i. e. The thunders, the lightnings, and the storms. Gejerus. See Jud. v. 4, 5.

7. יבושו 8 MSS. and עובדי 9 more regular. There is a most beautiful paronomasia in the 2d line, which might be rendered; “*boasting themselves in nothings.*” Or as one MS. with Syr. “*and boasting themselves, &c.*” See Pf. xcvi. 5. xlii. 6.

“*Worship him, all ye Gods.*” This is a sarcastical apostrophe to the several Deities of the heathen, as they had Gods many, under whose banners and protection they fought. But these words received a further and still more perfect completion in *Jehovah manifested in the flesh*, to whom the Devil and his angels were obliged to submit; and the apostle is supposed by some to refer to them Heb. i. 6. See Ainsworth, who observes with others that the words quoted by the apostle are found only in 6. Deut. xxxii. 43. All the versions, except Ch. render here, “*omnes angeli ejus,*” reading כל מלאכיו for כל אלהים, which one MS. omits. Ch. reads כל עמים, “*all ye people.*”

9. מאר. One MS. omits it; but perhaps it is written for מלך, “*the King* over all the earth,—thou art exalted, &c.” But if we omit that with the following verb, which 3 MSS. have not, the verse will stand thus, “*For thou, O Jehovah, art the most high—over all the earth, over all Gods.*”

10. The context seems to require that we should read אהב שונאי for אהבי שנאו, (and 2 MSS. have שנאי) “*Jehovah loveth them that hate evil—he preserveth, &c.*” Unless we read with Hare and others according to ó. Vulg. Ar. & Æth. שמר יה, or rather יורה, “*Jehovah preserveth.*”

11. זרע לצדיק, “*Light is sown for the righteous.*” ó. Vulg. Ar. & Æth. read זרח, “*Light is risen for the righteous.*” which is more agreeable to the common idea of light, and Houb. &c. adopt it. But Muis vindicates the text from Pf. cxxvi. 5. and Secker from Arist. *Poet.* Sect.

21. See Merr. 42 MSS. also read זרוע. One valuable MS. reads with Syr. Ar. & Æth. לצדיקים, which the context and metre seem to require; and the Israelites might be so called as the worshippers of the true God. See the next verse. But Mariana, &c. refer this to the coming of *Christ*.

12. לזכר, “*and give thanks at the memorial of his holiness.*” i. e. *before the ark.* See Mollerus. Pf. xxx. 5.

P S A L M XCVIII.

ó. Vulg. Syr. Ar. & Æth. ascribe this psalm to David; and it is generally supposed to be written by him on some occasion similar to that of the two former. See Patrick, &c.

V. 1. Hare's metre in this verse seems most regular, transposing the words therefore with Green, and reading לנו for לו, and זרוע for וזרוע, I would render thus, “*For his Right Hand* hath done wonderful things—*his Holy Arm* hath saved us.” Or following the metre of the Collat. and reading

הוא after עשה, and הושיענו for הושיעה לו, thus, “ For *he* hath done marvellous things—his Right Hand and his Holy Arm *hath saved us*.” But Tirinus, &c. adhering to the text refer it to Christ’s resurrection. See Schultens also in Merr. and Secker, who refers for the first part to Ifai. xlii. 10. A friend thinks that the two last words either refer to Christ, or should be omitted, the text standing thus, “ For his Right Hand, and Holy Arm hath done wonderful things”

2. Hare to compleat the metre of the first line reads אַתּ יְשׁוּעָתוֹ; but the sense seems to require that we supply לַעַמִּים at the end, “ Jehovah hath made known his salvation *to the people*—he hath declared his righteousness in the sight of the nations.” See Joel. ii. 17. This word might be dropped from its affinity to that which follows.

3. To complete Hare’s metre, which seems most regular, we must supply with him and others, according to ó. Ar. & Æth. לִיעֶקֶב in the first line, and it is not improbable that יְהוָה has been dropped in the last, “ He hath remembered his mercy *to Jacob*—and his truth to the house of Israel—all the ends of the earth have seen—the Salvation *of Jehovah*, our God.” “ The last part is in the same words with Ifai. lii. 10.” Secker. And 15 MSS. with Syr. read here וְרָאוּ, as in Ifai.

4. *All the earth* seems to signify here the *land of Israel*. See Pf. xcvi. 1.

5. בְּכִנּוּר, or as 9 MSS. בְּכִנּוֹר. The repetition of this word is certainly needless, and one ant. MS. has probably restored the true reading בְּכִנּוֹר בְּנִבְל, “ Sing unto Jehovah with the *viol—with the harp*, and the voice of melody.”

7. וּיֹשְׁבֵי 14 MSS. וּמְלוֹאָה 15 MSS. But see Pf. xxiv. 1.

8. “ Let the floods *clap their hands*.” A most beautiful prosopopœia, and shews how antient a token this was of joy.

9. For the various readings, &c. See Pf. xcvi. 12.

P S A L M XCIX.

6. Vulg. Ar. & Æth. ascribe this psalm to *David*; and it was perhaps penned by him after the translation of the *ark* to Jerusalem, the *palace* of *Jehovah*; and the several kingdoms of the world are called upon to recognize his supreme dominion.

V. יִרְגֹזוּ. “contremiscant. in LXX, quos sequuntur Vulg. & Ar. ὀργαζέσθαι. An vero irascentur populi, quia Jehova regnat? *contremere* decet eos, non *irasci*; et tandem idem verbum in Pf. iv. 4. eodem modo LXX reddiderunt; ubi Syrus, qui hic deserit LXX sequitur eorum interpretationem. An ergo ὀργαζέσθαι aliquid significat præter irascor? Nullibi quod sciam.” A friend. See Pf. iv. 5.

כְּרוּבִים. Hare reads with 8 MSS. הַכְּרוּבִים. See 1 Sam. iv. 4. and Pf. lxxx. 1.

תִּנוּט, “*Let the earth nod.*” For, as Lorinus observes, the Latin word *nuto* is derived from it; and our English word, *to nod*, comes probably from the kindred verb, נָוַד, *nod*.

2. As the metre in the first line seems to be defective, may not מֶלֶךְ be dropped at the end of it, “*Jehovah is the great King in Zion?*” See Pf. xlvii. 3.

3. From comparing the several methods of Hare, Houb. &c. for reconciling the sense; and metre, in this and the following verse, I would read the last line of this verse as in verse 9, for וְעֵן (or as 10 MSS. וַעֲנֵן) would propose יַעֲנֵן, with 3 MSS. transpose מִשְׁפַּט אֱהָב, as in Pf. xxxvii. 28. and change מִיִּשְׂרָאֵל for מִיִּשְׂרָאֵל, “*Let them praise thy great and terrible name—For Jehovah our God is Holy—Because being a King, that loveth judgment—Thou hast established justice in Israel—and thou hast executed righteousness in Jacob.*” But see Secker, &c.

5. "And worship at *his footstool*." i. e. *the ark*. "Quod alis Cherubini mutuo expansis ac se contingentibus, tanquam Sedili vel Throno videbatur insidere Dominus, pedibus Arcæ operculo, tanquam *scabello*, impositis," Gejerus. See Lowth also.

להדום. 72 MSS. See Pf. xlii. 6.

קדוש. 2 MSS. (one of them very antient) read כי קדוש, which strengthens the former reading in verse 3, and restores the most beautiful part of this sublime Ode, i. e. the *Chorus*.

6. "Among *his priests*." h. e. "*maximi fuerunt inter sacerdotes*. ב haud raro superlativi vim habet." Muis. See Houb. also. "Moses Sacerdos fuit." Muis. See Secker also, Merr. Append. No. 6. Or "*his princes*," as the word כהן admits of either signification. See Grotius, &c. And may not our word *King* come from it? בקוראי 5 MSS. and קוראים 9.

7. If Hare's metre should be adhered to, instead of supplying with him and Green יהוה, to complete it, I should prefer אלהים before or after אליהם, which from the great similitude of the words might be easily dropped, and 4 MSS. read the *former* instead of the *latter*; but that of the Collat. seems preferable to this, or Edwards's.

שמרו. 3 MSS. read ושמרו, which might be rendered with Ar. "*that they might keep his statutes, &c.*" meaning the *moral* and *ceremonial* law.

עדתי. 30 MSS. עדותי, and 5 וחוק, more regular.

8. MSS. 30. read נושא, and 18 ונוקם; both which are more regular; and we should either render the last word with Gejer. "*Although thou didst take vengeance for their iniquities.*" Or deriving it with Houb. from נקה, translate it, "*and thou didst pardon them for, &c.*"

9. See Pf. xlii. 6.

P S A L M C.

THIS psalm, ascribed to *David* by Vulg. & Ar. seems to be an exhortation to the people of *the land of Israel* to acknowledge the true *Jehovah*, their guardian and protector; and might be composed for one, or all of those *three* festivals, whereon the *males* were obliged to appear before the Lord. See *Exod.* xxiii. 14, &c. Some ascribe it to *Moses*.

V. 1. Rather, “*all the land*,” i. e. of *Israel*. See verse 4.

2. “*Before his presence*,” i. e. the *tabernacle*; where *Jehovah* manifested himself in a particular manner. בואו 4 MSS.

3. אלהים. 10 MSS. read האלהים, as in 1 Kings xviii. 39, “*Know ye that Jehovah he is the God*.”

ולא. A correspondent of the present Bishop of Norwich renders the word interrogatively, “*and are not we his people, &c.?*” But Houb. Lowth, &c. read ולו, which Ch. & 11 MSS. authorize, “*and we are his—the people, &c.*” The *Isrælitès* were by an especial covenant the *chosen* of God. See *Gen.* xii. 2. Pf. cxxxv. 4.

4. Muis justly observes, that these words can only respect *the Israelites*, who were encouraged to go up to *Jerusalem* to worship *Jehovah* by an express promise of the Divine Protection. See *Exod.* xxxiv. 24. בואו 4 MSS.

הצרותי. 33 MSS. more regularly הצרותיך. Syr. & Ar. read והצרותיך. See our *Verf.*

ברכו. Syr. & Ar. with our versions וברכו, “*and blefs his name*.” The ו being probably dropped, as the preceding word ended with it.

5. This psalm is more regularly divided by *Edwards* and *Green* into four verses, each of which, as I apprehend, consisted originally of *three* lines, for the sake therefore of the construction, sense, and metre, I

would read עדי עד, and with one MS. ודור, or rather ולדור, for דר, dividing the verse thus, “ For Jehovah is always gracious—his mercy is *for ever and ever—and* his truth endureth to generation and generation.”

39 MSS. ודור for ודר.

P S A L M C I.

A P S A L M of *David* containing *seven* distichs of the long measure according to Lowth and the Collat. and penned probably, as Piscator and others have observed, upon his deliverance by the death of *Saul*.

V. 1. “ I will sing of *mercy and judgment.*” “ In *sparing David, and punishing Saul.*” See Muis.

2. I would render תמים, with a friend, “ in the way of the perfect.” בתום 5 MSS. See Prov. x. 9.

3. “ *A thing of Belial.*” i. e. *an Idol*, Mudge, &c. which the worshippers of false gods were used to set up in some conspicuous place. Green transposing the words reads עשה סטים דבר בליעל, “ I will not set before mine eyes *the man who turneth aside* (from thy law) I hate *impiety.*” But reading with 38 MSS. שטים for סטים (which occurs nowhere else, and as Houb. observes שטים denotes persons. Pf. xl. 8. Hof. v. 2.) and with Syr. עושה for עשה (for which ó. Vulg. & Æth. read עושים) the last part may be explanatory of the former, “ I will not set *an Idol* before mine eyes—that which maketh, or causeth revolters I hate, it shall not cleave to me.” See Deut. vii. 26. Hof. v. 2. Ezek. xiv. 5. The present learned Bishop of Salisbury reads with Ch. ידבן.

4. אדע, “ I will not own a wicked person.” Green. See Pf. i. 6.

5. מלושני. 46 MSS. read מלושני; but the true reading seems to be either מלושין according to Houb. in Hiph. or מלושן in Piel.

אוכל. ó. Vulg. Syr. Ar. & Æth. “ *comedam.*” And this sense removes the necessity of supplying the word לשאת, (for which see Glassius, &c.)

“ He

“ He that hath a high look, and a proud heart, *I will not eat with him.*”
See Grotius upon 1 Cor. v. 11. and Gen. xliii. 34.

רחב. Houb. reads רהב; but parallel places justify the text. Though one valuable MS. reads רום, as a friend observes. See Prov. xxi. 4. This verse seems to point at *Ahitophel*.

6. הלך. 6. Vulg. Ar. & Æth. with 44 MSS. הולך, part. Ben.
For the next words see verse 2.

7. עשה. 6. & Æth. with 5 MSS. עושה, and 9 MSS. with 6. Ar. & Æth. דבר for דובר.

8. “ *In the mornings I will cut off.*” Muis, Mudge, &c. Or, “ *every morning.*” Pisc. Green, &c. Which refers to the time of sitting in judgment. See Grot. & Jerem. xxi. 12.

P S A L M CII.

MUIS supposes this psalm to be written by *Daniel* near the end of the Babylonish captivity. Hammond and others ascribe it to *Nehemiah* upon the return of Ezra to Jerusalem. But *Ezra* himself might perhaps be the author of it. See Ezr. vii.

V. 1. ישפור. 9 MSS.

3. Edwards's metre agreeing with that of the Collat. seems preferable to Hare's; but אלי in line 2d is omitted by one MS. of note, and is neither requisite to the sense nor metre, “ Hide not thy face from me—in the day of my trouble *incline thine ear*—in the day, &c.”

4. בעשן. 6. Vulg. Ch. Ar. & Æth. with Houb. &c. and 23 MSS. read כעשן, “ *As smoke.*”

“ *As a firebrand.*” i. e. *black and dry.* See Job xxx. 30.

5. “ It should be translated, as the Hebrew stands, My heart is smitten like grafs, and withered—*because,* &c.” Secker. מאכול 6 MSS.

לבשרי 6.

6. לבשרי, "*Carni meæ.*" "Synecdoche pro *Cute.*" Glaſſius, &c. Perhaps it is written by mistake for לעורי. See Lam. iv. 8. Mudge and Secker join the two first words of this verse to the end of the former.

7. לקאת. Bochart deriving this word from קוא, vomuit, understands it of the *Pelican*. Others suppose it to be the *Bittern*. See Merr. Perhaps it was a species of bird so called from the particular *sound* of it's voice, as the *Cuckow* is in the Greek, Latin, French, and English: For that the Hebrew language is very *ideal* may be justly inferred from Gen. ii. 19, 20. And the עורב (whence perhaps *Corvus* may be derived) seems to be so called from its living in the *desert*.—Although Bochart derives כוס from the same word, signifying *a cup*, and understands it of the *Onocrotalus*, or, *Bittern*; yet Fagius and others derive it from the verb כסה, *occultavit*; which answers very well to the nature of the *Nycticorax*, or *Night-owl*. See Poole, and Merr.

2 חרבת MSS.

8. The metre of the Collat. being defective in the second line, and Hare supplying it from the next, whereby that becomes *so* likewise, may not מצפנף, have been omitted, through its likeness to the former word, "I have watched, and am *as the bird—which peepeth* alone on the house-top? i. e. the *Night-owl*, or some such bird. See Isai. x. 14. xxxviii. 14. Boch. &c.

47 איבי MSS.

בי נשבעו, "*Swear by me.*" i. e. "*Formulam jurandi ex mea miseria petunt.* Sic Jer. xxix. 22. &c." Gejerus, &c. But ó. Vulg. Ar. & Æth. render בי, contra me, "*are sworn together against me.*" See our Vers. Houb. reads נבאשו, "*have done evil against me.*"

כי seems unnecessary, and one MS. omits it.

11. "*For thou hast lifted me up, and cast me down.*" i. e. thou hast thrown me down with the greatest violence, as persons *lift up* their arms to dash any thing to pieces. See Junius.

נטי. One MS. with ó. Vulg. Syr. Ar. and Æth. Houb. &c. נטי. See Pf. lxxiii. 2. Secker thinks the text equally good. But as the

metre

metre of the Collat. appears defective, and one ant. MS. reads וָאֲנִי twice, perhaps the last of those words has been dropped from it's great similitude to the former, "My days *decline* like the departing shadow." See Pf. cxliv. 4.

13. וּזְכוֹרְךָ. Houb. &c. read after Ab. Ezra וּכְסֹאֲךָ, with 5 MSS. "and *thy throne* unto all generations." But Pf. cxxxv. 13. may justify the text. Which seeming here defective, may not יהיה have been dropped before לְדֹר (rather לְדוֹר with many MSS.) through its similitude to יהוה in the former line, "and thy remembrance *shall be*, &c.?"

14. "For *the set time* is come." i. e. The end of the *seventy* years captivity. See Pisc. and Jerem. xxix. 10. Syr. & Ar. read וּתְרַחֵם. See our Verf.

15. The 2d line being defective in the metre may not עִמָּךְ have been dropped after עֲפָרָה, "and *thy people* pity her dust?" Or, "hold dear," from the Ar. sense of חֵן, as a friend.

16. וַיִּירָאוּ, "Then shall the nations, &c." Which answers to כִּי in the following verse. See Muis and Green.

כְּבוֹדְךָ. Houb. reads with one valuable MS. כְּבוֹדִי, which answers better to the reading in the former line, "and all the kings of the earth *his glory*." Unless we read with a friend according to ó. Syr. Vulg. Ar. & Æth. שִׁמְךָ, "Then shall the nations fear *thy name*, O Jehovah."

17. MSS. 4. אֵת צִיּוֹן, which affixes the metre.

Hare, &c. read כְּבוֹדִי, and add בִּירוּשָׁלַם at the end of the line for the sake of the metre and sense, "and *his glory* shall be seen in *Jerusalem*." But ó. Syr. Vulg. Ar. & Æth. reading וְנִרְאָה, perhaps it may be better to add אֱלֹהִים, "and *God shall appear* in his glory." See Lev. xvi. 2. Secker proposes, "we shall see his glory."

18. ó. Ch. Syr. Vulg. & Ar. render הָעוֹרְעֵר in the plur. which seems necessary, as there is no antecedent to the following plur. Pronoun. Houb. deriving it from רָעַע *frangere*, translates it, "the prayer of the *afflicted*." But perhaps it might be הָעוֹרְרִים, "of those who were waiting." i. e. for the manifestation of the Divine Favor, from עוֹר, *evigilare*.

19. נברא. Perhaps נבוא, “ and the people *which is to come* shall praise *Jehovah*.” Not יה as in the text, but יהוה. See Pf. lxxxix. 19. לדור 80 MSS.

20. Perhaps יהוה should be omitted. See Hare, and the Collat.

21. אסיר. ó. Vulg. Ch. Ar. & Æth. read אסירים, and the metre seems to require it, “ to hear the groaning of the prisoners.” See Pf. lxxxix. 11.

המותה. Probably המותה. See Pf. lxxxix. 11. cxvi. 15.

23. וממלכות seems to mean the *kingdoms of* Israel and Judah. But 2 very ant. MSS. read in the sing. וממלכת, or rather וממלכה, “ and the kingdom.” Which had been totally dissolved during the Babylonish captivity. Muis observes that this verse seems to respect the time when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ. See Rev. xi. 15. לעבור 12 MSS.

24. The text, as Lowth observes, is probably much corrupted in this and the following verse, but reading with Ch. Syr. Houb. and 46 MSS. כחי (or rather כוחי) for כחו, and with Hare, &c. תעלני for תערני, the words may bear this construction, “ he hath brought down *my strength* in the journey, he hath shortened my days.—I said, O my God, *do not leave me destitute* in the midst of my days—Thy years, &c.” See Pf. cxli. 8.

25. אמר. 5 MSS. אומר. Edwards reads ואמר, “ *But I said*.”

26. ó. Vulg. Ar. & Æth. read יהוה after לפנים; which is authorized by Heb. i. 10. From which compared with this passage, the Divinity of *Jesus*, as the *Messiah*, is sufficiently proved. Hare reads אתה instead of the last word. But Secker justifies it from Noldius.

27. MSS. 8 תעמוד. In ó. ἐξῆλθες αὐτός. But see Rand.

28. The first line of this verse appears to be defective, and Ch. reads אשר בראהם, “ But thou art He *that created them*.” Tig. Ver. supplies לעולם, “ But thou art the same *for ever*.” ó. Vulg. Ar. & Æth. seem to have read היית, “ But thou *art* the same.” See Heb. i. 10.

יִשְׁכּוֹנֵנְךָ.

29. ישכנו. 57 MSS. ישכנו; and the sense seems to require that we should supply בארצה with Syr. & Ch. or בארצם with Houb. "The children of thy servants shall dwell *in the land*, or, *in their land*."

P S A L M CIII.

MSS. 6. want the title of this psalm, which Delany and others according to the text, and versions, ascribe to David; but, as Grotius observes, the suffix כי for כ, in the 3, 4, and 5 verses, favors strongly of Chaldaism; and it might be written by a person, who had laboured under some dreadful disease in the captivity; what *that* was is not easily ascertained. Delany supposes it to be the small pox. Perhaps the *leprosy*.

V. 3. הסלח. 48 MSS. with ó. & Ar. read הסולח, in Ben. See the next verse.

עוני. As ó. Ch. Syr. Vulg. Ar. & Æth. have the plur. we should read with 24 MSS. עוניכי, or עונותכי with Hare, "all thine *iniquities*."

הרפא. 64 MSS. with ó. & Ar. הרופא. "Sickness being considered as a visitation from God, and a punishment of sin; the forgiveness of sin is equivalent to the removal of a disease." Lowth's Notes on Isai. p. 169.

5. עדיך. For this word see Pf. xxxii. 9.—"Shalt renew thy youth like the Eagle." One MS. of note reads ותתחדש, and another תחדש but the true reading probably is ותחדש, "*and thou shalt*, &c." ó. Vulg. Ar. & Æth. give the verb a passive signification, but the grammatical construction will not admit of this. "Whether the notion of the Eagle's renewing his youth be well founded or not, I need not enquire; it is enough for a poet, whether profane or sacred, to have the authority of popular opinion to support an image introduced for illustration or ornament." Lowth's Notes on Isai. p. 193. But see Boch. &c. in Poole.

6. The

6. The psalmist now proceeds to recount the mercies vouchsafed to the *Israelitish* people.

7. “ *His ways to Moses.*” i. e. The ways of his *Providence*, or perhaps the *passage* through the Red Sea, and the *journeyings* through the Wilderness. See Exod. xiv. and Deut. i. 3, 19.

8. This verse refers to Numb. xiv. 18.

9. The first line being defective in the metre, Hare adds at the end יה, or as it should be written יהוה, “ *Jehovah*, will not always be chiding.” Edwards’s, and Green’s, versions supply עכנו, “ He will not always be chiding *with us*.” Perhaps רוב or ריב may have been dropped from its similitude to the preceding verb, “ He will not always *surely* contend.” See Judges xi. 25. Jer. l. 34.

Most of the critics with Ch. & Syr. supply אפו after יטור, or rather as 4 MSS. יטר, but the verb stands alone in several places. Might this word be written for ימר, “ and he will not *be bitter* for ever? See Exod. xxiii. 21. Colof. iii. 19.

10. כעונותינו. 46 MSS. more regularly כעונותינו.

11. כגבה. 36 MSS. read כגבוה; whence it may be conjectured that the true reading is כגברו, according to Ch. Syr. and Isai. lv. 9. Or it must be rendered according to our marginal Vers.

גבר. Lowth, &c. propose גבה, by which the parallelism is more striking. See Isai. lv. 9. But as Secker observes the versions and Ps. cxvii. 2. strongly support the text. One MS. reads with Ch. & Syr. כן גבר.

14. זכור. Alex. Vers. Vulg. Ar. & Æth. read זכר. Syr. reads זוכר, “ *and remembereth.*” Which seems to be right. “ De Deo hoc usurpatur per Anthropopathiam.” Gejer.

15. Our Bib. Vers. seems best, and most literal.

17. “ Unto childrens children.” “ This refers to Exod. xx. 6.” Warburton.

18. The metre seeming defective, may not the word ועדותיו have been dropped at the end of the first line, “ To them that keep his covenant, and his testimonies ?” See Pf. xxv. 10.

לשומרי 6 MSS. ולזוכרי 6 MSS. and 52 פקודיו, all better readings.

19. One old MS. reads ומלכתו, which seems better.

20. 6. Vulg. Ar. & Æth. with 2 MSS. read כל after יהוה, “ Bless Jehovah, all ye his angels.” We have a most beautiful Anaphora in the beginning of this and the two following verses, with an Homoioteleuton in 7 lines.

עושי 8 MSS. 1 כוח, and 39 גבורי.

לשמע, &c. Hare and others suppose this line to be an interpolation, though 6. Ch. Ar. & Æth. have it; and 15 MSS. read לשמוע.

21. The angels are the armies of the great King, Jehovah. See 1 Kings xxii. 19.

עושי 8 MSS.

22. This and the following psalm end with the same words with which they began.

מקומות 62 MSS.

P S A L M CIV.

6. Syr. Vulg. Ar. & Æth. with others ascribe this psalm to David; and Lowth supposes the *images* of it to be borrowed from the *tabernacle*, adding, “ Hoc Hymno, seu Idyllio, nihil extat, nihil cogitari potest perfectius.”

1. “ *Thou art cloathed, &c*” alluding to the *robes of kings*. Piscator. To the *garments of the priests*. Lowth.—Ch. and 5 MSS. omit יהוה 2d.

2. עטה. 21 MSS. עוטה, “ *Who coverest thyself with light.*” alluding to the glory in the tabernacle. Lowth. “ *Luce illa primo die creata, Gen. i. 3.*” Pisc. “ *Lumine, sc. illo inaccessio, de quo 1 Tim. vi. 16.*” Theod. &c.

3. במים, “*In the waters.*” i. e. The waters *above the firmament*, as Piscator, &c. But Secker proposes also, with one MS. בשמים, “*in the Heavens.*” Houb. reads with ó. Ch. Vulg. Ar. & Æth. המקרם, “*Who coverest thy chambers in the waters.*” See Secker also.

“*Who maketh the clouds his chariot.*” “Designat imaginem Divinæ Majestatis, quum unâ cum Arcâ se moveret hubi circumfusæ infidens, & superne per aerem vectâ. Vid. 1. Paral. xxviii. 18.” Lowth. “*Qui nubibus invehitur.*” Muis. The Vulg. reads the affix of the 2d person.

4. “ó. עושה &c. with 12 MSS. These words are expressly applied to the *angels*. Heb. i. 7. who might assume the form of *winds and fire* at the time of the creation. See Mede. Disc. 6. and Hammond. Whence they were perhaps stiled שרפים. See Buxt. But Muis and others understand it, “*who maketh the winds his messengers, &c.*” See Poole on Heb. i. 7. ó. Syr. Vulg. Ch. & Æth. with 37 MSS. read לוהט; but Ar. and the Apostle by a Metathesis להט אש, and one MS. has לוהט אש.

5. Though there is no MS. authority for it, we should read יוסד, as Secker observes, according to ó. Ch. Vulg. Ar. & Æth. and the other participles.

על מכונה, “*upon her bases.*” See our marg. Vers. and this answers to מצקי, 1 Sam. ii. 8. denoting the fixed state of the earth according to the *Ptolemaic* system.

עולם. 6 MSS. לעולם.

6. This verse seems to describe the *chaotic* state of the earth. Gen. i. 2. See Muis, &c.

כסיתו. The grammatical construction requires that we should read with Houb. כסיתה. Unless with a friend we render thus, “*As for the abyss, thou coveredst it as with a garment.*” הרום being of the com. gend.

7. The waters by a beautiful *prosopopœia* are supposed to be put into a *panic* at the voice of Jehovah. See Pf. lxxvii. 16.

8. יעלו, &c. Patrick, &c. refer these words to the appearance of the *mountains and vallies* in consequence of the waters retiring. See our marginal

marginal Vers. Hammond and others understand them of the *waters*; and says Mudge, “ a noble image is lost in our translation for want of knowing that he is describing the motion of the waters in mountains and vallies, when at God’s command they *fled off* from the surface of the earth into the posts assigned them.” So then we might render with Syr. “ They ascend up the mountains, they go down into the vallies—unto the place, &c.”

9. גבול. Syr. & Ar. read גבולם, “ *their bounds*.” See our old Vers. This law of creation, as Muis observes, was over-ruled by the deluge.

One MS. reads with ó. & Vulg. ובל for בל 2d. 50 משובן MSS.

10. בנחלים. Would it not be better to render this word, “ *into the brooks?*” which sense it often bears. Ch. and one MS. read בנהרים, “ *into the rivers—which run, &c.*”

חיתו. See Pf. l. 10.

ישברו. Houb. reads, with one MS. perhaps, ישכרו, *inebriabunt*, i. e. *restinguent*, “ *quench their thirst*.” Secker with Syr. ישביעו, “ *satisfy*.” But Ainsworth observes our English phrase, *to break the fast*, justifies the text.

12. עפאים. As Muis observes, ó. Vulg. Ar. & Æth. probably read כיפאים, “ *from the midst of the rocks*.” Syr. reads some other word signifying “ *Mountains*.” But the true reading seems to be ענפים, “ *from among the branches*.” See Dan. iv. 9, 18. Or מעפים. See Ifai. xvii. 6. Should we not for uniformity sake read ישכנו, as ó. Vulg. Ch. Ar. & Æth.? See Ezek. xxxi. 13. The murmuring brooks, the great number of beasts and cattle, with the melodious birds afford a most picturesque scene of rural delight.

13. The change of persons from the 2d to the 3d, and from the 3d to the 2d, is very observable in this psalm. See Houb. &c.

מעשיו. Durell making it a participle with מ prefixed renders it “ *by thy means*.” But one MS. at first read מעשיו, “ *by the fruit of his works*.” See Gen. i. 11.

14. להוציא. The same construction, Job v. 11. Piscator. “ לחם seems to signify *corn* here.” Lowth: *לחם* “ *corn*.”

לעבודת 25 MSS. See Numb. div. 124. *לעבודת*

15. We must either supply אשר with a friend, or read with Ar. שומח *latifcans*.

להצהיל פנים משמן Capellus and others read להצהיר, and Hare like-wise שמן, “ and *oil* to make his face to shine.” But reading with Syr. & Ch. פניו, I would render the words, “ He maketh *his face* to shine with *oil*.”

16. עצי יהוה. Houb. objecting to this expression reads with ó. Vulg. Ar. & Æth. שרי, “ The trees of the field.” And these two words occur frequently together; but as the metre seems defective, and Aquila and Theod. have ὁ πῦρ ἐπὶ τῶν δένδρων, by reading וישבע, for ישבעו the words might be thus rendered, “ And *Jehovah hath filled the trees of the field—who* hath planted the cedars of Lebanon.” Alluding perhaps to the time of the creation, which is generally supposed to have been in *autumn*, when the trees were covered with fruit. See Calmet’s Dict. and Univ. Hist. Vol. I. Secker thinks that, Πῦρ, ó. should be αὐτὸς, (the Collat. of ó. MSS. may clear this up.) and proposes this version, “ The trees of the Lord *are fully satisfied, or, supplied.*” A friend thus, “ The trees of the field *are saturated.*”

17. צפורים or as 3 MSS. צפורים, may be taken generically for any sort of birds. See Pf. cii. 8.

ברושים. Hare reads בברושים, “ as for the stork its dwelling is *in the fir tree.*” Secker by a metathesis, “ The fir trees are *the house of the stork.*” But our Bib. Vers. seems equally good. See Merr.

18. The two animals mentioned in this verse take their names from climbing the rocks, and from hiding in them; and the former is supposed to be the *Rupicapra*, or *Wild Goat*, and the latter by Bochart and many others to be the Ἀγρομῦς, or *Mountain Mouse* of the Grecians. Our versions understand by it the *Rabbit*, which is well known to
burrow

burrow in the rocks; and Hyde makes the *Aljarbus* of Bechart to signify the *Arabian Hare*. See Merr.

19. “He appointeth the *Moon* for *seasons*.” The greatest part of the Jewish feasts, as the *New Moon*, the *Passover*, the *Pentecost*, &c. were governed by the *Moon*. See Mede, and Spencer.

“The Sun *knoweth*, &c.” as if endued with understanding.

20. תרמש. As all the versions render the verb in the plur. I am induced to think that we should read תרמשנה. See verse 11. and Pf. l. 10. Or as 10 MSS. read חרמוש, we must then read הית, with a friend, or render with him, *omnis bestia ejus*.

21. שואגים 15 MSS.

מאל, “and seek their meat *from God*.” Hammond thinks that by this expression we are to understand that extraordinary dispensation of Providence in providing for the *Lion* by the assistance of the *Jackall*. I had once conjectured that we should read מאפל, “*in darkness*.” But see Pf. cxlvii. 9.

22. תורה. This verb being irregular, we should probably read כורה. See Jud. ix. 33. Or rather כי זרה, “*When the Sun riseth, they withdraw*, &c.” For this sense of יאספון see Muis, and Secker.

מעונותם. 18 MSS. with all the versions read מעונותם, “*in their dens*.” By which wise designation of Providence man can pursue his *daily* labors in safety, as the next verse intimates.

23. One MS. reads האדם, which assists the metre; and 18 לעבודתו. See verse 14.

24. The psalmist can no longer contain himself.

קנייך, “*with thy creatures*.” ó. Ar. Ch. Syr. & Æth. with Houb. and 51 MSS. read קנייך, “*with thy creature*.”

25. זה is probably written for הן, “*Behold the great and wide sea*.” See Gejerus.

רמש here may be understood of *fish* in contradistinction to *Whales*, and other sea monsters mentioned in the next sentence, “*wherein are fish innumerable*.” See Gen. i. 21.

חיות. No MS. reading חירו strengthens the observation Pf. lxxix. 2.

26. The first line of this verse should probably be read in a parenthesis, if it is not an interpolation; and the grammatical construction requires that we should read הלכון.—That wonderful piece of mechanism, *a ship*, whereby man becomes the *Lord* of the sea, seems originally constructed under the Divine direction. See Gen. vi. 14.

27. כלם, “ *All these wait upon thee.*” i. e. All the living creatures mentioned from the beginning of the psalm. “ *Naturæ impulsu, absque ulla Dei cognitione.*” Muis, &c.

28. טוב. Syr. omits this word, and the sense being equally good without it, “ *Thou openest thy hand, they are filled,*” the text affords a most remarkable Homoiotetuton, no less than *six* lines ending with the plur. verb, and the Nun paragogic. There is likewise a beautiful Asyndeton in this and the following verse. As Secker observes *that* in our versions should be omitted.

29. חסך. 45 MSS. have תוסך; but the true reading seems to be תאסף. See Josh. ii. 18.

“ *To their dust.*” See Gen. i. 24, 25. But one ant. MS. omits the affix, as in Job xxxiv. 15.

30. This alludes to Gen. i. 2. as the continual succession of things is a kind of *creation*. See Patrick, &c.

31. “ *And they smoke.*” Gejerus, Patrick, &c. refer this to Exod. xix. 18. But may it not have respect also to *Volcanic* mountains in general; which will probably be instrumental in the hand of Providence to the general conflagration of the world? See 2 Pet. iii. 10. and Pf. cxliv. 5.

34. יערב. Hare justly suspecting the text faulty proposes reading יתערב, or supplying יהוה at the end of the line, “ *my meditation shall delight itself in him*”, or “ *Let Jehovah make my meditation acceptable to himself.*” But perhaps we should read אערך. “ *I will direct my meditation to him.*” See Pf. l. 21. which will afford a beautiful alliteration of four lines.

35. Secker considers these words as a prediction, “Sinners *shall* be consumed, &c.” See Syr. also.

הללו יה. 6. Vulg. Ar. & Æth. prefix these words to the beginning of the next psalm.

P S A L M CV.

IT is evident from 1 Chron. xvi. 8, &c. that David was the author of this psalm, though it has no title; and as Lowth observes, it contains the history of the Israelites from Abraham to the Exod; or their establishment in the land of Canaan. See verse 44. The 6th verse is connected with this and the four following.

2. Considering the shortness of the metre in the first line, together with Ps. xcvi. 1, 2. for the לו, perhaps we should read ליהוה, “Sing unto Jehovah, sing psalms unto him.” But one ant. MS. in 1 Chron. xvi. 8. reads שמו.

נפלאותיו. Houb. with 56 MSS. נפלאותיו, and 40 MSS. read so in v. 5.

3. One MS. reads with a considerable addition in the beginning of this verse, but it does not improve the sense.

4. ויעזו. 6. Syr. Vulg. & Æth. with Houb. &c. render it, “and be ye strengthened”—seek his face, &c.” But 11 MSS. read ויעזו.

5. מפתיו. 30 MSS. have מופתיו, which is more usual.

“and the judgments of his mouth.” i. e. The punishments denounced upon Pharaoh. See Exod. vi. 6.

6. See verse 42. and Gen. xxvi. 24. But Hare would read *Israel* for Abraham, as in 1 Chron. xvi. 13. though Syr. & Ar. with two valuable MSS. read *Abraham* there.

בני, “Ye sons of Jacob.” From whom the twelve tribes of Israel took their names. One very ant. MS. reads בחירו. See Secker also.

7. הוא is emphatical, “Jehovah *himself* is our God.” See Mudge, &c.

8. זכר.

8. זכר. Hare refers to Pf. cxi. 5. for this reading, in opposition to 1 Chron. xvi. 15; and Secker thinks it best; but as the preceding verbs are in the plur. and 2 MSS. with an ant. one at first, have זכרו, this reading seems preferable, “remember ye.”

9. לישחק. 10 MSS. have ליצחק, in which form it is usually written; and as this line seems defective in the metre, may not נשבע have been dropped, which our old version supplies, but on what authority I know not, “and the oath *he* *swore* unto Isaac?” which may probably refer to Gen. xxvi. 3.

11. “Saying unto *thee*.” i. e. to “*Abraham, Isaac, and Jacob*.” Muis. Perhaps agreeably to the following Affix, לכם for לך, “unto you.”

“The lot of your inheritance.” As the descendants of *Heber*, whom the Canaanites had unjustly dispossessed. See Pf. lxxviii. 55. Lorinus, and Bryant’s Obs. But see verse 12, 44. Pf. cxi. 6. and cxxxvi. 21.

12. בהיותם. The parallel place with Ch. Syr. and 23 MSS. read בהיותכם, “when *ye* were few in number.” But the following verses favor the text. See Hare.

כמעט. “*Quasi paucitas, vel ut JT. plane pauci*.” Lud. de Dieu. “*Viri numero pauci*.” Vat. who joins it to the foregoing words. “The best rendering of this phrase is, *when they were scarce, or almost a number of persons*. כמעט cannot signify more or less than *two*, i. e. *Abraham* and *Sarah* his wife.” Hammond.

גרים. If the remark in verse 11, be well founded, this word might be more properly rendered, “*Sojourners* in it.” See verse 23. But it may be thought that this word, and v. 44, militate against the supposition of the Israelites having a *prior* right to the land of Canaan. See Pf. cxi. 7.

13. See Gen. xii. 20, 26, 28, &c.

14. “Kings for their sakes.” i. e. *Pharaoh* and *Abimelech*. We should read with 3 MSS. ויכה, or rather ויניכה.

15. The Patriarchs were considered as *Priests* and *Prophets* by celebrating the name of *Jehovah* among the nations, and foretelling the Redeemer

of

of Israel. See Gen. xx. 7. xxii. 8. xlix. 10. The remaining part of this psalm is omitted in 1 Chron. which Green attributes to the negligence of transcribers.

16. The following part of this psalm affords the most striking instances of Divine Providence. Famines and pestilences are the *Ministers* of God's vengeance. See 2 Sam. xxiv. 13.

כל. Syr. Vulg. Ar. & Æth. with 7 MSS. וכל, “and he brake every staff of bread.” So that no one had any thing to support him. See Muis and Green.

17. “He sent, &c.” Compare Gen. xlv. 5, 7, 8. One MS. by a transposition reads איש יסוף, which restores the proper order of the words, “He sent before them *the Man Joseph*, &c.” See Gen. xliii. 3, &c.

18. ברול באה נפשו. Muis, Hare, &c. read according to ó. & Syr. בברול, “His Soul (i. e. his person) came *into*, or was laid *in irons*.” But as one MS. reads with Ch. בנפשו, and we might understand this word of the *living*, as well as of the *dead* body, perhaps we should read בא likewise, “the iron entered *into his body*.” i. e. pierced into his flesh.

19. “Until the time of his prediction had come to pass—and the word of Jehovah had cleared him. See Gen. xli. 14.” Green. “בוא, de dictis et promissis usurpatum, significat *evenire*.” Muis. “אמרת דברי et sunt *synonyma*, & idem pro more, *bis* dicitur.” Hare.

20. מושל. 17 MSS. with ó. Vulg. & Æth, מושל.

21. ומשל. 16 MSS. with all the Verf. ומושל.

22. לאסר. or as 20 MSS. לאסור.—ó. Vulg. Ar. & Æth. with Hare and Lowth, read ליסר, “that he might *instruct* his princes after his will.” Which agrees better with the following words.—“Ὡς σέαυτόν, כנפשו. ó.” Secker. And so one MS. and another at first. The last line seeming defective, might we add בחכמתו, “and maketh his Senators wise *by his wisdom*?” Ch. reads ומזקניו, “and, or for, he was wiser than his elders.” See Secker.

23. Our Bible Version of the last Hemistich is most literal.

24. See Exod. i. 7, 10.

ויעצמרו. 41 MSS. ויעצמרו more regular.

25. הפך, “*He turned.*” i. e. “*Tantum per accidens vel permissive.*” Tirinus, &c. Ch. Syr. Ar. & Æth. render it passively, “*Their heart was turned.*” See Lev. xiii. 3. and our old Verf.

Syr. & Vulg. with one MS. at first, read ולהתנבל, “*and to deal subtilly, &c.*” A friend, referring to Exod. i. 10. conjectures that we should read להתחכם. But see Gen. xxxvii. 18.

לשנוא. 5 MSS.

26. אהרן. Syr. Ch. & Ar. with 6 MSS. read ואהרן, “*and Aaron* whom he had chosen *with him.*” i. e. with *Moses*, as his coadjutor. See Exod. iv. 16. One MS. reads ואהרון, and ó. always render it, Αἰσχροῦ, but for the text see Kennic. Gen. Diff. Sect. 58.

27. שם. ó. Syr. Vulg. & Æth. with Hare, &c. read שם, “*he wrought.*” Ar. ושם, “*and he wrought by them, &c.*” Unless for במצרים we read, as Secker suggests, במצרים, as in Pl. lxxviii. 43. “*And he wrought his signs in Egypt.*” Or, with a friend, omit דברי.

וכופטים. 30 MSS. וכוּפטים. See other places.

28. ולא מרו, “*and they rebelled not.*” i. e. *Moses and Aaron*, as Muis and others. And a friend observes that the margin of the Italian version supports this sense. Or *the elements*, as Junius, Lowth, &c. But ó. Syr. Ar. & Æth. omit the negative, “*but they did rebel.*” i. e. *the Egyptians*; or taking the words in an interrogative sense, as Fuller, &c. think, gave them an affirmative, “*but did they not rebel?*” i. e. *they did rebel.* See 2 Kings v. 26. “*ולא ראו את דרכם* would be too bold a conjecture, though Pl. xxxv. 6. hath יהי דרכם השך.” Secker. Hare, &c. would read שמו, “*but they were not obedient unto his word.*” See our old Verf. also. “*Et non immutata sunt verba ejus.*” Houb. דבריו. Syr. Hare, &c. with 38 MSS. read דבריו, in the sing. ויחשוד 41 MSS.

29. וימת. We should either read וימותה, in pih. or וימית, in Hiph.

30. "Frogs." The Nile, which the Egyptians worshipped as a principal Deity, as being the cause of fruitfulness to the Land of Egypt, was miraculously made the instrument of the greatest nuisance. See Vois. de Idolol. Lib. ii. c. 74.

31. ערב. ó. Bochart, &c. "The Dog-Fly." See Ps. lxxviii. 45.

כנים. ó. Syr. Vulg. Ar. & Æth. וכנים, "and Lice, &c." See Exod. viii. 17.

32. "Fire of Flames." Rather transposing the words, "Flames of Fire." See Ps. xxix. 7. and Exod. iii. 2. where we should read with Sam. בלהבת.

35. Hare reads כל before פרי, with Vulg. Ar. & Æth. "and devoured all the fruit of their ground." Or perhaps as Syr. and one ant. MS. omit ויאכל we might read, instead of it, ואת כל, "and all the fruit, &c."

36. בארצם. Ch. & Syr. with 21 MSS. במצרים, "And he smote all the first-born in Egypt." See Ps. lxxviii. 51.

"The first fruits of their strength." ó. Vulg. Hieron. *primitias laboris vel partus* eorum. This I think is the right translation: The first-born that were slain on this occasion, were those that opened the womb; the first-born of the mother, not of the father." Lowth. But see Muis, &c.

37. ויוציאם. There being no antecedent, perhaps we should read ויוציא עמו, "And he brought forth his people, &c." See v. 43. and Green's Verf. This conjecture is further confirmed by the same remark of a friend. See Exod. 12. 35.

38. The construction seems to require that we should read שמתו with Ch.

39. The sense, if not the metre, requires that we read ימת at the end of the first line of this verse, "He spread a cloud for a covering by day." See Exod. xiii. 21. and Green's Verf. And if Muis's Observa-
tion

tion in speaking of the cloud be just, “quâ *alias* Ægyptus caret,” this phenomenon must appear still more striking.

40. שאל. All the versions with Houb. &c. read שאלו. The metre seems to require that we should read with Syr. & Ar. להם after שלו, (or as 28 MSS. שלי, but the true reading according to Sam. Exod. xvi. 13. seems to be שלוי.) which might be omitted from it's great similitude to the following word, “*They asked* and the quail came *unto them*.” Some understand hereby the *locust*; but Wisd. xix. 12. determines in favor of the *quail*. See Merrick also.

41. נהר. ó. Syr. Vulg. Ar. & Æth. with Hare, &c. read נהרות, which the construction requires; unless we read with Ch. and our Bib. Verf. כנהר, “they ran in the dry places *like a river*.” See Ps. lxxviii. 16. Or by a metathesis והלך, for הלכו, “*and a river ran in the dry places*.”

42. את 2d. should be rendered *with*, or we should read אל with ó. Vulg. Ar. & Æth. “for he remembered his holy promise—*with*, or, *to* Abraham his servant.” See Mudge, Secker, &c.

43. ויוצא 32 MSS. more regularly. See Calasio's Concord. This evidently alludes to Exod. xv.

44. This refers to Josh. iv. 19—24.

11 MSS. לאומים

45. חוקי 5 MSS. and 13 more regularly ותורותיו, “and observe *his laws*.” Which were holy, just, and good, in contradistinction to the impious and impure rites of the Heathen worship.

יה הללו probably only an addition of the Copyists, or borrowed from the next psalm.

P S A L M CVI.

WINDER supposes this psalm to be written in the time of the *Judges*. Patrick and Green ascribe it to *David*, from comparing the first and two
last

last verses with 1 Chron. xvi. 34—36. Mollerus and others bring it down to the *Babylonish* captivity, or to the reign of *Antiochus*; and the judicious Bishop Lowth observes, “ Hic psalmus ab Exodo ad posteriora Israelitarum tempora prosequitur.” But if we bring this and some others down so low as to the time of *Antiochus*, it must be supposed with Prideaux that the canon of scripture was not finally settled till the time of *Simon* the just. See the pref.

V. 2. יִשְׁמִיעַ. Syr. & Ar. read וְיִשְׁמִיעַ, “ or can shew forth, &c.” 10 MSS. read גְּבוּרָתָהּ. See Ar. & verse 8.

3. שׁוֹמְרֵי 8 MSS. more regular. And a friend with Syr. מְשַׁפְּטֵי, “ that keep *his* judgments.”

עֲשֵׂה. All the versions read וְעֲשֵׂה, and one MS. at first עֲשֵׂה, which the grammatical construction requires, “ and that do righteousness at all times.”

4. זָכְרֵנוּ, פָּקְדֵנוּ. Green supposes this and the following verse to be added by a captive at Babylon; but as all the versions, except Ch. read the verbs in the plural, as 2 MSS. have זָכְרֵנוּ, and one וּפָקְדֵנוּ, Houb. seems right in reading the plural affixes, “ Remember *us*, O Jehovah, with the favor—of thy people; and *visit us* with thy salvation.” See Hare also. Durell’s version of עִמָּךְ, “ with thee,” is not requisite; for as Gejerus observes, it is the genitive case of the *recipient* object, “ of *thy people*,” i. e. of the people, whom thou favorest.

5. The Gerunds, as Lorinus observes, are equally applicable to the plural as the singular.

גִּוִּיךָ. Hare, &c. seem to prefer גְּאוּלִּיךָ, “ *thy redeemed*.” Which reading favors the date of Mollerus, &c. See Pf. cvii. 2.

6. הִרְשַׁעְנוּ. Syr. & Ar. with 33 MSS. read וְהִרְשַׁעְנוּ, “ and we have done wickedly.”

7. Hare’s metre appearing defective, and that of the Collat. being too long, perhaps הִטָּאוּ is dropped before בְּמַצְרַיִם, “ Our fathers *sinned* in Egypt—they understood not thy wonders—they remembered not the multitude, &c.” 32 MSS.

על ים בים. The text, as Durell observes, is embarrassed by inconsistent prepositions, he therefore reads according to ó. & Ar. with Muis, &c. עלים, “but rebelled *as they marched* by the Red Sea.” Houb. reads אלהים, “but they provoked *God* at the Red Sea.” Green referring to Pf. lxxviii. 17. prefers עליון, *the Most High*. But one MS. of great authority omits בים, which removes all the difficulties, “but rebelled at the Red Sea.” See verse 22.

8. “For *his name's sake*,” i. e. the name of *Jehovah*, by which he was distinguished as the God of the *Hebrews*. See Exod. iii. 18.

9. MSS. 40 בתהונות, and Houb. reads כבמדבר, which all the Vers. support, and 10 MSS. have במדבר.

10. One very ant. MS., and another at first, read איב.

12. ó. Syr. Vulg. Ar. & Æth. with 3 MSS. read וישירו, “and *sang* his praise.” Which the metre, as well as connection, calls for. See our old Vers.

13. 7 MSS. with Syr. & Vulg. Ar. read ולא, “and *would not wait* for his counsel.”

15. רצון. Hare conjectures that ó. Vulg. Syr. Ar. and Æth. read רצון. See Pf. cxlv. 16. But Secker remarks that ó. never translate רצון, ἐπιποθῆναι. Durell thinks it was רון, or רויה, “*abundance*.” “Omnes in Polyglottis, præter Chaldaëum, exhibent זראן, *saturitatem*; quod anteferimus, nisi mavis מון, *cibum*.” Houb. See Lowth, who also observes that זרא is used Numb. xi. 20. “but sent *loathing* into their soul, or, *appetite*.” See Green, and Pf. lxxviii. 30.

16. ויקנאו, “*Then they provoked Moses, &c.*” See Cast. Lexic.

לאהרן. ó. Syr. Ar. & Æth. with 4 MSS. read ולאהרן, “and *Aaron*,” which the connection requires. But one MS. reads לאהרון. See Pf. cv. 26.

17. Perhaps *Dathan* and *Abiram* are mentioned only as being guilty of the greater crime in invading the *priestly* office, which belonged to the tribe of *Levi*. But see Poole.

בחרב. 19.

19. בחרב. 13 MSS. read בחורב, which all the versions justify, and in the Pentateuch Sam. always supplies the ך. *Osiris & Isis*, which were the *Sun* and *Moon*, the chief Deities of the Egyptians, were symbolically represented by the *Bull* and *Cow*. See ant. Univ. History, Vol. I. Vossius, and Pf. lxviii. 30.

20. All the Verf. with 20 MSS. read אוכל.

21, 22. “ *Great things, wonderful things, terrible things.*” A beautiful climax. ם. with 10 MSS. עישה. Ch. supplies אשר.

23. בפרץ, “ *in the breach.*” A metaphorical allusion to a person’s opposing the irruption of the enemy through a breach which they had made. See Junius, &c. But Ch. reads בפלל, “ *persevered in praying before him.*” Which accords very well with Deut. ix. 26. See also verse 30.

מהשחית Alex. Verf. Syr. Vulg. Ar. & Æth. read מהשחיתם, which the sense requires, “ *Therefore he had determined to destroy them—had not Moses his chosen—stood before him in the breach—to turn away his wrath from destroying them.*” See Deut. ix. 14.

24. וימאסו, “ *Then they refused, &c.*” A still further provocation. See verse 16.

לא. ם. Syr. & Æth. with 16 MSS. ולא, “ *and believed not his word.*”

25. Syr. & Ar. read ולא with 15 MSS. See our Verf.

26. The metre of the first line seeming defective, probably את may have been omitted, the parallel place Ezek. xx. 23. having it, “ *Therefore he lifted up his hand unto them.*” i. e. *he swore* unto them. See Numb. xiv. 21. Patrick, &c.

אותם. 26 MSS. אתם.

27. ולהפיל. Secker referring to Ezek. xx. 23. reads ולהפיץ, “ *To scatter* their seed also among the nations—and to disperse them through the lands.” But a friend from Kennic. refers to Ezek. xlv. 1. &c. for the text.

28. ויצטרו, “*For they joined themselves* (i. e. in marriage) unto Baal Peor.” Violating the solemn *covenant* between them and Jehovah. See Jerem. iii. 1. &c. But for a different sense of the word see Mudge. *Peor* and *Priapus* were probably the same deity. See Seldeni Syntag. 1. The latter being compounded of פרי אב, whence he was supposed to preside over *gardens*; and being called the former from the impure rites with which he was worshipped. See Tirinus on Numb. xxvi 1.

“And eat the sacrifices *of the dead*.” i. e. *of dead idols*, Spencer, &c. *of deified heroes*, Hammond, &c. In both cases that beautiful sarcasm Wisd. xiii. 17—19 holds good.

29. ויכעיסו. All the versions with 4 MSS. read ויכעיסורו, “and they provoked *him* with their wicked deeds—and the plague brake in upon them.” i. e. like a mighty warrior invaded their camp, and made great havock amongst them. See Numb. xxv. 9. Unless we may here suppose the affix ך comprised under the termination of the verb, as the two ך also often coalesce. See Ps. ii. 12. and Ps. cxii. 10.

30. יפלל. 2 MSS. read יהפלל, “*made himself a judge*.” in punishing *Zimri* and *Cosbi*. See Vatablus, and Lowth. Or as Hammond, &c. according to ó. Vulg. & Ar. “*made an atonement*.” See Numb. xxv. 13. ויעבור one MS.

31. This has continued upon record for more than 3000 years already. Perhaps rather, “*And it shall be counted*, &c.”

לדור ודור more than 40 MSS.

32. ויקציפו. ó. Syr. Vulg. Ar. & Æth. “They angered *him* also at the waters of Meribah.” See verse 29. The order of the history is here disturbed, as this transaction comes properly after verse 15.

33. ויבטא. This word, which occurs only Lev. v. 4. and Prov. xii. 18. signifies merely *to speak*, which does not convey a sense strong enough, the generality of critics therefore suppose an ellipsis. See Poole’s Synops. and our Vers. But perhaps it is written by mistake for ויחטא, “*and he sinned with his lips*.” See Exod. xvii. 4. “*et cunctatus est*.” Houb.

34. This

34. This verse relates to different periods of the Jewish History. See Josh. xvii. 13. Jud. i. 28. &c.

אשר, *sicut*, “As Jehovah had said unto them.” Munster. See Taylor’s Concord. and Jerem. xxxiii. 22.

35. Patrick refers this to Jud. ii. 11. iii. 5—8.

36. עֲצִבֵּיהֶם, “*their idols*.” Probably so called from the curious *labor* spent in framing them. See Isai. xlv. 9—19. and Ainsworth.

37. Tomasinus speaking of *human* sacrifices says thus, “*hanc immanitatem a Judæis antiquitus migrasse a pluribus sacræ scripturæ locis patet. Hinc Rex Propheta de iis conqueritur, immolaverunt filios suos, & filias suas Dæmoniis.*” Thef. antiq. Græc. Vol. XII. 878. But the direct contrary inference is to be made from the psalmist’s words. See Lev. xviii. 21.

לְשָׂרִים, Dæmoniis, “to Devils.” Spencer derives this word from שָׂרָה, *ager*, because they live in *fields*. The present Bishop of Norwich derives it with Parkhurst from שָׂדָה, or שָׂדֵה, *fudit, fusores*, i. e. *the Heavens*, or *great agents of nature*. But the generality of critics derive it from שָׂדָה, *devastavit*, “*the destroyers*,” and the Demon here referred to might be מֶלֶךְ, *Molech*, i. e. *the king*; by whom is meant the *Sun*. See Gale’s Court of the Gent. And there is a remarkable passage Revel. ix. 11. to this purpose, “And they had a *king* over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue he hath his name *Apollyon*.” i. e. *a destroyer*. And these words, as Spencer and others have remarked, have probably an allusion to the early worship of the *Sun* under the figure of the *Serpent*. That there was a *Sun Saturn* see Vofs. de Idolol. lib. II. c. 5. and the word סָטָן, *satur, hid*, from whence Saturn comes, is as applicable to the *Sun*, as to the *Star, Saturn*; whose recesses to the opposite tropics of Cancer, and Capricorn, as Godwin observes, may be termed ἀφανισμοί, *disparitions*, or *losses*; and those rites made use of by the Egyptians in honor of *Osiris*, by the Grecians in honor of *Ad nis*, and adopted

by the Jews in the worship of *Tammuz*, Ezek. viii. 15. all refer to this event, according to Selden Synt. II. c. 2. Besides the story of *Saturn's* devouring his own children is not more applicable to the *planet Saturn*, than the *Sun*, which by its intense heat destroys those very things its genial warmth gave birth to. Children therefore might be offered to this parent of *heat* and *fire*, the nourisher and destroyer of every thing, as the choicest sacrifices. See Mich. vi. 7.

38. בַּדְּמִים. Perhaps בַּדָּמָם, “*with their blood.*” i. e. The blood of *their sons and their daughters.*

40. The greatest love often ends in the greatest hatred, especially between *husband* and *wife*; and such *Jehovah* and the people of *Israel* are represented to be. See Jerem. iii. 20.

41, 42. These may probably relate to the several captivities mentioned in the Book of Judges.

שׁוֹנְאֵיהֶם 7 MSS. and 35 אִיבִיהֶם.

43. רְבוּת. One MS. (if not two) reads רְבִים, which is more grammatical.

בַּעֲצָתָם. Perhaps written by mistake for בַּעֲצִבֵּיהֶם, “*But they rebelled against him with their idols.*” See verses 36, 38.

וַיִּמָּכּוּ or as 4 MSS. וַיִּמְכְּרוּ. One MS. of good authority reads וַיִּמָּסּוּ, “*and they were dissolved.*” Another וַיִּמְקוּ, which is countenanced by Lev. xxvi. 39. But another וַיִּמְכְּרוּ, and from comparing Jud. ii. 14. Isai. l. 1. and considering the defect of the metre perhaps this is the best reading, “*and they were sold for their iniquity.*”

44. 6. Ar. & Æth. with one MS. of note read וִירָא יְהוָה, “*and Jehovah regarded their affliction.*” The obstinate wickedness of the Israelites could not overcome the Divine Clemency. See Hare, &c.

45. וַיִּזְכֹּר 10 MSS.

וַיִּנָּחֵם 6. Vulg. Ch. Ar. & Æth. derive this verb from נָחַם, pœnituit, “*and he repented.*” Syr. probably from נָחָה, ducere, and he governed, or guided them.” Perhaps it may be the Hiph. from נָוָה, quiescere,

cere, “ and he gave them rest according to the multitude of his mercies.” See 2 Chron. xv. 15.

חסדו. Syr. Vulg. & Houb. with 53 MSS. read חסדיו. See verse 7. This and the following verse probably refer to 2 Sam. vii. 10, 11. For, as Muis observes on the following verse, they had not *that* mercy shewn them in the time of the Judges.

46. אותם. 35 MSS. have אחם.

לרחמים. Perhaps rather לרחם in *pyh*. “ to be pitied.” See Prov. xxviii. 13. and our Bib. Verf.

47. הגוים, “ from among the *heathen*, or nations,” i. e. the *Babylonians*. See Jerem. xxix. 14.

להשתבח. ó. Syr. Vulg. & Ar. with 10 MSS. ולהשתבח; Syr. also reads בנחלתך for בתהלתך, “ and to triumph in, or, with thine inheritance.” See verse 6.

48. If this be considered as part of the psalm, or be only an addition of the collector, as a conclusion to the fourth Book, (See Pf. xli. 13.) Edwards’s metre seems the most regular, “ Blessed be Jehovah the God of *Israel*—from everlasting to everlasting—and let all the people say, Amen.” Secker refers to 1 Chron. xvi. 36, 37. where he observes the last words should be rendered in the fut.

P S A L M CVII.

THIS is the beginning of the *fifth* Book of the psalms, which division, though probably of later date, is supposed by Calmet and others to be very antient, and even from the time of the first authors that collected them into a body. But see Pf. xli. 14. Patrick, &c. make *David* the author of this psalm. Hammond supposes it to have been composed presently after the *Babylonish* captivity, but still as having respect to the redemption from Egypt. It consists, as Lowth and others have observed

served, of *five* parts, four of which end with an *intercalary* verse. See Lowth's *Prælect.* and the *Collat.* of MS. &c. But if the first verse may be considered as a chorus, then the chorus will begin every section. See *Exod.* xv. 1, 21.

V. 1. *הדרו*. 37 MSS. read *הורו*. See *Pf.* cv. 1. and Houb.

2. As one valuable MS. reads *יאמרו נא* and the last word might easily be dropped from its great similitude to the beginning of the following, we might render *אשר* with the Tig. Vers. "Let the redeemed of Jehovah say *now*, *that* He hath redeemed them, &c." Which avoids the repetition of the pronoun.

3. This verse compared with *Isai.* xliii. 5, 6. may be supposed to favor the opinion that this psalm was written after the Babylonish captivity. See verse 1. But if it is to be understood of the deliverance from Egypt, which may be inferred from the following verses, it may refer only to the different parts of the land into which they were dispersed in consequence of their great increase. See *Exod.* i. 7. Houb. refers to the situation of their enemies, "*Ammonitæ ab ortu, Philistæi ab occasu. Syri ab aquilone, Idumæi ab austro.*"

ומים. Hare and others read *ומימין*, which the sense seems to require. See *Pf.* lxxxix. 13. For the *Mediterranean* could not well denote the *South*.

4. This verse probably refers to the peregrinations in the wilderness. See *Jerem.* ii. 6.

דרך is connected by Ch. with the preceding word, "*in a solitary way.*" See our *Bib. Vers.* "*In a solitary, &c. in the desert: they found not the way to a city of habitation.* See verse 7. Thus *ó. Vulg. Syr. translate.*" Secker.

5. See *Exod.* xvi. and xvii.

6. One MS. here, and more in the following verses read *ומצוקותיהם*, which the construction calls for. See verse 28. and our *Vers.*

7. "*To a city of habitation.*" i. e. *Jerusalem*. Or the sing. may be put for the plur. See verse 4. and *Deut.* vi. 10.

8. "*Let*

“ *Let them acknowledge to the Lord his Mercy.*” Secker.

9. שוקקה. 63 MSS. שוקקה. See Ifai. xxix. 8.

10. The second section according to Mudge and others begins here ; and the particulars of it may relate to the *Egyptian* bondage.

יִשְׁבִּי. 17 MSS. have יִשְׁבִּי.

אִסִּיר, &c. “ being bound in affliction and iron.” “ Per Hendyadin veritas, vincti misero, aut affligente, ferro.” Gejerus. And we may render it, “ being bound in *galling chains.*” See Durell.

11. There is a most beautiful paronomasia between הָמָר and אָמָר, and נָאֵצַר and נָאֵצַר, which no other language can imitate.

12. All the Verf. with 30 MSS. read עֹזֶר, and they seem also to have supplied הִיא, which the metre may require. See Pf. xxx. 13.

13. וִיזַעֲקוּ. 13 MSS. read וִיזַעֲקוּ, which is most usual. See verse 6.

16. As Lorinus has observed from Aiguanus, the city of Goshen might have *brazen gates* and *iron bars*. But see Ifai. xlv. 2.

17. אֹלִים, &c. ó. Syr. Vulg. Ar. & Æth. make this word a verb of the 3d person sing. with the affix pronoun, reading probably either נִשְׁאָם, or קִבְּלָם, *suscepit eos*. Houb, reads אֹלִים, “ *They wasted away* because of their transgressions.” But 60 MSS. reading אֹלִים fix the sense of the word, “ *Fools*, &c. Green reads with one MS. פִּשְׁעֵים, and Hare פִּשְׁעוֹ.

וּמַעֲוֹתֵיהֶם. 52 MSS. וּמַעֲוֹתֵיהֶם.

18. See Numb. xi. 31.

19. See verses 6 and 13.

20. “ It was neither herb, nor mollifying plaister that restored them to health ; but *thy word*, O Lord, which healeth all things.” Wifd. xvi. 12.

וּמִלֵּט. ó. Syr. Vulg. Ar. & Æth. with Houb. read וּמִלֵּט, the מ being dropped, as the next word begins with it ; and one MS. at first read defectively וּמִלֵּט.

מִשְׁחִיתוֹתָם. 24 MSS. read מִשְׁחִיתוֹתָם, but the true reading seems to be מִמִּשְׁחִיתוֹתָם. See Ar. & Syr.

23. This is a most sublime description of a storm at sea; and whether it may relate to Jonah i. or to an earlier period is left to the judgment of the learned. עושי 3 MSS. with all the Vers.

25. Hare and others suppose that ויעמד, and יקם in verse 29, have changed places. But Secker instances Exod. ix. 16. Neh. vi. 7. to prove that העמיד signifies, “ *he raised up.*”

As גלי is irregular, and the metre of the Collat. defective, we should probably read with Syr. גלי הים, “ *For he commanded, and made a tempestuous wind to arise—and it lifted up the waves of the sea.*” See verse 29. But Secker would read with ó. גליה both here, and verse 29. referring to מצולה in verse 24. and סערה there.

26. “ *They go up to the Heavens.*” i. e. “ *vel navigantes; vel fluctus illi.*” Muis, &c. But the following Hemistich favors the first sense, where perhaps for ברעה we should read ברעדה, “ *for fear.*” What can equal the shortness and sublimity of this description?

27. Nothing can be more descriptive than this comparison; but the latter part of this verse is better rendered according to our marginal version, “ *and all their wisdom is swallowed up.*” See Isai. xix. 3. and Secker. Syr. probably reads תהבל, “ *is vanished.*”

28. ומניקותיהם. 44 MSS. ומצוקותיהם, as in three places before.

29. יקם, or as ó. Ar. Æth. & Vulg. with 2 MSS. ויקם, is probably written by mistake, as Secker observes, for ישם, as it is found in verses 33, 35. But see verse 25.

גליהם. For the reasons assigned in verse 25, I would read here also with Hare, &c. גלי הים, “ *and the waves of the sea are still.*”

30. מהון. This word occurring no where else, it is probably written by mistake for מכון, which one MS. at first read, “ *and he bringeth them to their desired station.*”

32. “ *In the seat of the elders.*” It was customary for the elders to sit in their public assemblies. See John viii. 2.

33. This and the following verse allude probably, as Lorinus observes, to the destruction of Sodom and Gomorrah.

ומצא. 50 MSS. with Houb. ומצא. See Isai. xli. 18. and 61 MSS. read so in verse 35.

34. See Gen. xix. 24.

35. This may refer to Exod. xvii. But we have the same expressions. Isai. xli. 18, and nearly the same Pf. cxiv. 8. “Else, says Secker, לאגמים would seem better.” See verse 33.

36. וישוב, more regularly וישיב; and perhaps for יכוננו we should read יכון, “And there he made the hungry to dwell—and prepared a city for habitation.” The Israelites were miraculously supported *forty* years in the wilderness, and were afterwards put in possession of *Jerusalem*, and the other cities of the Canaanites. See verse 7. But if a repetition of the same subject should be thought improper, this section may refer to the reinstating of the Jews after the *Babylonish* captivity.

37. ויעשו. Syr. & Ar. read ויאכלו, “and they did eat the fruits of the increase.” Or as one MS. reads האדמה, “of the fruits of the land.” The land of Canaan was fruitful beyond measure. See Lev. xxix. 19.

38. See Deut. vii. 14.

39. וימעטו. Houb. reads וימעלו before this word according to Ch. and the sense and metre seems to require it, “*When they transgressed, then were they diminished, and brought low.*” The last word being easily dropped through its likeness to the former. See Secker. This may refer to the time of the Judges.

40. The words of this verse are found in Job. xii. 21, 24; whence with great probability they are supposed to have been borrowed. See Pisc. &c.

ויתעם. Perhaps ויתע עם, “He poured out contempt upon princes—and he made the people to wander in the wilderness, where there is no way.” The first sentence referring to the overthrow of *Pharaoh*; the latter to the peregrination of the *Israelites* in the wilderness; to which Warburton supposes the author of the Book of Job to allude.—ו, as Secker observes, read ולא; and 2 MSS. read so in Job xii. 24.

41. מעוני. 48 MSS. with Houb. read מעוני. See Exod. iii. 17. &c. וישם. Æth. supplies לו after the verb. See our versions and Mudge. But I would read משפחתו for משפחות, “But he exalteth the poor *from affliction*—and maketh *his family* like a flock.” See Green’s Verf. also.

42. See Exod. xv. 14.

43. וישמר. Syr. & Ar. transposing the ו probably read ישמר, “Whofo is wise *will observe* these things.” See Secker also.

ויתבוננו. 6. Syr. Vulg. Ar. & Æth. with Hare, &c. ויתבונן, “and *he shall understand*, &c.”

P S A L M CVIII.

THIS psalm is probably compiled from Pf. lvii. and lx. See Grotius, &c.

V. 2, 3. From comparing Hare’s metre with that of the Collat. in Pf. lvii. and this and observing that 11 MSS. with Syr. Vulg. & Ar. repeat עורה, the last line of the 3d verse being defective in the Collat. I would read this word for אף with a friend, as in Pf. lvii. and supplying לבי also with Hare, &c. divide the whole thus, “O God, my heart is ready, *my heart is ready*—I will sing and give praise—*Awake*, my glory, awake lute—and harp: I will awake early.” But see Hare, Green, &c. One MS. at first read בכבודי for אף כבודי. See our Bib. Verf.

4. “This and the following verse seem to prove that the *measures* of the verses did not depend on the *things* expressed only, but on the *syllables* also.” Lowth’s Prel. Diff. on Isai. p. 47. See also p. 25, 26.

בלאומים 13 MSS.

5. מעל. Syr. Hare, &c. with 2 MSS. read ער as in Pf. lvii. 11. “For thy mercy is *unto* the Heavens.”

6. See Pf. lvii. 6.

הושיעה. 7.

7. הושיעה. Houb. reads הושיעני with Syr. & Ar. to correspond with the following verb. ווענני, which all the versions with 80 MSS. read instead of וועננו; but הושיעם answers better to the preceding words, "Let thy Right Hand *save them, and hear thou me.*" Who was probably imploring the Divine Assistance in the sanctuary.

8. בקדשו. Rather, "*in his holy place.*" i. e. *the Sanctuary*; "*ubi edebantur oracula divinaque responsa.*" Lorinus. And David having received a favorable answer, perhaps by *Urim* and *Thummim*, delivers himself in a strain expressive of the fullest confidence of victory over his enemies. "I will divide Sichem, &c." See Pf. lx. 8.

9. Syr. Vulg. Ar. & Æth. with 2 MSS. here, and one in Pf. lx. read ואחלקה, "*and I will divide, &c.*" 7 MSS.

9. לי 2d. 6. Syr. Vulg. Ar. & Æth. with 30 MSS. read ולי, as in Pf. lx. "*And Ephraim is the strength of my head, &c.*" See Pf. lx. 9.

10. Hare supplies יהי, "*Moab shall be my wash pot.*" Washing the feet was a necessary custom in the East; and denoted the most abject servitude. See John xiii. 14. and Harmer's Obs. Vol. II.

"Over Edom, &c." The *throwing of the shoe* was a token of taking possession of a thing. See Gejerus and Ruth. iv. 7.

עלי. Durell making this word the 2d. person sing. imper. renders the words, "*Go up, O Philistia, triumph.*" Supposing them to be ironically spoken. But 4 MSS. read על, as in the preceding line. See Pf. lx. 10.

יבילני. 47 MSS. have יבילני, but from comparing Pf. lx. 11. it seems that this is an error of the press for יבילני, though not noticed as such. See Houb.

עיר כבצר. Hare reads בעיר מצור; and 11 MSS. have the last word; but perhaps we should read לעיר, as one MS. has it in Pf. lx. "*into the strong city.*" By which some understand the cities of *Mesopotamia*. Others those of *Idumæa*. Some take it for *Jerusalem*. Mudge, &c. suppose it to be *Petra*. Hammond, &c. will have to be *Rabbah*.

But the present Bishop of Norwich more probably makes it to be *Bozrah*, and perhaps we should read בצרה, for מבצר. See Isai. lxiii. 1.

נחני. See Ps. lx. 11.

12. Lowth and others follow ó. Vulg. & Æth. Verf. "Wilt not thou, O God, who *hadst* cast us off—and *didst* not go forth with our armies?" See Ps. lx. 12.

אלהים 2d. Syr. Ch. Hare, &c. with 4 MSS. omit it; and the sense, and metre do not require it.

בצבאותינו 42 MSS. as in Ps. lx.

14. "For he shall tread down our enemies."

P S A L M CIX.

THAT David was the author of this psalm is clear from Acts i. 16, 20. and the objection to the *imprecatory* parts of it may be obviated by considering them as *prophetical*, and all of them, except the first sentence in the 6th verse run in the *fut. tense* and should be rendered in that manner. See Calovius, Randolph, &c. But Sykes, Kennicott, and others, suppose them to have been uttered by David's *enemies*, and not *himself*. See Kennicott's 2d Dissert. p. 581. But see Merrick also.

תהלתי. Ch. and Hammond consider this word as in apposition, "O God, *my praise*, be not thou silent." And 3 MSS. if not 4, read אלהים. But 3 MSS. having תפילתי; the words may be rendered, "O my God, be not silent *unto my prayer*." Supposing, with a friend, an ellipsis of אל. See verse 4.

V. 2. The metre of the Collat. being too long, and one MS. of great authority reading רשעים for רשע, perhaps ופי מרמה should be omitted, "For the wicked have opened the mouth against me—they have, &c." A friend supposes an ellipsis of ב before לשון, but I suspect that את has been dropped from its similitude to the preceding word. This was the case of David, but much more so of Christ. See Matt. xii. 24.

3. The metre of the last line in this verse appearing defective, may not אִיבִי, or some such word, have been dropped, “and *mine enemies* fight against me without a cause?” A friend renders the first line, “*And those who speak hatred, &c.*”

4. וְאֲנִי תִפְלֵה. The grammatical construction, as well as the metre in the Collat. is here evidently defective. Houb. to supply the former reads וְאֲתִפְלֵל, “but *I am supplanted, or overthrown.*” Durell reads וְאֲתִפְלֵל. A friend with one MS. תִּפְלֵה, conformably to Ps. lxxix. 14. But as ó. Syr. Vulg. Ch. Ar. & Æth. read וְאֲנִי; & Syr. and Isidorus supplied בְּעֵדָם, the text might originally stand thus, וְאֲנִי אֲתִפְלֵל בְּעֵדָם, “Notwithstanding *I prayed for them.*”

5. Should we not read וְיִשְׁמְרוּ וְיִשְׁלֹמוּ for וְיִשְׁמְרוּ? See Syr. our Vers. and Gen. xlv. 4. &c.

6. Whether we consider this and the following verses as the words of David, or the words of his enemies (See verse 1.) it is probable that we should read with one valuable MS. וְהִפְקֵד, with the ו conversive in Hoph. “A wicked person *shall be set* over him,” (i. e. to judge him) —and an adversary shall stand at his right hand.” i. e. to accuse him according to the custom of the Jews. See Gejerus. Perhaps שׁוֹפֵט has been dropped from the end of the first line through its similitude to the following word, “A wicked *judge, &c.*” יַעֲמֹד 5 MSS.

8. וּפְקַדְתּוֹ. ó. Syr. Vulg. Ar. & Æth. with 3 MSS. and Hare וּפְקַדְתּוֹ. See also Acts i. 20. whence it is inferred that these words were prophetic of Judas See verse 1. Hammond observes that Judas and Ahitophel died in the same manner.

10. וְנוֹעַ. Vulg. & Æth. read נוֹעַ, and the copulative ו seems unnecessary. As a friend observes one MS. supplies לָחֶם. See our versions. And this reading strengthens the text in the following Hemistich.

וְיִגְרְשׁוּ. Houb. &c. read with ó. Vulg. Ar. & Æth. יִגְרְשׁוּ, or וְיִגְרְשׁוּ, “*et ejiciantur de habitationibus suis.*” Who also read another word for the last, perhaps מִמִּשְׁכְּנֹתָם. Syr. omits this verse.

reading *שעה אלי*, “*Have respect unto me.*” If any alteration is requisite, *הושיעני* is commonly connected with the following verb, “*save me for thy name's sake.*” See Pf. vii. 1. A friend observes that Alex. Verf. & Ar. read *עשה חסד אתי*, “*Shew kindness unto me.*”

Instead of *כי טוב*, I once thought that we should read *כרוב*, “*according to the multitude of thy mercy deliver me.*” See Ch. Ar. and Pf. li. 1. &c.

23. *בנטותו*. *ó.* with 7 MSS. “*in its departing.*” These two Gerunds are often confounded.

וננערתי. Syr. Vulg. Hare and one MS. read *וננערתי*, “*and am driven away as the locust.*” Alluding perhaps to Exod. x. 19. See also Nah. iii. 17.

24. *כשלו*, “*My Knees totter.*” Mudge. Or, *smite one against another.* See Dan. v. 6.

כחש. Houb. renders thus, “*et caro mea unguento defraudata est.*” Similar to which is that of Mudge and others, “*and my flesh hath cheated or deceived me of its fatness.*” i. e. hath lost its fatness. Secker conjectures that *ó.* who are followed by Vulg. Ar. & Æth. read *שנה* for *כחש*. Perhaps we should read *כחרש*, “*and my flesh is like a potshera without oil.*” See Pf. xxii. 15. It was the custom in the East to keep their oil in earthen vessels. See 2 Kings iv. 5. It seems also to have been an aggravation of Job's afflictions, that instead of having *oil* to assuage the pain of his wounds, he had nothing but a *potsherd* to scrape himself withal. But see our Bib. Verf. which Secker thinks justifiable.

25. See Matt. xxvii. 39. The construction of the verbs in the last Hemistich being irregular, *ó.* Syr. Vulg. Ar. & Æth. seem to have read *ראוני ויניעון* “*they saw me, and shaked, &c.*”

27. *אתה*. *ó.* Vulg. Ar. & Æth. with Houb. and 2 MSS. read *ואתה*, “*and that thou, Jehovah, &c.*”

28. *קמי יבשו*. *ó.* Vulg. & Æth. with Hare, &c. read *קמי יבשו*, “*They that rise up against me, shall be ashamed.*” See Pf. xviii. 40. And one MS. reads *יבושו*. Houb. supplies *בי* after the first verb.

30. רבים. Perhaps, “ among the mighty ones.” As opposed to the *poor man* in the next verse.

31. משפט, or as 8 MSS. משופט. ó. Vulg. Ar. & Æth. with Hare considering it *statu absoluto*, render it, “ to save his soul from Judges.” Houb. &c. supposing it to be *statu regim.* read להושיעו “ to save him from those that judge his soul.” Syr. probably reads מכשפט, “ to save his soul from, or in judgment.” Which seems equally pertinent. See Ifai. liii. 8.

עמוד 6 MSS.

נפשי. ó. Vulg. Ar. & Æth. with 4 MSS. נפשי, “ my soul.” And by the *poor man* in the former Hemistich he probably means himself.

P S A L M CX.

THAT David was the author of this psalm is probable not only from the title, but from Matt. xxii. 43. and the whole tenor of it seems to prove that it relates solely to the *Messiah*. See Rivetus, Patrick, &c.

V. 1. “ *Jehovah* said unto my Lord, sit thou on my right hand.” The right hand being the most honorable place; and the psalmist seems to allude to the investiture of the *Messiah* in his *mediatorial* kingdom, (See 1 Pet. iii. 22.) which was to continue till he had made his foes his footstool; or as St. Paul expresses it, “ till he had put all enemies under his feet.” Which expressions are borrowed from the Eastern custom of conquerors putting their feet upon the necks of their enemies. See Gejerus, &c. and Josh. x. 24. From Our Saviour’s reasoning with the Jews, Mark xii. 35. on this verse, the doctrine of the Trinity is clearly deducible from it.

הרים 51 MSS.

2. מטה, “ The rod of thy power” seems to allude to the rod of Moses, by which he subdued Pharaoh and his host. And the kingdom of *Christ* commenced in *Zion*. See Acts ii. Hare’s

Hare's metre in this verse seeming irregular, and that of the Collat. defective, the latter might be supplied by reading אדני at the end of the line, "Rule thou in the midst of thine enemies, *O my Lord*."

3. It is generally supposed that this verse, which stands thus, ילדתך עמך נדבת ביום חילך בחדרי קדש מרחם משחר לך טל, is corrupt, or defective, or both. Mede supposes an ellipsis of עם, or יבואו, "Thy people (shall be) a *people* of free-presents, or, *shall bring* the free-will offerings." Hare, Edwards, Green, and Secker follow the first reading, but vary something in their translation; the two former supplying יהי before ביום for the sake of the metre: Houb. reads with ó. Syr. Vulg. Ar. & Æth. and 66 MSS. ילדתך, בהררי with Symmachus, &c. and 36 MSS. for בחדרי, נדבת for נדבת, omitting לך טל with ó. Vulg. Ar. & Æth. "*Tecum liberaliter, vel magnifice egi in die roboris tui, in monte meo sancto, ex utero ante Luciferum genui te.*" And by the *mountains*, or *mountain*, he understands *Sinai*, and *Horeb*. But Secker observes that his version requires בהר קדשי, and proposes in his *beautiful sanctuary*. Hare, Edwards, and Green also read בהררי, understanding by it the hills of *Zion* and *Moriah*. Kennicott, &c. read ילדתך; and Randolph omits לך טל. Hare, Edwards, and Green read בטל, placing it before מרחם, "*in montibus sanctis, ut ros ex utero.*" Lowth supposing an ellipsis of טל, gives this sense of the words, "*Præ rore, qui ex utero auroræ prodit, ros tibi erit prolis tuæ.*" For which he cites Ps. iv. 8. Isai. x. 10. Job. xxxv. 2. "Which Secker observes are good authorities for this ellipsis, with מ in this sense. Only in them the word is expressed before it is supplied, and here the contrary." Mr. Bradley does not think that מ can bear the signification of *more than*; but Piscator, in justification of this sense renders מאל in Job, "*major est quam Dei, vel præ justitia est Dei.*" and refers to Heb. xii. 24. for a similar expression, where Grotius, &c. read παρά τὸ. But see xi. 4. Durell reading ילדתך, and ילך (defective for יולך) for לך, and observing that מ prefixed to שחר signifies *before*, renders the whole thus, "With thee shall be free-will offerings in the day of
of

of thy power, *in the glorious sanctuary, I have brought thee forth* out of the womb *before the morning brought on the dew.*" Mr. Bradley rendering נדבת *principality* (See Ar. & ó.) משחר, *from youth*, (See Eccles. xi. 10.) and making טל the imperat. from טול, and לך the imperat. from ילך, divides and renders thus, "With thee (shall be) the *principality* in the day of thy power—In my holy sanctuary from the womb—*From youth go cast off thy childhood.*"—"Perhaps a prophecy, he adds, of the miraculous early knowledge of the Messiah. See Luke ii. 42." Amongst this variety of readings, observing that 170 MSS. read נדבות, that one omits לך, and another reads כטל, the following reading, and division of the words is submitted to consideration,

עמך נדבות יביאו ביום חילך

(Or בהררי קדש מרחם השחר כטל ילדתך : שחר. See Secker)

"Thy people *shall bring free-will offerings* in the day of thy power—to the holy mountains, thine off-spring shall be *as the dew* out of the womb *of the morning.*" See Job xxxviii. 28. and Isai. lxvi. 20. Which last passage may give some countenance to the additional reading in the first sentence, which received its first completion Acts ii. 41—47. And the latter is daily fulfilling by the increase of the children of God, who are compared to the numberless *drops of dew*, as the Israelites were to the *dust* Numb. xxiii. 10. See Gejer. &c. Mr. Bradley indeed observes that ילדת never signifies *off-spring*.—But we have ולד Gen. xi. 30. for which Sam. reads ילד, probably right, as in 2 Sam. vi. 23. in this sense; and the feminine seems to be a natural derivative from the verb. "Juventus tua, i. e. *juvenes tui*. (ad regem Messiam pertinentes) Abstractum pro concreto." Calov. Hare, Lowth, &c. But Secker thinks it cannot be interpreted *the young men of thy army*; and he observes also that *children* are called the children of God, not of Christ.

4. "Jehovah swore, &c." This, as Lorinus observes, from Augustin and others refers to Gen. xxii. 16. See also Heb. vi. 13—20.

כזה here signifies *a priest*, as is evident from Heb. v. 6—10. But see Pf. xcix. 7.

דברתי.

דברתי. 2 MSS. read with Hare, &c. דברת; and Kennicott supposes the ' inserted with design. See 1. Diss. 118. One MS. also of good authority reads ומלך for ומלכי, Gen. xiv. 18. " after the order of Melchisedec." Because both *priest* and *king*. Gejerus, &c. But see Secker in Merr. Append. No. 6. who thinks ' may be paragogic.

5. Here is an apostrophe, as Gejerus observes, directed to *Jehovah*, and as the metre is defective, and one ant. MS. reads יהוה before ארני, the construction seems easy and regular, " O *Jehovah*, the Lord upon thy right hand—shall wound kings in the day of his wrath." Or as one ant. MS. אפך, " in the day of thy wrath." "*Reges significat reges & Gerar, & Ægypti.*" Houb. The Messiah is frequently described in Scripture as a *triumphant* prince. See Gen. iii. 15. Jerem. xxiii. 15. Revel. i. 5. Secker and Merrick.

6. Houb. reads גיאות with Jerom for גויות, "*plenis vallibus.*" " Iis nempe, in quibus rediviui mortales erunt denique, ut judicentur." And ראשים with one MS. ó. Vulg. Æth. & Ch.—Durell reading רבים with all the Vers. gives this sense to the words, " He will judge among (i. e. rule over) the nations, after being satisfied with dead bodies, and having wounded many a chief upon the earth." Edwards after Mudge considering רבה as an adverb, renders thus, " he will crush the heads of his enemies in great numbers against the earth." Green following Le Clerc supplies thus, " He shall fill the field of battle with dead bodies—he shall smite the Head of many countries." " Perhaps, shall make a full number of dead bodies." Secker; who may be consulted for other senses of רבה. But being inclined to think that this verse alludes to the destruction of Pharaoh and his host in the Red Sea, supplying גיאות with Hare, &c. which might be easily dropped from its likeness to גויות, and reading רהב for רבה, the words might bear this sense " He shall judge the nations—he shall fill the valleys with dead bodies—he shall smite in sunder the head or the prince, over the land of Rahab." See Pl. lxxiv. 13. lxxxvii. 4. Isai. li. 9. Grot. on Job xxvi. 12. and

Newton on prophecy Vol. III. p. 206. And by the *valleys* may be understood the channels of the Red Sea. See Pl. xviii. 16.

7. One MS. reads with Syr. ראשו, "*his head.*" See our old Verf.

As the *Messiah* was to appear in the two-fold character of *priest* and *king*, (See verse 2, 4. and Zech. vi. 13.) by virtue of this *double* office he was to *suffer* as well as to *conquer*, and his sufferings were to pave the way to his victories, as Isaiah has abundantly proved ch. liii. and the psalmist, as Calovius observes, "hinc brevem subjungit ἀναπαύσεως, et quomodo a sacerdotio ad illud regnum pervenerit ostendit, nempe, per passionem ad exaltationem." And this metaphor of *drinking of the brook in the way* may allude to the distressed state of the prophet Elijah 1 Kings xvii. 6. who was afterwards carried up into Heaven. Secker gives it up as inexplicable. Mudge renders the first part, "*He (i. e. God) shall give them drink, &c.*" Houb. refers it to John xviii. 2. Grotius, &c. to the hasty march of a conqueror, who refreshes himself with the first stream that he meets with. See Merr. But Calovius and others suppose it to denote the multitude and greatness of Christ's sufferings. See Pl. lxi. 1, 2. From this two-fold character of the *Messiah* the Jews have been led into that fatal error of *two Messiahs*, the one a *suffering*, the other, whom they vainly expect, a *triumphant* one.

P S A L M CXI.

THIS is the fourth *alphabetical* psalm; the author of which cannot be ascertained. Mollerus ascribes it to David. It is divided into *ten* verses or stanzas, the two last, as Muis and others have observed, consisting of *three* lines. And as Lowth observes, it is *perfectly* alphabetical. The subject of it is the Acts of Divine Providence exerted in behalf of the Israelites.

הללו יה cannot be considered as a part of the psalm.

V. 1. לבב. 6. Syr. Vulg. Ar. & Æth. read לבבי, or with Hare לבבי, as in Pf. ix. 1. “with *my* whole heart.”

2. דרושים, “*studied* of all who delight in them.” See Hammond, &c. The works of God are an inexhaustible fund of contemplation and wonder. See Rom. xi. 33.

גדולים 43 MSS.

3. “His work is *honor and glory*.” i. e. by an hendiadis, *very glorious*. See Pf. xxxvi. 4. This probably alludes to the wonders wrought in *Egypt*, and the promises made to *Abraham*.

4. “*He hath acquired* a memorial by his wonderful works.” Hammond.

לנפלאותיו. 51 MSS. לנפלאותיו.

5. טרף, “*A prey*,” or “*meat*,” may refer, as Vatablus and others suppose, either to *the spoiling* of the Egyptians, Exod. xii. 36. according to the covenant made with Abraham, Gen. xv. 14. or to *feeding* the Israelites with Manna. But it strikes me that טרף is written by mistake for תורה, “*He hath given a law* unto them that fear him.” i. e. the law from Mount Sinai; and for *the covenant* see Exod. xix. 5. But a friend refers to Prov. xxxi. 13. Mal. iii. 10. for the text.

יזכור 19 MSS.

6. לתת, “*in giving them* the heritage of the nations.” See Piscator, &c. the ל bearing sometimes the sense of the Gerund in *do*. See Masclef, &c.

7. The promises of God, who is the Lord of all the Earth, to Abraham, and the wickedness of the Canaanites, sufficiently justified their expulsion. See Locke’s First Letter on Toleration. But see Pf. lxxviii. 55. and cv. 11.

8. עשויים. 10 MSS. עשויים more regular. Syr. and our Vers. add ו, “*and*, &c.”

9. The Law of God is immutable, and for ever obligatory.

10. עשיהם, or as 16 MSS. עושיהם more regular. But there being no antecedent to answer to the affix, Houb. reads according to עשה 6.

to agree with יראת; rather עושיה. Durell reads נה, as the relative to חכמה, “The fear of Jehovah is the excellency of wisdom—Good understanding shall be *to all that do, or, follow it—his* praise endureth for ever.” Jun. and Trem. render שכל, “good success.” See Durell also on Prov. iii. 4.

P S A L M CXII.

THIS is the fifth *alphabetical* psalm, which is exactly in the same form as the last; and the subject of it being only an enlargement upon the last verse of that, as Muis, &c. have observed, the same author probably composed both.

V. 2. “*In the earth.*” Rather with Green, “*in the land.*” As it seems to mean the *Land of Israel*, to which the promise of temporal blessings was limited.

“*His seed.*” i. e. not according to the *flesh*, but according to the *spirit*. See Chrysost. “*Hæ promissiones temporalium bonorum semper intelligendæ sunt cum exceptione castigationis & crucis.*” Muis.

3. “And his righteousness, &c.” may refer to a future state.

4. וצדיק. Houb. supplies יהוה, “gracious, and merciful, and righteous is *Jehovah*.” Alex. Vers. supplies יהוה אלהים. But 4 MSS. support Hare, &c. in reading צדיק, “*The righteous man* is gracious, and merciful.” Who, as they further observe, is the subject of this psalm, as *Jehovah* was of the last.

5. Notwithstanding what De Dieu and others affirm, the adjective often precedes the substantive. See Calasio’s Concord. under טוב. Which Secker, referring to Isai. iii. 10. &c. proposes to render here, “*Happy is the man, who, &c.*”

יכלכל דבריו. Mudge and others, “*will support his matters in judgment.*” i. e. will carry his cause.—Syr. “*will support his words in judgment.*”

i. e.

i. e. will never utter any thing but what is strictly true. See Cocceius and Jerem. iv. 2. But Ar. with Cast. seems most suitable to the context, “*will moderate his words in judgment.*” i. e. will speak as favorably as he can of delinquents consistently with truth, contrary to the practice of the wicked. See Ps. xciv. 21.

6. See Prov. x. 6.

7. בטח. 56 MSS. have בטוח; but the true reading is probably בוטח, according to Syr. and our Bib. Verf. “His heart is fixed, *trusting* in Jehovah.” See Calaf. Concord.

8. ירא and יראה, a beautiful paronomasia. For יראה see Ps. liv. 9. &c. See Ps. xcii. 12.

9. פור נתן, “*dispergit, dat.*” i. e. “As Noldius very well renders it, *sparfim dat.*” Hare, &c.—Ch. instead of reading הון, (or rather הונו) for נתן, as Houb. says, supplied it, “He hath dispersed *his riches*, he hath given, &c.”

10. יראה. Piscator and our Bib. Verf. suppose the pronoun understood, but I consider ה as the fem. affix agreeing with קרן in the former verse, as Gen. xxxviii 15. See also Ps. cxxxii. 13. “The wicked *shall see it.*” i. e. The exalted *Horn*. Or as neutral; the *radical* of the verb and the *pronoun* coalescing. See Ps. cvi. 29. cxxxii. 13. and Lowth’s Prel. Diff. on Isai. p. 15.

P S A L M CXIII.

IT is very uncertain who was the author of this psalm; but as the 7th and 8th verses are manifestly taken from 1 Sam. ii. 8. and the 9th probably alludes to the history of *Hannah*, it might be composed by *Samuel* or *David*, who were so nearly interested in the signal mercies vouchsafed to *her*. See Lorinus. This and the five following psalms, called the *Great Hallelujah* were sung at the passover. See Poole on Matt. xxvi. 30.

V. 3. As the last line in this verse seems defective, and the verb substantive is separated from the particip. in the foregoing verse, perhaps יהי has been dropped from the end of this through its similitude to יהוה, or by transposing the words with Green it might begin the line, and then the two verses would form a beautiful *tetracolon*, the *first* line answering to the *third*, and the *second* to the *fourth*. See Green's version.

מהולל 27 MSS.

4. על 2d. Ar. Syr. and Vulg. ועל, “ *and his glory, &c.*” See our Verf.

5. In this and the following verse is a most remarkable hyperbaton, for which see Houb. Lowth, &c.; and for the ¹ paragogic in the two participles the former reads the affix ו, “ *Who is like Jehovah our God—who magnifieth himself to dwell in the Heavens—who humbleth himself to look also upon the earth*”

7. מקימי. Houb. reads מקים, as in the parallel place, i Sam. ii. 8. 6. Vulg. Ar. & Æth. with one ant. MS. at first ומאשפת, “ *and lifteth the needy from, &c.*”

8. להושיבי. 6. Syr. Vulg. Ar. & Æth. with Houb. להושיבו, “ *that he may set him with princes.*” Hare reads להושיב. The next line seems redundant. See the parallel place.

9. מושיבי. Houb. מושיב. See Pf. lxviii. 7.

שמחה. Perhaps שממה, which improves the antithesis, “ *He maketh the barren woman a family,—her that was desolate the mother of children.*” See Isai. liv. 1. This, as was observed verse 1, probably respects *Hannah*, the mother of *Samuel*.

Allelujah. This should be the title of the next psalm according to 6. Vulg. Ar. & Æth. with one very antient MS. Hare, &c.

P S A L M CXIV.

BY making יה הללו the title of this psalm, the antecedent to *his sanctuary* is supplied. See Green. It is divided in the Collat. into *four* equal parts, consisting of two verses each; and is composed of synonymous parallels. See Lowth's Præl. 19. "Hic psalmus totus constat Iambicis." Hare. For the author see the next psalm.

V. 1. לעז, or as 58 MSS. לועז. But as this word occurs no where else, perhaps it is written for לועג, "from a people *that mocked*." Alluding perhaps to 2 Kings xviii. 3—20. Or to Pf. cxxxvii. 3. All the versions render it, "Ex populo *barbaro*." "And we should render it, *barbarous*. In Ch. ברבר signifies *qui lingua ignota loquitur*; whence *barbarus*, an inhabitant of *Barbary*." Durell.

2. יהודה. The verb being femin. *Judah* must here signify the *Tribe* of Judah, in which the *sanctuary* of Jehovah, which answers to the *palace* of earthly kings, was erected. See Pf. lxxviii. 68. But Houb. reads היה according to Syr. "*factus est* Judah *sanctuarium* ejus,"

ישראל. Syr. Ar. and one MS. וישראל, "*and Israel*." i. e. *The land of Israel*, which was the territory of the King *Jehovah*, and the first act of *regal* power which Jehovah performed as *King of Israel* was conducting the Israelites through, and destroying the Egyptians in, the Red Sea. See Exod. xv. Numb. xxiii. 21, 22. Pf. x. 16. and Vatablus.

ממשלותיו. One MS. reads with Houb. לממשלותיו which seems to be right. Syr. with one MS. וישראל. See our Vers.

3. In this and the following verse we have a very bold but most beautiful *profopopœia*.

ראה. Syr. reads ראוהו, "*saw him*." i. e. *Jehovah*. "*and fled*," like a vanquished enemy, See Green's version.

וַיִּנָּס. 23 MSS. וַיִּנָּס. See v. 5.

“ Jordan *retreated back*.” Like a dastardly foe, afraid to face the adversary.

4. וַיִּרְדּוּ, “ *subsilierunt*.” “ *Ex metu, non ex lætitia*.” Muis.

וַיִּרְדּוּ. ó. Syr. Vulg. Ar. & Æth. read וַיִּרְדּוּ. See our Vers. And the metre, as well as the connection, seems to require this reading.

5. The apostrophe in this and the following verse is truly sublime.

6. We must either supply כִּי with ó. & Syr. before הִסָּב here, and וַיִּרְדּוּ in verse 6; or with a friend continue the sense of it from the former part of the verse. See our Vers.

7. “ *חולי*.” ó. Syr. Vulg. Ar. Grot. &c. read חוּלָה, “ The earth trembled, &c.” “ *Responsio ad quæstionem, quæ præcessit*.” Grot.

וַיִּהְיֶה, probably written by mistake for יִהְיֶה, as in Job xxviii. 28. where 102 MSS. correct the text.

One MS. reads אֱלֹהֵי. See parallel passages.

8. הַהֹפֵכִי. 16 MSS. have הַהֹפֵכִי; and Hare reads הַהֹפֵךְ. See ó.—Houb. with Ch. הַהֹפֵךְ. Hare with others לֶאֱגֹם for אֶגֶם. See Pf. cvii. 35.

לַמַּעֲיָן is evidently wrong; we should read therefore after ó. Vulg. Syr. Ar. & Æth. Houb. &c. לַמַּעֲיָנִי, “ *into springs of water*.” See 1 Kings xviii. 5. Or with Ch. Masclef, &c. לַמַּעֲיָן, “ *into a spring*.”

PSALM CXV.

AS the former psalm ended abruptly; and this is connected with it by ó. Vulg. Syr. Ar. Æth. with 19 MSS. and as the following ejaculations so naturally arise from the consideration of the wonderful works of Jehovah just before recited, Lorinus's opinion that it is only a *continuation* of the former is not improbable. Patrick refers it to 2 Chron.

xx. 2. Some suppose it to be written by *Moses* at the Red Sea. Others by *David* in the beginning of his reign. Others by *Mordecai* and *Esther*. Others by the *three children* in the fiery furnace. Perhaps by *Hezekiah*, or some one in the Babylonish captivity. See Pf. cxiv. 1.

V. 1. יתן. The sense, as well as the metre, seems to require יתן, “but to thy name the Glory *shall be given*.” “This is not disclaiming the merit of a good action done, but disclaiming a right to a favour asked.” Secker.

על אמתך. 6. Vulg. Ar. & Æth. with Hare, &c. omitting על, read ואמתך, “*and thy Truth’s Sake*.” Ch. & Syr. with 46 MSS. and Houb. read ועל, “*and for*, &c.” See Pf. cxxxviii. 2.

2. If the children of Israel had been destroyed by their enemies, who-soever they were, they would then have exulted, “*where is now their God?*” whose promises to his chosen people have failed. See Deut. ix. 28. I would therefore render the verb, “*Why should the heathen have said, &c.?*”

3. This is the answer to the supposed insolent question.

6. Ar. & Æth supply ובארץ, at the end of the first line, and as Syr. and one MS. read אלהינו, the words might admit of this construction, “*Our God is in Heaven; and in earth—he doeth whatsoever pleaseth him*.” Ch. reads כדור, in the middle, “*But the habitation of our God is in the Heavens*.”

4. עשבי הגוים. 6. Vulg. Syr. & Ar. with Hare, &c. read עשבי הגוים. But have we not the antecedent in verse 2d? Perhaps better, “*Their idols of silver and gold (are) the work of men’s hands*.”

7. The construction being irregular, it would add greatly to the beauty, as well as propriety, of this verse, to read according to 6. with a friend, רגלים להם, and ידים להם.

8. עשיהם. 30 MSS. have עושיהם more regular.

כל. 6. Vulg. Syr. Ar. & Æth. with 13 MSS. וכל, “*and every one, who trusteth, &c.*”

9. 6. Syr. Vulg. Ar. & Æth. with 7 MSS. Hare, &c. supply בית before Israel, and with Hare, &c. we should probably read בטחו, as

in verse 2d. “ *The house of Israel trusteth in Jehovah, &c.*” Which removes the irregularity of the construction. See Green, &c.

12. יִבְרַךְ. Syr. Vulg. & Ar. וַיְבָרְכֵנוּ, “ *Jehovah hath been mindful of us, and hath blessed us.*” The three next lines contain a beautiful anaphora.

13. If we compare the metre of the Collat. with Hare's, it may appear proper to read אַת before יִרְאֵי, as in the two preceding lines.

הַגְדֹּלִים 38 MSS.

14. Muis and others suppose בְּרִכּוֹת to be wanting in the first line. See Mudge, &c. But perhaps עוֹד, which is frequently joined with the verb, is omitted before עֲלִיכֶם, “ *Jehovah shall still add unto you.*” Or as 7 MSS. read יוֹסֵף, the true reading might be, יוֹסֵף יוֹסֵף, “ *Jehovah shall greatly add unto you.*”

15. ó. Syr. Vulg. Ar. & Æth. with 12 MSS. עוֹשֶׂה. Otherwise אֲשֶׁר may have been omitted through its similitude to the verb.

16. הַשָּׁמַיִם שָׁמַיִם. Houb. considers the last word as a participle, “ *The Heavens are appointed for Jehovah.*” “ *Perhaps, The Heavens are the Lord's Heavens. Or read as Deut. x. 14.*” Secker. Durell reads with all the ant. versions הַשָּׁמַיִם, “ *The Heaven of Heavens is for Jehovah.*” See Pf. cxlviii. 4. 1 Kings viii. 27. 2 Cor. xii. 2.

17. MSS. 41. with Houb. read יוֹרֵדִי.

יֵה in this and the following verse better יֵהוּה. See Pf. lxxxix. 9.

18. “ *But we will bless.*” A friend suggests, with others, that ó. Vulg. & Ar. read חַיִּים, “ *But we, who are living, &c.*” Which greatly improves the antithesis.—יֵהוּה, which concludes this psalm, is more properly the title of the next according to ó. Vulg. Æth. Loring, &c.

P S A L M CXVI.

PATRICK and others ascribe this psalm to *David*, referring for the occasion of it to 2 Sam. xv. &c. Hammond supposes it to be written after the *captivity* from the Chaldaisms, which occur in verse 7. But is not the subject of it particularly adapted to *Hezekiah's* case 2 Kings xx. 1.? See Mudge. Green's division into three parts seems most regular.

V. 1. אהבתי, “*sat habeo, I am satisfied.*” Gataker, Lowth, &c. See Amos iv. 5. Edwards according to his vers. reads אהבתיו. But transposing the word *Jehovah* with Green, and reading with ó. Syr. Vulg. Ar. Æth. Hare, &c. and one MS. קולי for קול, the words may have this sense, “*I love Jehovah, because he hath heard—the voice of my supplications.*”

2. Green, following Hare's metre, transposes the words of this verse. Secker reads after Syr. and Pf. lvi. x. ובימי for ביום. But as we have this word Isai. xxxix. 8. and the metre of the Collat. is deficient, we might read with Syr. אקרא for אקראה, “*therefore in my days will I call upon him.*”

3. ומצרי. Mudge and others ומצרי, “*The cords of death surrounded me—and the snares of the grave gat hold upon me.*” See Pf. xviii. 5. 2 Sam. xxii. 6.

4. אנה. 46 MSS. אנה, and 47 in verse 16.

6. פתאים. From considering the radix of this word, and comparing Pf. cxix. 130. and Prov. xxii. 3. I am induced to think that פתיים is the true reading, though it so frequently occurs in the first form; and this word is generally taken in a *bad* sense, whence the Latin word *fatuus* is derived, as Lorinus observes; but here, and Pf. xix. 7. in a good one

יהושע. Perhaps יהושע; but see Masclef. ch. 23.

v. 2 in my day i.e. of my distress. למנוחכי.
so in ps 137 v. 7 in the day of Jerusalem
Cicero uses in his oration

7. למנוחכי. All the versions with 2 MSS. read in the sing. and it is found no where else in the plur. Hammond infers from the Chaldee terminations of the pronouns in this verse, that this psalm was written after the captivity; but see Pf. cxiii. 7. and Lowth's *Prælect.* p. 29.

8. חלצת נפשי. 6. Vulg. Ar. & Æth. reading the verb in the 3d. person more agreeably to the context, Lorinus conjectures very probably that we should read חלץ הנפשי, "For he hath delivered my soul from death."

מן דמעה. 19 MSS. read מדמעה. See Jerem. xxxi. 16.

את 2d. 6. Syr. Ar. & Æth. with 19 MSS. ואת, "and my feet." Which the connection, as well as metre, seems to call for. See our *Verf.*

9. בארצות. All the versions, with Secker and 2 MSS. read בארצת, in the sing.

10. Green transposes the particle כי, "I spoke, because I believed it." But 2 Cor. iv. 13. justifies the present position of it, and for this sense see Cast. Lexic.—6. Vulg. Ar. & Æth. make the following part of the psalm a distinct one.

11. כזב. "Every man is a lie." i. e. A mere nothing. See Mudge, &c. and Pf. xxxix. 5, 11. But 32 MSS. read כזוב, a liar.

12. הגמולוהי. Hammond, with Masclef, makes this a Chaldaism, Houb. &c. read הגמולוי. But perh ps the true reading is הגמולוי. (See 2 Sam. xix. 37.) "How shall I return unto Jehovah all his kinanesses towards me?"

13. ישועות. 6. Syr. Vulg. Ar. & Æth. with 61 MS. read ישועת, "The cup of Salvation." i. e. "The Libamen, or drink offering, which by a Synecdoche is put for the whole sacrifice." Mede. Book 2. ch. 9. Or by a metonymy, the cup of salvation may mean the cup of blessing for salvation. See 1 Cor. x. 16.

14. נגדה. The construction is irregular here, and verse 18. and as Ch. in both places has a verb of the first person fut. perhaps we should read אנגידם, "I will declare them now before all his people." Unless נגדו

and

and וכל should be thought better, “ *before him now, and all his people.*”

“אֲבֻנָּה abundat.” Houb. and one MS. omits it.

15. As this and the three following verses are omitted by some MSS. as the *two* last are almost a literal repetition of verses 13, 14. and as verse 14 connects so naturally with verse 19, may they not be considered, as an interpolation?

“ *Precious, &c.*” What we esteem so, we do not wantonly dispose of. See Grotius, &c.

16. אָנָה, or as 47 MSS. אָנָּה. See verse 4.—ó. Syr. Vulg. Ar. & Æth. omit this word, but in that case כִּי would be also superfluous, perhaps therefore it is written by mistake for הִנֵּה, according to our old Vers. “ *Behold, O Jehovah, that I am thy servant.*”

בֶּן אֱמֶתֶךָ. Are not these two words written for בְּאֵמֶתֶךָ, “ *I am thy servant; in thy truth thou hast broken my bands?*” See Ps. lxxxvi. 16. Pisc. &c. refer this to 1 Sam. xxiii. 26. The last line seeming defective, perhaps לְמוֹסְרִי is written for לְמוֹסְרוֹתִי, which is the usual form; and in Isai. xxviii. 22. 3 ant. MSS. have the fem. plur.

17. 18. See verses 13, 14. Secker refers for the first part of verse 17, to Lev. vii. 12.

19. בְּתוֹכִי. Buxtorf in his grammar p. 91. makes this a *Chaldaism*; but in his Lexic. supposes the י added for the sake of the metre. Perhaps the true reading is בְּתוֹכְךָ. See Ezek. xxviii. 22.

הִלְלוּ יְהוָה. These words are probably the title of the next psalm. See ó. Vulg. Syr. & Æth.

P S A L M CXVII.

HOUB. with 21 MSS. connects this psalm with the following. See also Kennicott's Gen. Diff. Cod. 36. and as the *Gentiles* were as

Y y y

nearly

nearly interested in the *Messiah* as the *Jews*, they are called upon to celebrate Jehovah. See Rom. xv. 11. and Cocceius, &c.

V. 1. האמים. 19 MSS. have האומים; Hare reads לאמים, perhaps rather לאומים, “all ye *people*.” By whom we are probably to understand the *Israelites*, as the former sentence respected the *Heathen*. See Deut. xxxii. 29. where the preposition את, or עם, has probably been dropped before עמו 1st. See Kennicott's Gen. Diss. 84, 5, &c. with Rom. xv. 10.

P S A L M CXVIII.

IT is generally allowed that this psalm was written by David; but as Rivetus observes, “verius videtur Davidem de se, tanquam *typo*, locutum fuisse; ita ut præsertim ad *Messiam*, tanquam *antitypum* respexerit. Porro dramaticus est hic psalmus.” See Hare, &c.

V. 2. יאמר. 6. Ar. & Æth. supplying בית before *Israel*, we should probably read with Ch. and one MS. of considerable note יאמרו, which preserves a most beautiful anaphora, with which this psalm abounds, “Let the *House* of Israel now say.” See Pf. cxv. 10.

5. במרחב. Perhaps במרחבי, the next word beginning with י, “Jehovah answered me *by my enlargement*.” Here is a beautiful antithesis.

יה, which occurs six times in this psalm, probably only a rabbinical contraction for יהוה. See Pf. lxxxix. 9.

6. All the versions with Hare, &c. supply בעזרי, “Jehovah is *among those who help me*.” But from comparing Hare's metre with that of the Collat. it seems to be unnecessary, “Jehovah is *for me*, I will not fear—what man can, &c.” See Rom. viii. 31.

7. בעזרי. 6 MSS. בעוזרי, “Jehovah is to me *for my helper*.” See Pf. x. 14. i. e. “solus mihi est instar omnium aliorum adjutorum.” Rivetus, &c. See Pf. liv. 6.

“Therefore

“ Therefore I *shall be able to face* those who hate me.” Green. But see Ps. xcii. 12.—בִּשְׂוֹנָיִ. 4 MSS.

8. The last line of this verse being defective, Hare, &c. would read בָּבֶן אָדָם, as in Ps. cxlvi. 2. and perhaps we may render more literally thus, “ To trust in Jehovah is better *than confidence in the Son of Man.*”

9. “ To trust in Jehovah is better than confidence in princes.”

10. The grammatical construction of this and the two following verses is very singular.

אֲמִילִם. 6. Syr. Ar. & Æth. omit כִּי, and Gejerus considers it as an expletive. Lowth as an adverb, “ in the name of the Lord I *shall surely* destroy them.” See Poole also. Junius, &c. suppose a Metathesis on account of the metre in the three lines according to our versions, “ *But in the name. &c.*” But this does not seem to be a sufficient reason for the transposition. Secker wishes to make *one* verb out of the *two* words; and as 6. Syr. Vulg. Ar. & Æth. give the verb the *past* sense, which, as the present Bishop of Norwich observes, it should bear, perhaps we should read with the 7 converfive וְאֲמִילִם, “ In the name of Jehovah *I have destroyed* them.” And one MS. has בְּאֲמִילִם. Unless כִּי may be supposed to be written for אֲנִי.

אֲמִילִם. Lowth reads with 6. Vulg. & Houb. אֲגַמְלִם, “ *I will recompence* them.” But this does not seem sufficiently expressive of the *total excision* of the enemy which is implied in verse 12. See Secker also.

11. סָבִיבִי. We should probably read uniformly סָבִיבִי in each verse. But as a repetition in this line seems unnecessary, perhaps we should read שׁוֹרֵרִי, “ *Mine enemies also surrounded* me.”

12. כְּדַבְּרִים. 79 MSS. have כְּדַבְּרִים? See Isai. vii. 18. The comparison of *bees* is most expressive of the *number*, and the *vehemence* of David's foes. See Deut. i. 44.

דַּעֲכוּ, &c. “ *They are extinct* as a fire of thorns.” i. e. as soon as it is lighted. See Ecclef. vii. 6. The former similitude denoted the *violence* of the attack; this the *suddenness* of the defeat. Houbigant's reading בַּעֲרֹ does not improve the sense.

13. דחיתני. If we retain the text with Ch. here is a sudden apostrophe to *Saul*, or some other person. See Munster, Mudge, &c.—ó. Syr. Vulg. & Æth. read by a metathesis נדחיתני in *Niph.* “*I was thrust fore at.*” Houb. &c. read with Ar. דחיוני, “*they thrust fore at me that I might fall.*” Which seems most suitable to the context.

The last line being defective in the metre, perhaps מבן has been dropped, “*But Jehovah was the shield of my help.*” See Deut. xxxiii. 29. Or ומגני, “*my help, and my shield.*” See Pf. xxviii. 7.

14. עווי 2 MSS.—וומרת. All the versions, Muis, &c. with one MS. read וומרתי, “*and my song.*” And we should read יהוה for יה. See the parallel place, Isai. xii. 2. where for יה וומרת we should read וומרתי, the last word being evidently redundant.

15. If the first line in this verse according to the Collat. be not an interpolation, Hare’s metre seems most regular, unless we omit וישועה.

עשה. Houb. reads here, and in the following verse עשתה, which the construction calls for. See Pf. lxxviii. 54. In this and the two next lines is a most beautiful anaphora.

17. One ant. MS. reads יהוה for יה, and it is observable that in the next verse another ant. MS. reads יה יהוה, so that one verse seems to have taken from the other.

18. See Prov. iii. 12. Mudge refers these words to 2 Sam. xv. 17. Our Bib. Vers. of the last line is best; 11 MSS. reading יסור.

19. Here begins the sacred dialogue in which the *king* speaks first; the *door-keepers* answer in the next verse. See Mudge, Lowth, &c.

20. יבואו 5 MSS.

אבוא 21 MSS.—Syr. ואודה. See verse 17.

21. “*David medium tabernaculum ingressus hoc videtur cecinisse.*” Muis, &c.

22. That David was a type of Christ, see Jerem. xxx. 9. Ezek. xxxiv. 23. Hos. iii. 5. And the resemblance between them in the *place* and *meanings* of their birth, their *sufferings* and *persecutions*, their *final*
glory

glory and *exaltation* is very remarkable. See Munster, Patrick, &c. These words therefore might be applied to *David* in an inferior sense by the priest on his entrance into the tabernacle; though Calovius and others refer them solely to *Christ*.

“ The builders.” By these we are to understand *Saul* and his confederates; or the *Scribes* and *Pharisees*, &c. See Acts iv. 27.

23. “ אַתָּה, *hoc*, i. e. hæc res; videl. quod *lapis ille*, &c. (fœm. pro neutro) vid. Matt. xxi. 42. Mark xii. 11.” Glafs.

24. This, if applicable at all to *David*, may refer to 1 Sam. xvi. 13. or to 2 Sam. vi. 17. and xxi. 22.

“ Which *Jehovah* hath made.” i. e. eminent and remarkable. Muis. Or perhaps, “ *Jehovah* hath made this day—we, &c.” The priests, or the people, speak here. See Rivetus.

25. These are the words either of the people, or the priests. Rivetus. But Grotius makes the King to speak in the first part, and the priests and people in the second. See our Vers.

אָנָה and אָנָה. It is very observable that ó. Syr. Vulg. Ar. & Æth. read neither of these words, which begin and end the two lines of this verse; but as the omission of both would affect the metre, the interjection seeming unnecessary, and Ar. & Syr. supplying the affix pronouns, which are wanting, the following readings are submitted to consideration, הָנָה for אָנָה with the plural affix pronouns to the verbs for הָ final, “ Behold, *Jehovah* hath saved us now—Behold, *Jehovah* hath delivered us now.” According to Ar. Or אָנָה for אָנָה, with the verbs as before, “ Now hath *Jehovah* saved us—now hath *Jehovah* delivered us.” The past tense of the verb seems most suitable to the context. Some MSS. begin a new psalm here.

26. “ We that are of the House of *Jehovah*, bless you.” i. e. “ We priests.” Vatablus, &c. Or perhaps, “ We bless you in the House of *Jehovah*.” Into which *David* and the people were entered.

27. This seems to be the answer of *David* and the people to the priests and Levites.

אל. Syr. reads אלהינו, “Jehovah is *our God*, and he hath shone upon us.” See Numb. vi. 25. (where Sam. reads יאיר) and Calaf. Conc.

“ חג proprie significat festum, sive solennitatem; sed per metonymiam sumitur pro *hostia* sive victima, ut docent Exod. xxiii. 18. Esai. xxix. 1. Amos. v. 21.” Grotius, &c. “ טליא Chald. quod Latinus interpres in Bib. Pol. absurde & sine ulla necessitate reddit, *puerum*, quum ea vox, sicut & Heb. טלה, *agnum* significet, ut hîc Mu. reddit.” Poole.

בַּעֲבֹתֵי. 92 MSS. בַּעֲבוֹתֵי, “Bind the sacrifice *with cords*.” But as it was not customary to bind the sacrifice to the altar, Houb. follows ó. Vulg. Ar. & Æth. “*appoint a feast with thick bows or leaves*, &c.” But how can אָסֵרוּ bear this sense? From considering therefore Edwards’s, and Green’s version, which completes the sense, perhaps עָלוּ has been dropped before עָר through the similitude of the words, “Bind the *sacrifice*, or *lamb*, with cords, (which was done previous to slaying of it) *Offer it up* at the horns of the altar.” See Exod. xxx. 10. Secker refers to Le Clerc.

28. David alone speaks here.

אֲרוֹמֵם. ó. Vulg. Æth. with Hare and 7 MSS. read וְאֲרוֹמֵם, “*and I will exalt thee*.” After this ó. Vulg. Ar. & Æth. repeat the words we have in verse 21. but they are omitted by Chrysostom, Basil, and others, as Lorinus himself acknowledges.

29. The chorus.

P S A L M CXIX.

MUIS, &c. ascribe this psalm to *David*. Mudge and others think it of a more recent date. The structure of it is very singular, as it consists of 22 portions, in *alphabetical* order, each containing *eight* verses, which begin with the letter of the alphabet in its order. The best reason that can be assigned why each section contains *eight* verses is, that this was a
sacred

sacred number amongst the Jews. See Gen. xvii. 12. Lev. xxiii. 36. and it was had in so much reverence amongst the Grecians, “quod ad honorem *οἰκονομίας* & perfectionem ejus indicandam, si quæ perfecta esse ac magnifica vellent, illa Παντα οὐκ ἔω dicerent.” Thesaur. Ant. Græc. Vol. IX. p. 1387.

V. 1. ההלכים. 15 MSS. ההולכים more regular. See Pf. lxxxiv. 5.

2. נוצרי. 27 MSS. נוצרי.

עדתי. 37 MSS. עדותי. See 1 Kings ii. 3. and several MSS. confirm this reading elsewhere.

More literal with a friend, “*They shall seek him with their whole heart.*”

3. ó. transpose the negative particle, and for פעלו read פועלי. Syr. reads ובדרכי, “Verily they do not commit wickedness—but walk, &c.” See Secker. To supply the defect of the metre in the last line, might we read after Ch. בנים, “in his *right* ways?”

4. By reading לנו according to our Bib. Verf. at the end of the first line in the Collat. the metre is restored, “Thou hast charged *us*—diligently to keep thy precepts.” But see Hare.

פקיד. 47 MSS. פקודיך. See Pf. xix. 8. לשמור. 4. מאד may perhaps be written for לעד, or לעולם. See verse 8.

5. Perhaps לעולם is dropped at the end of this verse, “to keep thy statutes *for ever.*” חוקיך 4 MSS.

6. The first line seeming defective, may not אני have been dropped after אז from the similitude of the words?

8. מאד. Syr. probably ועד, “Thou wilt *never* forsake me.” חוקיך 3 MSS. אשמור 5 MSS.

9. בדברך. Ch. with 24 MSS. בדבריך, “according to thy *words.*” ó. Syr. Vulg. Ar. & Æth. with Houb. &c. דבריך, “thy *words.*” Hare דברך, sing. Durell, בדברך, “by taking heed to thy *word.*” But as the metre of the Collat. is defective, perhaps we should read דברך דרך, “by keeping *the way of thy word.*” See verse 33. Or the pronoun

noun אתו may have been dropped in the middle of the sentence, “ by keeping *himself* according to thy word.” לשמור 3 MSS. It may be inferred hence and from verses 99, 100. that the author penned this psalm in his *youth*.

10. תשגיני 5 MSS. See Ps. lix. 11.

11. “ *I have hid.*” Rather with Syr. Ar. & Gej. “ *I have laid up.*” i. e. as the *choicest treasure*.

12. For the metre Hare supplies את before חקיק, or as 7 MSS. חוקיק.

14. כעל. One very ant. MS. probably reads with Syr. מעל, “ *above all riches.*”—But the line appearing defective, perhaps יקר has been also omitted, “ *above all precious riches.*” See Prov. xxiv. 4.

16. בחקתיך. 3 MSS. have בחוקותיך more regular. 6. Syr. Vulg. & Æth. with 37 MSS. דבריך, “ *thy words.*”

17. As the metre of the Collat. which seems the most natural, is defective, perhaps יהוה is lost from the end of the first line through its similitude to אחיה in the beginning of the next, or as Syr. Ar. & Hare with 9 MSS. ואחיה, “ *Be gracious unto thy servant, O Jehovah—that I may live, &c.*” Or as 20 MSS. read גמול, and 2 גמול twice, perhaps the true reading might be this, the imperat. and infin. coming together, “ *Deal bountifully, &c.*” See our Bib. Vers. Unless with Ch. we supply טוב, “ *Do well* unto thy servant, &c.” See our old Vers.

18. From the defect in the metre of the Collat. it seems as if עברך has been omitted at the end of the first line, “ *Open the eyes of thy servant.*”

מתורתך. Our old Version with Mudge, &c. omit the preposition, “ *the wonderous things of thy law.*” But we may render with Syr. “ *the wonderous things in thy law.*” i. e. that I may be able to comprehend the Divine Mysteries contained in it.

20. גרסה. All the versions with Hammond render this word, in the Chald. sense of it, “ *hath desired.*”

21. 6. Syr. Vulg. & Æth. with 21 MSS. השוגים

22. עדותיך 33 MSS.

23. If David was the author of this psalm these words may refer to 1 Sam. xxi. 14. *ó.* read *ובי*.—*עבדך*. One MS. of note reads with Hare, &c. *ויעבדך*, “*but thy servant.*” *בחוקיך* 5 MSS.

24. Hare, &c. supply the apparent defect in the last line by adding *חוקיך*, “*Thy statutes are my counsellors.*” Houb. reads *נזקתיך*, “*my Counsellors are thy righteousness.*” which seems rather than *חקיך* to be the word, which *ó.* Vulg. Ar. & Æth. read instead of *אנשי*; but as the metre calls for both of them, & *אנשי עצתי* is an unusual phrase, as a friend remarks, as applied to *inanimate* things, perhaps for *אנשי* we might read *מאנשי*, “*Thy statutes are above my Counsellors.*” *עדותיך* 27 MSS.

25. *חיני*. A great number of MSS. read here and every where else *חייני*, which is probably the true reading, the 2d *י* being put for the 3d radical. See Pf. lix. 17.

Green supplies the defect of metre in this line by adding *אלהים*, “*Quicken me, O God, according to thy word.*” And it is observable that this word occurs only in verse 115; so that probably either this, or *יהוה*, which appears but seldom, has been dropped in many places; and one of them at the end of the next verse.

28. *נפשי*, “*My soul droppeth, &c.*” But 4 MSS. read *עיני*, “*Mine eye, &c.*” See also Job xvi. 20. Lam. iii. 48, 49. As a friend observes, *ó.* & Vulg. Ar. & Æth. from them, read *ἐνὸς ὀφθαλμοῦ* for *ἐνὸς ὀφθαλμῶν*; which the collation of the *ó.* MSS. will probably rectify.

29. *ותורתך חנני*. Ar. reads with Gejerus, &c. *ויכתורתך*, “*and be gracious unto me according to thy law.*” Houb. &c. read *חוני*, “*and declare to me thy law.*” from *חיה*, *declarare*. See verse 25 for the metre.

30. *שויתי*. *ó.* Vulg. Ar. & Æth. with Hare, *לא שכחתי*, “*I have not forgotten thy judgments.*” Houb. &c. read *ששונתי*, “*thy judgments are my delight.*” Syr. reads *ששתי*, “*I am delighted with thy judgments.*” A friend derives it from the Ar. *שׁוּט*, *soluit*. But Gejerus, &c. think that *לנגדי* is understood, or rather has been lost, “*thy judgments I have set before me.*” See also our Bib. Vers. Which reading Pf. xvi. 8.

strengthens. 6. Syr. Ar. Æth. with 10 MSS. ומשפטך, “and thy judgments.”

32. “Because thou hast enlarged my heart.” i. e. made me to rejoice. Syr. Hammond, &c. “Enlarging the heart seems to have three senses, 1 Kings v. 9. Isai. lx. 5. 2 Cor. v. 11, 12. Perhaps the first should be chosen here.” Secker.

33. Ch. reads עד עקב, “even unto the end.” And the metre seems to require it. See also Hare’s Verf.—חוקך 8 MSS.

34. לב. 6. Vulg. Syr. Ar. & Æth. לבי, “with my whole heart.” ואשמרנה. 5 MSS. ואשמרה, rather ואשמורה.

35. In the last line perhaps מאד is wanting. See verse 167.

36. “And not to covetousness.” “Inclinat Deus in testimonia sua & ad bonum *efficienter* & *per se*; in avaritiam & mala *deficienter* & *per accidens*; i. e. quia permittit cadere; vel subducit suam gratiam.” Genebrard.

37. חני. See verse 25. Houb. reads נחני, which is strengthened by one very old MS. which has נחני, “lead thou me in thy way.” See Pf. v. 9.

38. אשר ליראתך. 6. Syr. Vulg. & Ar. omit the first word, which makes the metre evidently too short. Hammond, &c. suppose היה to be understood according to *Walton’s version* of Ch. “which may, or will be, to thy fear.” Houb. reads ואשר, “that I may walk according to thy fear.” “But then, as Secker observes, it should be followed by ב, as Prov. ix. 6.” Durell renders אשר, in the imperat. “guide him to thy fear.” But then it should be אשרו. Our Bib. Verf. with Munster, &c. supplies קדש or some such verb, “who is devoted to thy fear.” Green supplies another signifying to *promote*, or *advance*. See his Verf. But probably אשר is dropped from its sameness to the preceding word, “who walketh according to thy fear.” See Ar.

40. חני. See verse 37, and 25.

41. ויבואני 11 MSS. Several MSS. read the verb and noun in the plur. num. with Syr. and our Bib. Verf. One very ant. MS. reads with Syr. & Ar. וחשועתך. See our Verf.

42. חרפי דבר, or as 7 MSS. חורפי, “ So shall I answer *the reproachful in speech.*” i. e. the reproachers. See Ifai. xxxiii. 19. and our old Verf.

43. עד מאד are probably redundant here, according to the Collat. and their proper place seems to be at the end of verse 47. But Hare, &c. remove them to the end of the first Hemistich in the next verse.

למשפטך. ó. Vulg. Syr. & Æth. with Houb. & 73 MSS. למשפטך.

44. The first line of this verse seeming defective, and there being a tautology in the last, it appears to me probable that חוקיך has been dropped, and that the metre stood originally thus, “ So shall I keep thy law continually—*thy statutes* for ever and ever.”

45. ברהבה, “ *at large.*” See our marginal Verf. i. e. “ free from fear, anxiety, &c.” Ainsw. פקודיך 42 MSS.

46. Hare’s division most regular. בעדותיך 26 MSS. Syr. reads, as Secker observes, בצרקה.

47. See Hare, &c. and verse 43.

48. “ *My hands also will I lift up, &c.*” Of the *thirteen* senses mentioned by Lorinus of these words, that of Aben Ezra is most pertinent, “ qui docet esse hunc morem *præ amore* aliquem cum honore excipiendi.” And the psalmist perhaps alludes to *Moses* receiving the law from God upon Mount Sinai, Exod. xxxi. 18. אשר אהבתי. Hare, &c. reject these words as redundant; and they seem to be borrowed from the preceding verse. But see Secker. בחוקיך one MS.

49. דבר. Vulg. ó. with Hare, דבריך—Alex. Verf. Syr. & Vulg. Houb. &c. דברך, “ *thy word, &c.*” See verse 16, &c.

Perhaps we should read יחלתי, “ *for which I have waited.*” See verse 74, 84, 114.

50. Confidence in God the only true source of consolation in affliction. Rather with Muis, &c. “ *that thy word, &c.*”

51. הליצני. All the Vers. with Hare, &c. and 54 MS. הליצוני; which the construction requires.

מתורתך. All the Vers. with one MS. ומתורתך, “ *Yet have I not, &c.*”

52. The scriptures, like a true mirror, display the justice of God in the punishment of sinners, and his goodness in rewarding the righteous.

53. זלעפה. Perhaps a *burning fever*, which the pestilential winds in the East occasioned. See Gejerus, Pf. xi. 6. lxix. 3.

9 עוזבי MSS.

54. יהוה, which seems redundant in the next verse might be added at the end of the first line in this (See the Collat. and Hare)

זמרות היו לי יהוה

66 MSS. and one חוקיך. “ *might be translated terrors very suitably to the foregoing verse.*” Secker.

55. One MS. omits יהוה. See above.

56. Jun. and Trem. Hare, &c. according to Syr. supply נחמה after לי, which the sense, as well as the metre, requires, “ *This hath been my comfort—that I &c.*” See Secker. 40 פקודיך MSS.

57. Hare, Lowth, &c. supply the defect in the first line by reading אתה after חלקי, “ *Thou art my portion, O Jehovah.*” Perhaps ומעסי, “ *O Jehovah, my portion and my refuge.*” See Pf. cxlii. 6. The transposition might be occasioned thro’ the alphabetical order. 4 לשמור MSS.

58. 6. Syr. Vulg. Ar. & Æth. read לבי, “ *with my whole heart.*” See verse 34.

59. The division of the Collat. seeming best, I would add יהוה, or אלהים, at the end of the 1st line. See verse 25. 34 עדותיך MSS.

60. 3 לשמור MSS.

61. עודני. All the Vers. with 9 MSS. read עוודני, which the construction requires. Houb. &c. read ענדוני, “ *The bands of the wicked*

have

have bound me." ó. Syr. Vulg. Ar. & Æth. seem to read עוֹתוֹנִי, "The snares of the wicked *have overthrown me*." See Job xix. 6. and MS.

121 But our versions are equally good.

תּוֹרַתְךָ. ó. Syr. Vulg. Ar. & Æth. ותּוֹרַתְךָ, "but I, &c."

63. ולְשׁוֹמְרֵי 4 MSS.

64. יְהוָה should be probably placed at the beginning or end of the 2d line, "O *Jehovah*, teach me thy statutes." חֻקֶּיךָ one MS.

66. טַעַם. ó. Syr. Vulg. Ar. & Æth. with Hare, &c. read וְטַעַם. But Secker suspected very probably that טוֹב is crept in from the former verse, and that טַעַם, begins this, "Teach me *discretion* and knowledge." Though, as he observes, the old versions have it.

67. שֶׁגֶג. Houb. with 35 MSS. more regularly שׁוֹגֵג. See verse 118.

68. ó. Ar. & Æth. supply יְהוָה, and divide the verse thus,

טוֹב—יְהוָה

: וּמַטִּיב &c.

"Thou art good, O *Jehovah*—and being gracious teach, &c." See verse 64. חֻקֶּיךָ 3 MSS.

69. As a friend observes, ó. Syr. Vulg. Ar. & Æth. seem to have read טַפְלוֹ for רְבָה, "The iniquity of the proud *is multiplied* against me." But the *alphabetical* order requires the text, and he refers for it to Job xiv. 17.

ó. Syr. Vulg. Ar. & Æth. read לְבִי, "with *my* whole heart." And one ant. MS: אֲנַצֵּר. See Pf. lxxviii. 7.

70. כֶּחָלֶב. One MS. probably reads with Edwards בֶּחָלֶב, "Their heart is fattened *with fat*." i. e. *is swollen with fat*.

71. חֻקֶּיךָ 4 MSS.

74: A beautiful paronomasia in the two first words.

75. Ch. Syr. & Ar. read צְדִיקִים.

Ch. Vulg. & Ar. read וּבִאֲמוֹנָה. See our Bib. Verf.

77. יְבוֹאוּנִי 23 MSS.

78. יְבוֹשׁוּ 16 MSS.

עוֹתוֹנִי, “ although *they have overthrown me* with lying.” See Mudge, and verse 61.

אני. 6. Syr. Vulg. Ar. & Æth. with Houb. וְאֲנִי, “ *but I will, &c.*” בפקודיך 60 MSS.

79. וִידַעַו. 6. Ar. with Houb. and 12 MSS. read וִידַעִי, more suitable to the preceding word. עֲדוֹתֶיךָ 26 MSS. The two Hemistichs in this verse seem defective. See verse 25.

80. בחוקיך 3 MSS.

81. לדברך. Syr. Vulg. & Ar. ולדברך, “ *but I hope, &c.*”

82. “ Saying, &c.” “ Habet locum proſopopœia, ſicut aliis in membris, ita et in oculis.” Lorinus.

83. בקיטור. 6. Syr. Vulg. Ar. & Æth. probably read, as a friend remarks, בקרח, “ *in the froſt.*” Ch. Mudge, &c. “ *in the ſmoke.*” Which ſeems to be the right ſenſe here. See Harmer’s Obſ. Vol. I. p. 131. and Gen. xix. 28.

84. כמה. The ſenſe, as well as the metre, ſeeming defective, might we read כִּי מְרִיב, “ *How bitter are the days of thy ſervant?*” For which expreſſion ſee Amos. viii. 10. And for this ſenſe of כִּי ſee Taylor’s Concord. 3 ברודפי MSS.

85. 6. Vulg. Ar. & Æth. rendering שִׁיחוֹת, *fabulationes*, probably alſo read סִפְרוֹ for כִּרוֹ, “ *told me idle ſtories.*” For as Hammond obſerves כִּרוֹ will not bear this ſenſe. But one MS. reads שִׁחָה, and another שִׁחוֹת, which favors the text. See MSS. alſo in Pf. lvii. 7. Ch. & Syr.

86. עֲזַרְנִי, “ *help thou me.*” Perhaps עֲרִינִי, “ *mine enemies perſecute me wrongfully.*”

87. פקדיך. 53 MSS. פקודיך. See Pf. xix. 9. and verſe 40, &c.

88. See verſe 25.

89. By reading with Syr. אֶתָּה before יְהוָה, the irregularity of the metre is adjusted. See Hare and the Collat. and this and the following verſe form that kind of *tetracolon* mentioned by Lowth, in which “ *poſteriora membra ad priora referenda ſunt alternatim.*” Præl. 19. “ Oh Jehovah

Jehovah *thou art* for ever—thy word is settled in Heaven.” See Prov. iii. 19. Secker was once inclined to read כשמים, and בארץ in the next verse, but refers to Pf. lxxxix. 3.

90. Many MSS. לדור ודור; and 8 ותעמוד.

91. עמרו. 6. Vulg. Ar. & Æth. with Houb. עמוד, “According to thy statutes the day *continueth*.” But what follows favors the text. See Pf. cxlviii. 6. &c. Syr. omits the whole verse.

92. אני seems to be written for אני, “I should have perished in mine affliction.” Syr. omits it.

93. See verse 87. פקודיך 72 MSS.

94. See 1 Kings xx. 4.

95. עדותיך, or as 35 MSS. עדותיך. But Syr. & Ar. read ועדותיך, “but I will confider, &c.” Which the sense and metre call for.

96. תכלה. “Omnis humana potentia, sapientia, &c. finem habet.” Tirinus. As the versions vary in the sense of this word I once thought חכמה might be the right one, “I have seen an end of all wisdom—but thy, &c.” Syr. & Ar. read ורחבה, which the antithesis requires.

98. מצותיך. 6. Vulg. Æth. with Houb. &c. and 37 MSS. מצותך in the sing. which restores the grammatical construction, “Thy commandment hath made me wiser than mine enemies—for it is ever with me.” See verse 96.

99. This and the following verse very applicable to David.

100. פקודיך 70 MSS.

101. אשמור 8 MSS. and several ant. MSS. read here, and elsewhere, אורח; but there is no authority from the text for it.

103. As the metre of the Collat. seems most natural, but the last line is deficient, I would supply מתקות at the end, (See Ch.) “How sweet are thy words unto my palate!—*sweeter* than honey, &c.” See our Bib. Verf.

אמרתך. 6. Syr. Vulg. Ch. Æth. with Houb. &c. and one MS. אמרתך which the construction requires, or rather אמרותך. See Pf. xii. 7. Unless with Ar. we read נמלץ.

104. Would not the metre be more regular by beginning the last Hemistich with שְׁנֵאתִי?

105. ó. Syr. Vulg. Ar. & Æth. read לַנְתִּיבוֹתִי, “unto my paths.”

106. 7 לשמור MSS.

107. 41 חִינִי MSS. See verse 25.

109. בַּכְּפִי, “in my hands.” i. e. “In summis periculis & vitæ discrimine verfor vid. Judg. xii. 3. 1 Sam. xix. 5. &c.” Muis, &c. Durell with a friend reads with ó. Syr. Ar. & Æth. בַּכְּפִיךָ, “in thy hands.”

112. The last line is manifestly defective. Durell supplies אשר at the beginning, “which are an everlasting reward.” If this sense be admitted, perhaps הֵנָּה, which ends the last verse, may have been dropped from the end of this, “They are an everlasting reward.” ó. Vulg. Ar. & Æth. supplied עַל, “propter retributionem.” Ch. reads עַד, “even unto the end.” See our Vers. also. But as this borders upon tautology, may not כִּי have been dropped from the beginning, and the affix from the noun, “for their reward is for ever?” חֻקֶּיךָ 4. MSS.

113. סַעֲפִים. Hare supposes this word to bear the sense of פְּשָׁעִים; which could not be the word of the text, as it clashes with the alphabetical order, Green thinks therefore that ó. Æth. & Ar. might read סֹרְרִים; Hallet, as some one observes; proposes סַלְפִים; which may signify *perversos*. See Cast. Lex. Perhaps the word might be סַעֲרִים; “The turbulent I hate.” But a friend referring to 1 Kings xviii. 21. renders the text, “I hate opinions,” i. e. which may be either true or false.

114. See verse 25.

115. Should we not read וְאַצֵּר הַמְצוֹת?

116. Rather with ó. and a friend, “and make me not ashamed of my hope.”

117. “ ואשעה cum priore verbo וארשעה elegantem paronomasiam habet.” Lorinus. בחוקיק 17 MSS.

118. תרמיתם. Houb. renders it, “ Nam vana est elatio eorum.” And Lowth approves this sense. But our Bib. Verf. is not only literal, but affords a very good sense, “ For their deceit is falsehood.” By which expression the psalmist probably alludes to the *Lex Talionis* amongst the Jews, and the apostle might refer to this passage, 2 Thess. ii. 11. where he says, “ that God should send them strong *delusion* that they should believe a *lye*.” See Durell also. But a friend proposing תרומתם, gives this sense, “ for thou liftest them up in vain.” i. e. that thou mayest cast them down again. מחוקיק 5 MSS.

119. השבת. 6. Vulg. Ar. & Æth. read חשבתי. But Hare, &c. according to Aq. & Sym. with one MS. of great note more properly חשבת, “ *Thou esteemest* all the wicked of the earth as dross.” עדותיך 21 MSS.

121. לעושקי 5 MSS.

122. ערב may be considered as the 3d perf. *Pyh.* “ Thy servant *is engaged*, or *addicted* to good.” See Jerem. xxx. 21. Then this line answers to the first of the former verse.

יעשקני. All the Verf. Houb. &c. with 31 MSS. יעשקוני, which is necessary; and this line answers to the last of the former verse. See verse 89.

123. כלו, “ Mine eyes *long* for thy salvation.” See Durell, and 2 Sam. xiii. 39.

124. וחוקיק 2 MSS. See verse 25.

125. עדותיך 23 MSS.

126. Adding with Hare, &c. משפט, and reading with Vulg. Houb. and one MS. יהור for ליהור, the verse may be divided thus, “ It is time to execute *judgment*—O Jehovah, they have broken thy law.” See Gen. xvii. 14. Hammond follows Ch. & Syr. “ It is time *to worship* Jehovah.” And for this sense a friend refers to Lev. xxii. 14.

127. The last line being defective, and Syr. supplying טוב, perhaps רב has been omitted, “ and *much* fine gold.” See Pf. xix. 10.

128. ó. Vulg. & Æth. as a friend observes, read על כן לכל פקודיך. Syr. probably reads כל פקודיך אהבתי, “ Therefore *I love all thy precepts.*” Which keeps up the antithesis better, “ *but I hate, &c.*” Syr. & Ar. reading וכל in the 3d place.

129. Perhaps we should read אלי at the end of the first line, “ Thy testimonies are wonderful *unto me.*”

130. דברך. Syr. & Ar. with 25 MSS. read דברך, “ The manifestation, or explanation of *thy word* giveth light.” See ó. Gejerus, &c. alluding to the Urim and Thummim. I once thought that פתח might be written for פתה, and that תורתך might be wanting at the end of the last line, “ *Thy word enlighteneth the foolish—thy law* giveth understanding unto the simple.” But it is observed by a friend that Ch. supplies חשכים, “ enlighteneth those *that are in darkness.*” Which reading may also supply the defect in the following line, for which purpose Hare, &c. read עיני, “ enlighteneth *mine eyes.*” See Pf. xix. 9.

131. ואשאפה. ó. Syr. Vulg. Ar. & Æth. with Hare, supply רוח. See also our old version. But the word may be rendered according to our Bib. Vers. “ *and panted,*” or perhaps, “ *and swallowed.*” Alluding to his eagerness. See Job v. 5. and Ezek. ii. 8.

132. לאוהבי 3 MSS.

133. The construction requires ישלט.

134. מעושק 7 MSS.

135. האיר. Houb. more regular האיר. See Pf. xxxi. 17.

3 חוקיך MSS.

136. על אשר. 2 MSS. (one of which is of great note) read על אשר; but as this makes the line too long, perhaps we should read שומרי for שמרו, “ for *them that keep not thy law.*” And it is probable that ó. Ar. & Æth. read the same likewise, making it the part. Ben. sing. with the affix pron. of the first person. Unless, as Secker remarks, ἐφύλαξα is written

written for ἐπέλαξαν; which the Collat. of the ó. MSS. will discover.

137. וישר. ó. Syr. Ch. & Æth. read וישרים; which the metre, as well as sense, requires. See Hare, &c. One MS. משפטך.

138. The difficulty of the construction in the present text is generally allowed. See Poole, Lowth, &c. But as 4 MSS. read לעולם after עדותיך, or as 34 MSS. עדותיך, admitting Hare's metathesis, every thing is set right, "Thou hast commanded thy testimonies *for ever*—they are very *righteousness* and truth." i. e. most righteous and true. See Secker.

139. There can be little doubt but we should read צמתהני. See Pf. lxxxviii. 17.

140. The metre of the last line being defective, perhaps מאד has been omitted, "Thy word is exceeding pure—and thy servant loveth it *very much*." See verse 167. Unless for מאד in the first place we might read מאש, "Thy word is tried *with the fire*—and, &c." Alluding to Exod. xix. 18. See ó. Vulg. & Æth.

141. פקודיך 52 MSS. Syr. adds ו. See our Verf.

142. The last line being deficient, perhaps לעד is omitted, "and thy law is truth *for ever*." See verse 25. Syr. reads ישבה, or some such word for צדק.

143. Syr. reads ומצותיך, which seems right. See our Bib. Verf.

145. ó. Syr. Vulg. Ar. & Æth. read לבי. חוקיך 4 MSS.

146. Another instance of the Tetracolon. See verse 89. עדותיך 24 MSS.

147. לדברך 53 MSS. See verse 114, &c.

148. "The watches." Ch. interprets it of *both* watches, the *evening* and *morning*. Our versions confine it to the *night* watches. Hammond understands it of the *morning* watches, which the former verse seems to favor. אשמורות 39 MSS.

149. See verse 43 and 175, with 57 MSS. חייני 49 MSS.

150. The

150. The antithesis between the two verbs is very well preserved in our versions. רודפי 7 MSS.—ó. Syr. Vulg. Ar. & Æth. read ומחוררח, “ *but are far, &c.*”

151. The metre, as well as sense, seems to require לי at the end of the first line, “Thou art near *unto me* Jehovah.” “Illi prope sunt, fed tu *mihi* propior es.” Gejer. &c.

152. מעדותיך, or as 24 MSS. מעדותיך. Syr. Hare, &c. reject the מ, as redundant; and Green’s version is, “I have long since known, “that thou hast established *thy testimonies* for ever.” A friend following ó. renders the text, “I have long since known *from thy testimonies*, that thou hast founded them for ever.” Secker offers יסרתם for יסרתם, “for *thou shalt punish them* for ever.” i. e. the persons mentioned verse 150. which avoids the irregularity of the pronoun; but the masc. affix occurs again in verse 167.

154. חניני. See verse 25. One ant. MS. reads חנני, “*be gracious unto me* according unto thy word.” Which seems most suitable to the context; but one MS. probably reads with Syr. ולאטרתך, “*and be gracious, &c.*”

155. חוקיך 5 MSS.

157. One MS. of good authority with Ar. reads the ו at the beginning of the 2d. line, “*but* I declined not.” רודפי 5 MSS.

158. בגדים. 32 MSS. בגדים.

ואתקוטטה. The metre seems to require that we should omit ה final. See Pf. cxxxix. 21.

160. ראש. ó. Vulg. Syr. & Æth. with Hammond, Hare, &c. “The *beginning* of thy word (or as ó. with one MS. *of thy words*, as a friend observes) is truth.” Vatablus, &c. suppose the ו dropped on account of the *alphabetical* order, “*From the beginning.*” See our Verf. Cocceius, &c. render it *summa*, “The *whole* of thy word is truth.” Jun. and Trem. with Lowth, &c. “Thy *most excellent* word is truth.” See Merrick. Perhaps by a metathesis, “Thy word is the *excellency*”

excellency of truth." As containing the most interesting of all truths the knowledge of the one true God.

משפט צדק. 6. Syr. Vulg. Ar. & Æth. with 10 MSS. Hare, &c. משפט, "and all the judgments of thy righteousness are for ever." Green reads with one MS. משפטך צדק, "and all thy laws are righteousness for ever." But see verse 164.

160. "Princes, &c." "Magnates five Saulis, five Abfalomi." Muis.

161. ומדברך. Ch. with 55 MSS. ומדברך, "but my heart feareth because of thy word." Syr. & Ar. read ורברך, "but my heart feareth thy word." i. e. he was restrained thereby from doing them any hurt. See 1 Sam. xxiv. 6.

162. שש. 6. Vulg. Ar. & Æth. אשש. Syr. ששתי. But perhaps we should read שוש, *gaudiens sum*.

163. חוררתך. 6. Syr. Vulg. Ar. & Æth. with 9 MS. וחוררתך, which the antithesis calls for, "but thy law, &c."

165. Secker with Marginal Verf. "and they shall have no stumbling-block." לאוהבי 9 MSS.

167. ואהבם. As the construction is here irregular, and the metre defective, perhaps we should read ואהבה, (מ being borrowed from the following word) and supply חוקך, "and loveth thy statutes exceedingly." See verse 152.

עדותך 23 MSS.

168. The Omnipresence of the Deity is the most forcible motive to a virtuous upright conduct.

עדותך 20 MSS.

169. If we read יהוה at the beginning of the 2d line, which is equally proper, this and the following verse not only afford a beautiful *alternate* tetracolon, but likewise a striking *homoiooteleuton*, which our versions have in some measure imitated.

171. תבענה. Houb. reads תביענה, which is its usual form.

תהלה. Syr. reads תהלך, "thy praise." Which seems better.

חוקך 3 MSS.

Perhaps rather, “*for* thou hast taught, &c.” See the next verses.

172. חָעַן. Houb. more properly חָעֵנָה. See verse 42.

175. וּמִשְׁפָּטַי יַעֲזֹרֵנִי. 6. Vulg. Ch. Ar. & Æth. read the words in the plur. and 63 MSS. have וּמִשְׁפָּטַי, and 32 יַעֲזֹרֵנִי; and as the noun is generally read in the plur. this is probably the true reading. See our old Versf. and verse 43.

176. אֲבֹר. 16 MSS. אוֹבֵר.

“*Oh seek thy servant.*” These words make the first line of Hare’s metre, and the last of the Collat. too long; if therefore they are retained, should not the verse consist of *three* lines, inserting יְהוָה at the beginning of the 2d, “I have wandered here and there like a lost sheep—*O Jehovah seek thy servant—for, &c.?*” But perhaps they are only an interpolation, as one very ant. MS. omits עֲבֹדךָ, “I have wandered here and there like a lost sheep—but I do not, &c.” It is very observable that not one of the *initial* letters in this psalm has been lost, which shews how useful the *alphabetical* order has been to the preservation of this most excellent system of religious, and moral precepts, for 2400 years, supposing it to have been written in the time of the Babylonish captivity; but much longer, if David was the author of it. And this circumstance may account for the many seeming deficiencies at the end of the lines, supposing the metre of Kennicott’s collation be admitted. See Pref. For as Hare observes, “*singulæ Periodi in hoc psalmo duobus constant versibus, qui longitudine eadem fere sunt ac alii.*”

P S A L M CXX.

THIS and the fourteen following psalms are called songs of *degrees*, or *ascents*. “hoc est, quæ caneretur, cum populus in Hierosolymam *ascenderet*; nimirum vel ad festa quotannis celebranda, vel tum cum e captivitate Babylonica reverteretur.” Lowth. See Calmet also. But Gejerus, &c. suppose it to be a *musical* term to denote the *tone* of voice
in

in which they were to be sung. See Patrick, and Ps. vi. “ Hi psalmi sic dicuntur, quod a Levitis decantati essent in *quindecim* gradibus. Singuli psalmi singulis gradibus destinati sunt.” Muis, Hammond, &c.

V. 1. The metre of the two first verses, according to Hare, and the Collat. seeming irregular, may they be divided thus, “ In my distress I cried unto Jehovah—and he heard me: Jehovah delivered my soul—from lying lips, &c.?” But see Lowth’s prel. Diss. on Isai. p. 26.

ó. Syr. Vulg. Ar. & Æth. with 8 MSS. read וּמַלְשׁוֹן. See our Vers. Patrick, &c. suppose these words to refer to *Doeg*.

3. The first line of this verse seems defective. Cloppenburgius and others suppose אֱלֹהִים, to be understood, or wanting, “ What shall *God* give unto thee?” But Hare, &c. read שַׁפַּת שָׁקֶר; which the former line strongly supports.

יָסִיף. 50 MSS. have יוֹסִיף more regularly, which confines the verbs to the active sense according to Ch. Syr. Ar. Lowth, &c.—Houb. &c. with one MS. read after ó. Vulg. & Æth. יוֹסֵף, in *Hoph.* “ What shall be given unto thee, *thou lying lip?*—or what shall be done unto thee, *thou false tongue?*”

4. גִּבּוֹר, “ The arrows of the *Mighty* one sharpened.” This may be meant of *God*. See Cocceius and Ps. lxiv. 3, 7. which passages seem with this to allude to the *Lex Talionis*.

גַּחְלֵי רְתָמִים, “ with coals of *Juniper*.” Which, as Vatablus and others assert, burn *long and furious*. Arias montanus, &c. “ with coals of *broom*.” See Harmer’s Obs. Vol. II. 426. Syr. “ with coals of the *oak*.” ó. Vulg. & Æth. probably read חֲרִיבִים, “ cum carbonibus *desolatoriis*. But as Ar. followed by our old Vers. renders the words *burning coals*, perhaps it might read with a small alteration גַּחְלֵי הַחֲמִים. See Job xxxvii. 17. Houb. reading גַּחְלֵי כַּגְחֲלֵי for גַּחְלֵי עֵם, gives the words this sense, “ The arrows of the *Mighty* one are renewed—as the coals of the *Juniper*.” See his Vers.

5. אֵינִי. Probably written for אֲנִי. See Calaf. Conc.

בִּישָׁךְ. ó. Syr. Vulg. Ar. & Æth. with Houb. &c. read מִשְׁכָּה, “Woe is me, for my *sojourning is prolonged*.” And to the same purport is Bochart’s sense of the word taken adverbially, “For I have sojourned *for a long time*.” Gejerus, Hare, &c. read בְּמִשָּׁךְ, “Woe is me, that I sojourn in Mefech.” But Muis, &c. understand it proverbially, as they say in French, “demeurer et avoir affaire avec des *Turcs & Arabes*.” Some refer this and the following part of the verse to 1 Sam. xxv. 1.

6. לֵה נִפְשִׁי. The first word not being found in ó. Syr. Vulg. Ar. & Æth. perhaps the true reading is הַנִּפְשִׁי. One ant. MS. has לִי.

שׁוֹנֵא. ó. Syr. Vulg. Ar. & Æth. with one very valuable MS. read שׁוֹנֵא, “*with them who hate peace*.” Which the metre and the following verse seem to call for.

7. שְׁלוֹם. The abstract for the concrete, as in 1 Sam. xxv. 6. Gejerus. But two valuable MSS. read לְשָׁלוֹם, and this answers better, as a friend also observes, to לְמַלְחָמָה in the next line; which being too short, perhaps הָמוּ may have been omitted from its likeness to הָמָה, “I was *for peace*, but when I spoke—they *shouted* for battle.” See Ps. xlvi. 7. Green reads כִּי, “*When I speak of peace*.”

P S A L M CXXI.

לְמַעְלוֹת. 7 MSS. have הַמַּעְלוֹת, conformably to the other 14 psalms. The metre should be all *long* according to the latter part of the Colat. or *short* according to Hare, which Lowth follows chiefly. Whether we must understand *David* speaking here, or a person going up to the feasts at Jerusalem, or on his return from the Babylonish captivity, by the *hills*, or *mountains* are probably meant *Zion* and *Moriah*, “ubi Deus præsens erat ad opem ferendam.” Grotius, &c. who supposes also that David composed it during *Abshalom*’s rebellion. See Ps. lxxxvii. 1. cx. 3.

V. 1. Lowth makes the King to speak in this and the following verse, whom he supposes to be before the ark, imploring the Divine Aid. See Prælect. 30.

2. עושה 8 MSS.

3. In this and the following verses Lowth makes the high priest to answer the king.

אל 2d.—ó. Syr. Vulg. Ar. & Æth. with 18 MSS. have ואל, which the connection, as well as the short metre, requires, “*and* he that keepeth thee will not slumber.” This and the three following verses favor the opinion that this psalm was composed on the going up to the *feasts*, or on the return from the captivity. See verse 6.

שומר 5 MSS. with ó. Syr. & Vulg.

4. שמר. Houb. reads with 67 MSS. שומר; and from comparing Hare’s and Lowth’s metre, might it not be better to reduce the four lines into three, “Behold he neither slumbereth nor sleepeth—Jehovah *the* keeper of Israel, keepeth thee—Jehovah is thy shade upon thy right hand?”

6. יכבה. ó. Vulg. Ar. & Æth. read יכויר, or יכויר, “*non uret te.*” But Isai. xlix. 10. favors the text. See Deut. xxviii. 26, &c.

Hare’s and Lowth’s metre being defective, and the sense imperfect, we must either read with the former according to ó. Syr. Vulg. Ar. & Æth. ולא ירח for וירח; or, as the *smiting*, or *burning of the Moon* seems to be an improper expression, perhaps יאיר has been accidentally omitted, “and the Moon *shall give light* by night.” See Isai. lx. 19. Which sense the supposition in verse 3 may countenance.

7. Hare, &c. connect the first word in the beginning of the next verse with the last line of this, “*Jehovah shall preserve thy soul.*” Several MSS. have ישמר here and in the next verse.

8. Lowth, &c. refer these words to the king’s going forth to battle. But they may be applicable to the preservation of the Jews from their enemies on their going to the *feasts* at Jerusalem. See Exod. xxxiv. 24.

P S A L M CXXII.

IT is thought by some that this psalm was composed by David, as the title sets forth, for the use of the people going up to the *feasts*. See Muis, &c. The metre of the Collat. is long, which is seldom used by *David*, but here it seems preferable to Hare's, who, on account of the metre, brings יחרו from the end of the 3d verse, where it is supposed to be redundant, "Let us go *together* to the House of Jehovah—*And* let us, &c." But see verse 3.

V. 1. באומרים 9 MSS.

2. עומדות 15 MSS. "More literally *stood, or are standing*." Secker, who renders the first verse with ó. & Ch. "*I was glad amongst, or rejoiced in those, who, &c.*"

3. שחברה, The ש is used for אשר, Judg. vii. 12. and viii. 26. But a friend observes that the use of ש for אשר is a proof of the recentness of the latter psalms, where it occurs so frequently; and that it is uncertain who was the author of the Book of Judges. Houb. reads with 13 MSS. שחוברה.

יחרו, seems to be better connected with the following verse; especially if for ששם we might read שושים. See the next verse, and Ps. cxix. 162.

4. יה. Hare, &c. read יהוה, "*Rejoicing the tribes go up together, the Tribes of Jehovah, the congregations of Israel*." Who in full confidence of the protection of their *eternal King*, assembled from every part of the land without any fear of molestation. For this sense of עדות see Houb. &c.

5. As the metre in the Collat. is probably too short in the last line, ער עולם may have been omitted, "the Thrones of the House of Da-

vid *for ever*." See 2 Sam. vii. 16. But why *thrones*? "*Dicit throni pro domo, five familia, &c. in plur. vel, quod throni regales cum demortuis Regibus combusti sunt, teste Maimonide.*" Gejerus. Rather perhaps to denote the *temporal* kingdom of David, and the *spiritual* kingdom of *Christ*, his Son, which was to succeed the former, and of which there was to be *no end*. See Luke i. 32, 33. xxii. 30.

6. The address of the high priest perhaps to the people assembled at Jerusalem: "*In hoc versu elegans est paronomasia quatuor vocabulorum.*" Lorinus. אוהבִּיךָ 5 MSS. And as in most places there is MS. authority for it, this is probably the true reading.

7. בחילך, "*within thy fortress.*" Probably the *Tower of David* mentioned Cant. iv. 4. See also 2 Sam. v. 9.

שלום. ó. Syr. Vulg. Ar. & Æth. with 11 MSS. וְשִׁלוֹם, "*and tranquillity within thy palaces.*" This wish was peculiarly proper, when they were assembling to pay their homage to *Jehovah* their king.

8. נָא. Hare and others for the metre's sake remove this word into the next verse, but as it has a peculiar emphasis here, it may have been omitted there, "*I will now wish thee prosperity—I will now seek thy good.*" All the versions omit it in both places. Better perhaps רָטֹב אֶבְקֶשׁ.

P S A L M CXXIII.

LORINUS attributes this psalm to *David*. Patrick ascribes it to *Isaiah* on *Sennacherib's* invasion. See 2 Chron. xxxii. 20. Muis and others refer it to the time of the *Babylonish* captivity, or that of *Antiochus*. The metre of the Collat. seems most eligible, and the title of *a song of ascents* does not seem to accord with the subject of it. But see Pl. cxx. 1.

V. 1. הישב. One MS. has הוישב, which is probably the true reading. See Ps. ii. 4. Unless, as 13 MSS. have הוישב, we consider it as a *Chaldaism*.

- 2. כעיני 2d. Ch. Syr. & Ar. with 7 MSS. וכעיני, “and as the eyes of a maiden, &c.” For the explanation of this phrase see Muis, and Harmer’s Obs. Vol. II. p. 123.

3. שבענו, “For we are filled with great contempt.” Cast.—Syr. reads שמענו, “For we have heard much contempt.” This may refer to 2 Chron. xxxii. Or to the insults of the *Babylonians* mentioned Ps. cxxxvii. 3.

4. רבת. Perhaps written for דבת, and for לה נפשנו we should probably read הנפשנו, as one MS. omits לה with all the versions, adding with another יהוה at the beginning to complete the metre of the Col-lat. “O Jehovah, disgrace hath filled our soul.” Or as 25 MSS. “our souls.” The following words according to ó. & Vulg. are in apposition “The scorn of those that are at ease, the contempt of the proud.” which seems most suitable to the luxury, and pride of the *Babylonians*. See Isai. xiv. 4. &c.

לגאיונים. Perhaps, in conformity with the other word, הגאיונים; which is characteristic of the *Babylonians*. See Isai. xiii. 11. Unless, as the Keri reads לגאי יונים separately, הגאים יונים might be better, “the contempt of the proud oppressors.”

P S A L M CXXIV.

MUIS, &c. ascribe this psalm to David, agreeably to the title; upon his victory over the *Ammonites*, 2 Sam. x. Lörinus and others refer it to the *Babylonish* captivity; which verse 7 strongly countenances; and two MSS. (one of note) omit לדוד.

V. 3. אִי. Hare omits the י here with one MS. but retains it in the two next verses. Houb. rejects it in all three; and it would be better to read uniformly; but the final י favors of Chaldaism; and, as a friend observes, it is found no where else in this form.

4. נַחֵלָה עֵבֶר. “Omnino legendum in *Hoph.* נַחֵלָה הָעֵבֶר.” Houb. “The flood *would have been made to go*, &c.” But a friend observes that one MS. omits ה in the first word.

5. עֵבֶר. Hare, &c. read with Syr. עֵבְרוּ, which is the best method of restoring the grammatical construction, “Then the proud waters had gone, &c.”

6. Perhaps *Belfhazzar* might have meditated the total destruction of the Jewish people in his drunken fit. See Dan. v. 4.

7. See this probably foretold, Isai. xiv. 4. and completed Dan. v. 30. &c.

The metre appearing defective, מַעֲרִינוּ may have been dropped from the end of this line, through it's likeness to the following word, “and we are delivered *from our enemies*.”

8. 6. with 7 MSS. עוֹשָׂה.

P S A L M CXXV.

DELANY ascribes this psalm to *David* upon his taking possession of Jerufalem; but it seems equally adapted to the Israelites assembling together at their *annual* feasts. The metre of the Collat. is long.

V. 1. 6. Ar. &c. with 6 MSS. הַבּוֹטְחִים.

לְעוֹלָם. Syr. reads וְלְעוֹלָם, “*but abideth for ever*.”

2. סָבִיב לָהּ. Sometimes the relative is used with the antecedent, but Syr. reads סוֹבְבוּ, “The mountains *surround* Jerufalem—and, or *so*, Jehovah, &c.” See our old Verf. Syr. reads also סוֹבֵב, or סָבַב in the 2d place. “More literally, *the mountains are—and the Lord is*.” Secker.

3. These words seem to imply that no foreign invader should take possession of the Jewish territories, agreeable to that promise, Numb. xxxiv. 24. See Cajetan, &c.

4. הַטִּיבָה considered as the 3d pers. agrees better with what follows, “Jehovah *doeth good* unto those, &c.” הַטִּיבָה 24 MSS.

5. 6. Ar. & Æth. with Houb. supply עַל, “But as for those that turn aside *unto* their crooked ways.” An easy mistake from the similitude of the two following letters. פִּועֵלִי 13 MSS.

שָׁלוֹם, &c. Hare, &c. reject these words as spurious. But as all the versions retain them, as 4 MSS. and two others perhaps, read with Syr. & Ar. וְשָׁלוֹם, and they seem requisite to the metre of the Collat. they may be authentic.

P S A L M CXXVI.

THIS psalm was probably composed by *Ezra*, or *Nehemiah*. See Grotius, &c.

V. 1. שִׁבַת 8 MSS. with Pl. xiv. 7. and Secker שְׁבוּת, or with one MS. שְׁבִית. See verse 4.

כַּחֲלֹמִים. 22 MSS. כַּחֲלֹמִים more regular, “*as those that dream.*” Their deliverance was so great and unexpected that they thought it a mere vision. A friend conjectures that 6. Vulg. & Ar. read כִּנְחָמִים, ὡς παρακεκλημένοι. Ch. perhaps כַּחֲלֵהִים, *sicut ægroti*.

2. יִמְלֵא. “*Observa hic, ut alias, convertere fut. in præter. Sic et Exod. xv. 1.*” Muis. See lxix. 5.

4. שׁוּבָה may be, as Houbigant makes it, the participle passive; but it may be also, which he seems not to allow, imperative *Kal.*” Secker. See Numb. x. 36. A friend reads with one MS. שִׁיבָה, “Bring back again our captivity.” i. e. “our captives, O Jehovah, to the South,

as is the course of the rivers, to wit, from Babylon which is situated to the North of Judæa. The rivers Euphrates, Tygris, &c. run from the North to the South towards the Sea." Should we not rather read הַשֵּׁב, or הַשִּׁיב? Durell makes it the nominat. case, and אֶת the sign of the genit. "The turning of our captivity, &c." Syr. probably reads שׁוּב, or שֵׁב, "Jehovah hath turned again our captivity, as the torrents in the South." Lowth thinks, "that the image is taken from the torrents in the deserts to the South of Judæa—The point of the comparison seems to be the return and renewal of these (not rivers, but) torrents, which yearly leave their beds dry, but fill them again; as the Jews had left their country desolate, but now flowed again into it."

5. A proverbial expression according to Muis, &c. But see the next verse.

6. נִשָּׂא מִשַּׁךְ הַזֶּרַע, or נושא, as several MSS. in both places. "Portans tractionem feminis." i. e. "per Hypallagen, semen tractionis. h. e. semen e vase de collo suspenso extrahendum, et in gyrum projiciendum." Piscator, &c.—Mudge, &c. "Bearing a coat of seed." "Tractum feminis vocat, propter fulci longitudinem, in quem semen tractum spargitur." Boch. "Traham frumenti." Traha est vas exiguae molis. Abu. Walid in Hamm. "Parum feminis." Marian. See Poole. Houb. omits the first word, rendering thus, "drawing forth the seed." And Amos ix. 13. to which Mr. Bradley refers, countenances this. But he queries, whether it might not be מִשַּׁךְ, "from a sack?" A friend with ó. Syr. Vulg. Ar. Æth. and one MS. omits מִשַּׁךְ. But if הַזֶּרַע may be considered as the partic. ben. (for which see Isai. lv. 10.) the words may bear this construction, "The sower, who goeth on and weepeth, bearing the measure—shall come again with joy, bearing his sheaves."

Several MSS. read בּוֹא יְבוֹא, and אֶלְמוֹתָיו 12. Our versions add אִתּוֹ, "with him." But I do not know upon what authority, though it may possibly have been dropped from its likeness to the last letters of the former word.

Harmer supposes that the psalmist here refers to the custom of the Arabs plundering the husbandman of his seed. See Vol. I. p. 87.

P S A L M CXXVII.

SOME ascribe this psalm to *David*. Houb. &c. to *Solomon* according to the title. Merrick supposes it to be a *Cradle-hymn*. Lorinus, &c. think it was composed on the building of the second temple, and בית may be understood *מִצְחָה* of the *House of God*. See Ps. cxxxiv. 1. Though ó. Syr. Ar. & Æth. omit בו, there seems to be an emphasis in it according to Ch. “ frustra laborant in ea architecti ejus.” See Secker also.

V. 1. Hare to supply the defect in the 4th line of this verse would either add שָׁקֵד, or read in the plural with others according to Syr. & Ar. שׁוֹמְרִים שָׁקֵדוּ, “ *The watchmen, &c.*” But perhaps according to Vulg. אֲתָה may have been lost from the end, “ If Jehovah keep not the city—he that keepeth *it* watcheth in vain.”—A beautiful tetracolon. One MS. and another at first, יִשְׁמֹר.

2. This verse may be well understood of the assiduity of the Israelites in rebuilding the temple and city of Jerusalem. The 2d line is probably too short; perhaps בְּמִשְׁכַּבְכֶּם has been lost by some accident from its similitude to the word in the former line, “ and delay to rest in your bed.”

אֲפֹלִי 4 MSS. more regular.

כֵּן. The present Bishop of Norwich, renders with Noldius, “ *surely.*” ó. Vulg. Ar. & Æth. with Hare and others, with 2 MSS. probably, read כִּי, “ *for he, &c.*” Or as Secker and Green, “ *whereas.*” which seems to be right. Our versions have *loth*. “ *Membrum hîc deest.*” Houb.

לידידו. Houb. understands this of *Solomon*. Eut ó. Vulg. Syr. Ar. & Æth. with 2 MSS. have לידידו in the plur. See Ifai. ix. 5.

שנא. 4 MSS. שנה, doubtless right.

3. The next object was the repeopling of the land; which wholly depended upon the Divine Blessing. See Deut. xxviii. 4.

שכר. Hare, &c. read שכרו, "The fruit of the womb is *his gift*." In consequence of the first blessing upon mankind, Gen. i. 28.

4. בני הנעורים, "*filii juventutis*." i. e. "In *Juventute geniti*." Grot. &c. "Juvenes." Pisc. &c. And this last sense answers better to the next verse, where גבור corresponds with גבור here.

5. See Pf. i. 1.

אז. 9 MSS. with Hare omit it, and for the sake of the metre it may be rejected, "who hath filled *his quiver* with them." i. e. *domum* Vatab. &c.

כי ידברו, "*but they shall destroy*, &c." So Glasius, &c. But the usual sense of the verb seems here preferable, "*when they shall speak* with their enemies in the gate." i. e. In the defence of their *private* rights, or those of the *state*. See Muis, &c. Merrick makes בשער to signify "*in war*." referring to Judges v. 8. and he observes, from Du Halde, that it is a common saying at this day in China, "when a *son* is born, that a *bow and arrow* are hung before the gate."

יבושו 12 MSS. and איבים 61.

P S A L M CXXVIII.

THIS psalm is naturally connected with the preceding, and is a most beautiful Epithalamium. See Patrick, &c.

V. 1. ó. Vulg. Ar. & Æth. read the verbs in the plur. But see Pf. i. 1. ההולך 16 MSS.

2. כִּי. ó. Ar. & Æth. omit this word, and it is not necessary to the sense; but Glassius, &c. transpose it, "*for thou shalt eat the labor, &c.*" A metonymy of the cause for the effect. Here is a sudden change of persons.

3. As it was, and is still, customary in the East to have separate apartments for the *women*, "*in the sides of thy house,*" may as well refer to the *wife*, as to the *vines*. For the former see Muis, Harmer, &c. For the latter Patrick, &c.

"*Round about thy table.*" Meaning the *Olive Plants*. Patrick, &c. Gejerus, Harmer, &c. refer it to the *children*; and such transpositions are frequent in the sacred writings.

פּוּרִיָּה 58 MSS. and בִּשְׁתִּילִי 60.

4. כִּי. "Surely thus." Durell, &c. But ó. Vulg. Syr. Ar. & Æth. with 5 MSS. omit it. See our old Vers.

5. The first line seeming defective, בָּרַךְ may have been dropped from the beginning of it, "*Jehovah shall surely bless thee, &c.*" See Gen. xxii. 18. &c. All the Vers. read וּתְרַאֶה, both here and in the next verse, which seems to be right. Secker following ó. Vulg. Syr. & Æth. offers this sense of this and the next verse, "*The Lord bless—and mayest thou see—Yea mayest thou see—Peace upon Israel.*"

6. "Peace upon Israel." Hare, &c. reject these words; but if they are retained we should read with Syr. Ar. & Houb. וְשָׁלוֹם. See Pf. cxxv. 5: and our Vers.

P S A L M CXXIX.

THIS psalm might be composed by *Ezra*, or *Nehemiah*, for the consolation of the Jews at the time that their enemies obstructed the rebuilding of the city and temple.

V. 1. *From my youth.* i. e. from the time I was in *Egypt*. See Muis. But Bossuet carries it up to *Abel*. See Dr. Horne, the present Bishop of Norwich. Syr. reads רבו צוררי, "*Creverunt oppressores mei.*" See Ch. also.

2. One MS. reads רבות, perhaps for רבו. See verse 1.

3. These words may refer to Exod. i. 11—14.

למענותם. 55 MSS. have למעניתם, & ó. Syr. Vulg. Ar. & Æth. read the word in the sing. though they give different senses to it. Houb. reading גבי for גבי, and להם מענותם, puts this construction upon the words, "*supra tectum meum molitiones clam fecerunt—in longum duxerunt colloquia sua.*" But Secker disapproves of this sense, and offers this translation of the text, "*They have prolonged their afflictions.*" That is, *the afflictions caused by them*. As he observes further, ó. probably read הרשעים for חרשים; or as 11 MSS. חורשים more properly.

4. Hare and Edwards supply the defect in the metre of the first line by reading חנון וצדיק, "*Jehovah, who is gracious, and righteous.*" See Ps. cxvi. 4. Perhaps from the likeness of ל to ק, which ends the former word, and of קצה to the next, לקצה may have been dropped from the end, "*Jehovah, who is righteous unto the end—hath cut asunder, &c.*" Alluding to the *cords*, wherewith the task-masters scourged the Israelites; or to the deliverance from the Babylonish captivity.

5. In this part of the psalm the Israelites are encouraged not to desist from their undertaking. See Title.

"All those that hate Zion—shall be confounded and turned back" י
שונאי 9 MSS. 6 יסוגו. and 9 יבושו.

6. "*Like the grass upon the house tops.*" The houses in the East having *flat* roofs, they might carry up their corn sometimes to dry there, and some of the scattered grains falling into chinks, might take root, but for want of soil and moisture, presently wither away. See Gejerus.

שקדמת שלף. Houb. reads שקדם השלף; but perhaps קדמת is used adverbially Ezra v. 11. which may prove that this psalm was written by *him*, or at least after the captivity. שלף may admit of different senses. ó. Vulg. Ar. & Æth. with Hammond, &c. render it, “ *be plucked up.*” It being the custom sometimes when the corn was ripe to pull it up by the roots. Ch. with Mudge, Lowth, &c. “ *groweth up;*” or as Gejerus, “ *which withereth, before it appears in ear.*” See Harmer, Vol. II. p. 462.

7. The last line being defective, perhaps we should read מעמר עמר, it being very common to add the verbal noun. See Gen. i. 11. Rather with Pisc. &c. “ *Neither he that bindeth up the sheaves, his arm.*”

8. The usual salutation of travellers to the *reapers*. See Gejerus, &c. Ruth ii. 4.

העברים. 6 MSS. העוברים more regular.

P S A L M CXXX.

PATRICK and others ascribe this psalm to *David*, either when persecuted by *Saul*, or after his adultery with *Bathsheba*. Hammond, &c. to some person in the *Babylonish* captivity, which the last verse favors.

V. 1. If the long metre of the Collat. is adhered to, the two first lines might be reduced into one, especially if we omit אדני; for which 21 MSS. read יהוה, which occasions an unnecessary repetition, “ *Out of the depths have I called unto thee; O Jehovah, hear my voice!*”

3. יה אדני. As 42 MSS. read יהוה instead of the last word, perhaps the first should be omitted.

תשמר, or as 7 MSS. תשמור. “ *Rigidam hinc judicalemque denotat delictorum observationem, & quasi consignationem, & secundum omnes circumstantias examinationem.*” Gejerus.—יעמוד 5 MSS.

4. כי, “ *But there is mercy with thee, therefore shalt thou be feared, or revered.*” Grotius, &c.

תורה. 13 MSS. תורה, and one Ed. תורה, which seems to be most regular. Ch. reads תראה. Vulg. תורתך. ó. & Ar. שמך. Houb. transposing the words in this and the following verse, and reading with ó. Vulg. & Æth. קויתך for קויתי, gives this sense of them, “ If thou hast laid up iniquities with thee, *that thou mayest be feared*, O Jehovah who shall stand? seeing there is pardon with thee, *I have waited for thee*, O Jehovah.” And it is observable, says a friend who adopts this reading, that none of the ant. versions favor our translation.

5. קויתי. Perhaps better קוטה, there being an elegance, as well as emphasis, in the repetition of the verb, “ My soul hath *earnestly* waited for Jehovah, and I have hoped for his word.” i. e. Perhaps for the fulfilling of his promise. See Jerem. xxv. 12.

Houb. &c. read הוחלת, connecting it with the following words; and ó. reading לדברך, & 2 MSS. ולדברך, a friend gives this sense of the words, “ *expectavit anima mea, et in verbo tuo speravit.*”

6. משמרים לבקר שמרים לבקר. ó. Vulg. Ar. & Æth. with Hare, &c. for שמרים לבקר read ער הלילה, “ *Anima mea expectat dominum ab excubiis matutinis usque ad noctem.*” Hammond, &c. render the words, “ My soul waiteth for Jehovah *every watch of the morning.*” Houb. &c. read לשמרים לערב, “ *from the morning watch even until the evening watch.*” But there being an ellipsis of the verb, (unless we read הוחלת with Houb. &c. in the former verse.) Green omits the two last words, and reads קוטה at the beginning, “ My soul *waiteth* for the Lord *more ardently* than those who watch for *the appearance* of the morning.” Perhaps the true reading might be כשומרים לבקר, “ My soul *watcheth* for Jehovah, *as those who watch* for the morning.” See Jonah ii. 9. alluding either to the *city guards*, as Muis, or to the *priests*, as Patrick, &c. Secker keeps to the present reading, pointing, and translation.

לעדני. 4: MSS. ליהוד, 4 משומרים, and 5 שומרים.

7. The first line of this verse according to the metre of the Collat. being defective, might we supply the defect according to the last line of the next psalm, “ Let Israel hope in Jehovah *from henceforth and for ever?*” See Pf. cxxxii. 3.

8. Hare would either reject this verse, or supply *אֵת עָמִי*, “ And he shall redeem *his people* Israel from all their sins.” But as the metre of the Collat. does not require this addition, and there does not seem sufficient reason for rejecting it, perhaps for *עוֹנֹתָיו* we might read *עֲוֹנוֹתָיו*, “ And he shall redeem Israel from all *his affliction*.” i. e. The *Babylonish* captivity. See Pf. xxii. 24. cxxxii. 1.

P S A L M CXXXI.

DAVID composed this psalm, as Patrick and others suppose, in consequence of Saul’s invidious suspicions, 1 Sam. xviii. 8. Perhaps rather, if he wrote it, of his eldest brother’s rebuke, ch. xvii. 28. The whole history of David shews that he did not aspire to the kingdom through ambitious views. See 1 Sam. xx. 8.

V. 1. בגדולות 29 MSS.

2. Hare, &c. reject the three last words of this verse as a faulty repetition. Houb. followed by Lowth, reads *נִפְשִׁי* for *נַפְשָׁה*, “ like a weaned child upon *her breast*.” An unusual sense of the word. Without repeating therefore other senses of the words (see Poole, &c.) giving *אֵם לֹא* the interrogative sense, reading with Secker according to *ó*. Vulg. Syr. Ar. & Æth. *שְׁחֹתִי* for *שְׁוִיתִי*, and with a small alteration *עָנָו* for *עָלִי* in the 2d place, which has occasioned the greatest difficulty, the whole may be rendered thus, “ *Have I not humbled, and kept my soul in silence?—As a child that is weaned of his mother, my soul is humble as a weaned child.*” Mr. Bradley reading *עָלִי* for *עָלִי* in both places

places gives this construction, "As an infant whom his mother *has weaned*, as an infant *who is weaned* is my soul." i. e. *innocent*.

כגמול many MSS. in both places. See Isai. xxviii. 9.

3. This verse seems improperly placed here. See Hare, &c. and Pf. cxxx. 7.

P S A L M CXXXII.

PATRICK, &c. ascribe this psalm to *Solomon*. Vossius, &c. to *David*; and if considered as a continuation of the former, this exclamation naturally follows what had been said in verse 2.

V. 1. אַת. All the versions with one MS. read וְאַת, *and* all his affliction." Or as Patrick, &c. according to ὁ. Syr. Vulg. Ar. & Æth. "and all *his* *humility*." See Pf. cxxxi. 2. Hare makes it a preposition, "with all &c." Mudge approved by Secker renders, "Remember to David all &c."

2. אֲשֶׁר, "Who sware, &c." Syr. And this oath might be made, when the ark was with *Obed-Edom*, from which God absolved him by the Prophet, 2 Sam. vii. 5—13. But see verse 5.

וְנָדָר. Syr. & Ar. with Hare וְנָדָר, "and vowed." Vulg. & Æth. repeat the word, "He *vowed a vow* unto the Mighty One of Jacob." Which Periphrasis for *Jehovah* occurs Gen. xlix. 24. and might be here used, as Muis observes from Kimchi, "quod domus Sanctuarii, five templi, *Jacobo* in somno visa esset, Gen. xxviii. 17." Or as alluding, according to Houb. to Gen. xxxii. 24. who supplies אֵל, "to the *Mighty God* of Jacob."

From אַבִּיר and כְּבִיר, which are synonymous, came the *Cabiri* or the great Gods of the Grecians, and the *Abiry* of the Druids. See Thes. Antiq. Roman. Tom. v. p. 760. Bryant's Myth. Vol. II. p. 473. and Cooke's Patriarchal and Druidical Relig.

3. Here is a beautiful Anaphora in the three first lines of this and the following verse, that gives likewise an emphasis to the expressions, which Glassius, &c. suppose to be hyperbolical; but Kirjath-jearim being so near to Jerusalem, the bringing up the Ark thence might be performed in the course of a day. See Secker. אבוא 13 MSS.

4. לעפעפי. 6. Vulg. & Æth. ולעפעפי, which the construction, as well as metre calls for, “or slumber &c.”

5. משכנות. “Enallage numeri.” Bochart, &c. But as all the versions have the sing. they probably read משכנה with ה final, or המשכן; unless the noun may be feminine in the sing. as well as the plur; and then there will be an antecedent to the following fem. affixes. “Mudge seems rightly to translate, “the place of the Lord, or Jehovah, &c.” For the psalm expresses in the next verses, first his hearing news of the ark, and then his actual finding it at Kirjath-jearim, 1 Chron. xiii. 5, 6. which was the completion of his vow. ל frequently signifies, of.” Secker.

6. שמעונה. All the Vers. have the fem. affix, and Piscator refers it to ארון, which he supposes to be understood in verse 5, “for the Ark of Jehovah.” But see verse 5. Hieron. &c. read the verbs with the masc. affix הו, making the place the antecedent. Rather perhaps according to Houb. Jehovah, who accompanied the Ark, (See verses 7, 8.) “Behold we heard of him at Ephratah.” i. e. “Silo, ubi arca diu mansit, in Ephratae regione.” Junius, &c. “Ephrata proprie est Bethlehem; sed hic accipitur pro tota regione Ephratae, quæ extendebatur a Bethlehem Hierosolymam.” Tirinus, &c.

בשרי. 24 MSS. read בשדה, “We found him in the territory of Jear.” i. e. at Kirjath-jearim.

7. Junius, &c. refer this to the House of Obed-Edom. See verse 5. Muis, &c. to the temple of Solomon. But why not to the tabernacle which David erected?

להרום 67 MSS.

8. “Arise,

8. “*Arise, O Jehovah, &c.*” The usual expression on the removal of the Ark to any different place. See Numb. x. 35.

עוֹר 7 MSS. “*The Ark of thy strength.*” h. e. “*Omnipotentiae tuæ symbolum.*” Gejer. See 2 Chron. vi. 41.

9. “*With righteousness.*” Alluding to the priests garments, Exod. xxviii. 2.

The metre of the last line being defective, we should read with 9 MSS. and as in the parallel place verse 16. כָּנְנוּ יִרְנֹנוּ, “and let thy saints shout aloud for joy.” i. e. *The Levites*, whose office it was. See Spencer, &c.

10. “*Of thine Anointed*” may be synonymous to *thy servant*, and both may be spoken of *David*. One MS. דָּוִיד, as it is written through the first Book of Chron.

11. אֱמֶת. Gejerus reads with Ch. Syr. & Æth. בְּאֱמֶת, which the construction requires, “*in Truth.*”

“Of the fruit of thy body will I set upon thy throne.” Ch. supplies the ellipsis by reading מֶלֶךְ, “will I set *a King*, &c.” But perhaps for לך we should read מֶלֶךְ, “of the fruit of thy body will I set *a King upon the Throne.*” Which may refer in the first place to Solomon, (See 2 Sam. vii. 12.) but was fully completed in Jesus. See Acts ii. 30. Though Calovius and others make this promise to relate *solely* to Christ.

12. וְעֵדוּתִי. 6. Vulg. Ch. Ar. & Æth. with 45 MSS. have וְעֵדוּתִי, “*and my testimonies.*” The pronoun וְ may have the plur. sense as well as זֶה. See Job. xix. 19.

“*For evermore.*” The *temporal* kingdom of David continued in the line of *David* till the birth of Christ, when the *spiritual* kingdom commenced in the person of this Son of David, of which there shall be no end. See Luke i. 32, 33. and Piscator.

13. It might have been revealed to David by Jehovah that *Zion* should be his *settled* residence in future, which determined David to build a magnificent *temple* instead of the *tabernacle*. See verse 2. and 2 Sam. vii. 2.

אֹהֶה. As all the versions have the pronoun, הִי must be considered according to Houb. as the fem. affix agreeing with Zion. See Ps. cxii. 10. Or אֹהֶה, according to the Ch. being dropped through the similitude of the letters, may be supplied after the verb, which the metre seems to want, "He hath desired *it*, &c."

14. This declaration of Jehovah might be pronounced at the time that David brought the Ark, the symbol of the Divine Presence, into the tabernacle. See 1 Chron. vi. 31. xvi. 1.

אֹהֶה. 57 MSS. more regular אֹהֶה. See Isai. xxvi. 9. Jerem. xvii. 16.

15. צִידָה. Houb. reads שְׂרִיה, I will surely bless *her* princes." Mr. Bradley reads צִירִיה to the same purport. Secker supports the text from Neh. xiii. 15. But as Ch. reads the particip. in *piel* instead of the infinit. perhaps we might read עִיר מְבֹרָךְ, "*Blessing* I will bless *the city*."

16. וְכֹהֵנֶיהָ. 6. Syr. Vulg. Ar. & Æth. with 8 MSS. כֹהֵנֶיהָ, nor does the sense, or metre, seem to require the copulative, "*I will cloath her priests with health*." Rather, *with salvation*. Alluding to Exod. xxiv. 24.—"*And her saints*." See v. 9.

17. "The Horn." This was an emblem of regal power. נֹר, "A lamp, or candle." which Solomon is expressly called 1 Kings xi. 36. But this title more peculiarly belongs to that Son of David, who is the *bright* and *morning star*. See Rev. xxii. 16. Or may we read נֹר, "I have prepared a *Crown* for mine anointed?" See the next verse.

18. אִיבִי 32 MSS. This received its completion in some measure 2 Sam. xx. 36—43, but has been and *will be* more eminently fulfilled in that King of Israel, whose kingdom shall have no end. "6. legerunt נֹרִי, et significationem sumpserunt a נֹר, quod est, *separare* se ab aliis religione aut voto, sicque se quodammodo sanctificare." Muis. And a friend proposes these queries, "whether this passage relates to the *Messiah*? and whether Jesus may hence be called a *Nazarean*, submitting
this

this construction of the last words to consideration, וְעָלָיו, *and from him*, (i. e. sprung from David) a Nazaræan shall flourish?"

P S A L M CXXXIII.

THIS psalm being probably composed by some person on the Israelites assembling themselves together at Jerusalem on their festivals might be properly stiled, *A song of ascents*. See Ps. cxx. Mudge, and Lowth's Prælect. 25. Patrick, &c. suppose it rather to be written by David on the conclusion of Absalom's rebellion.

V. 1. Syr. omits הנה, with 5 MSS. "How good, &c." Hare, &c. omit the 2d מה with one MS. "Behold how good *and pleasant* it is, &c." גם is supposed to have an emphasis here. See Muis. But a friend observes, 2 MSS. (one of them very ant.) omit it, with ó. Syr. Vulg. Ar. & Æth.

2. הטוב. "superlativum significat." Gejerus. And the ointment used for the unction of the *High Priest* was made of the most odoriferous and costly herbs. See Exod. xxx. 23, 30. It is probable also that it was this kind of ointment, with which *Mary* anointed the Blessed Jesus, as emblematical of, and preparatory to, his entrance on his *Priestly* office by the offering of his body once for all.

ירד. Hare, &c. read שירד. Houb. שירד. And ש might be dropped, the last word ending with it. 21 MSS. read יורד, and 18. שירד. See also the next line.

על פי, "to the collar of his garments." See Exod. xxxix. 23. Muis, Patrick, &c.

3. This verse has been truly the crux criticorum. Eusebius, &c. as Lorinus observes, suppose the dew to be carried by the wind from *Hermon* to *Zion*, but this being improbable, Grotius, Houb. &c. read שיון for ציון, making that and *Hermon* to be the same, according to Deut. iv. 48. Secker, &c. consider ציון as an appellative, "As the dew of
Hermon,

Hermon, that descendeth upon the *dry* hills." See Isai. xxv. 5. Glasius, Lowth, &c. suppose an ellipsis of ו, or כ, before שירד; and a friend observes, that as several MSS. read שירד, ו may have been transposed from the beginning to the middle of the word, "As the dew of Hermon, and that which fell upon the hill of Sion," Gejerus, &c. suppose an ellipsis also of the word טל, "and the dew, which fell, &c." See Lowth on Pf. cx. 3. But perhaps חרמון may be written for הרהמון, *copia*, and by an Hebraism the words may bear this sense, "As the *copious* dew, which descendeth upon the mountains of Zion." See Pf. lxxxvii. 1. 1 Kings xviii. 41. There is a peculiar beauty in comparing the Israelites assembled on Mount Zion to the *numberless* drops of dew that fall down upon it. See Pf. cx. 3.

שם, "For *there*, &c." This word, as Lowth observes, necessarily refers to *Zion*, which is a very strong objection to several interpretations of the former part of the verse. But see Tirinus, Secker, &c.

חיים. Syr. Vulg. & Ar. with one very ant. MS. וחיים, "and *Life* for evermore."

P S A L M CXXXIV.

AS Lyranus observes, this psalm may be only a continuation of the former, and the *Priest* may address the *Levites* in the two first verses. Or *one* company of the *Levites* the *other* according to Lowth, who remarks "that this psalm is nothing more than the alternate cry of two different divisions of the *temple* watch. The first watch addresses the second, reminding them of their duty: the second answers by a solemn blessing: the address and the answer seem both to be a set form, which each division proclaimed, or sung aloud at stated intervals, to notify the time of night." Notes on Isai. p. 263.

V. 1. Syr. omits הנה, and perhaps rightly. 9 ועומדים MSS.

2. All the versions with Houb. and 35 MSS. read ידיכם, *your hands*.

קדש. 6. Syr. Ar. with Houb. &c. לקדש, "to the sanctuary." Perhaps with ה *local*. קדשה. Hare, &c. read קדשו, "to his sanctuary," and supply שם for the sake of the metre, "and bless the name of Jehovah." But the long metre of the Collat. if admitted, renders this unnecessary.

3. Here the Levites answer the priest, or one company the other. See above. Perhaps rather, "in Zion." See Pf. cxxxv. 21. and Joel iii. 21. עושה 6. with 9 MSS.

P S A L M CXXXV.

PATRICK, &c. suppose, that this psalm was composed on some very remarkable deliverance of the Israelites from their enemies; but the subject of it seems peculiarly adapted to the celebration of their *annual* festivals, in which it was highly proper for them to recite the mercies vouchsafed to them from the *Exod* to settling them in the Land of Canaan, and it might have been composed for the use of the temple on these solemn occasions. But see verse 9.

הללו 2d. perhaps, "praise it, or him, O ye servants of Jehovah." See our versions, and Pf. ii. 12.

3. הללו יה. One MS. omits the last word; but another appearing to have read a third letter, and Syr. omitting Jehovah at the end, the true reading may have been יהוה in the first place, and הוה in the 2d. according to Syr. "Praise ye *Jehovah*; for he is good."

4. ישראל. Syr. Ar. & Æth. with our Vers. וישראל, which the metre seems to want; and as כי seems redundant at the beginning of the next verse perhaps it may be written for יקח, which might end this, and *hath taken Israel*, &c." For יה read יהוה. See Pf. lxxxix. 9.

5. כי אני. Hare omits the last word as repugnant to the metre; but in this place it appears to be emphatical. See verse 4.

וַאֲדוֹמִינוּ 20 MSS. which seems to be the true reading. See Josh. iii. 11, 13. Isai. i. 24. &c.

6. וּבְכָל. 6. Syr. Vulg. Ar. & Æth. with 23 MSS. Houb. &c. וּבְכָל, "and in all deep places." See Lowth's Prel. Diss. on Isai. p. 23.

7. Jeremiah might borrow these words from the psalmist. See ch. x. 13. and Grotius. נְשִׂאִים 58 MS.

למטר, "with the rain." ל bearing this sense, Gen. xlv. 26. See Gejerus; who observes, "inter mira Dei opera merito hoc refertur, duo adeo contraria elementa sociari." And the psalmist probably alludes to Exod. ix. 23.

מוֹצֵא. 3 MSS. מוֹצֵא. See Calaf. Conc.

"Out of his treasures." "Reliqua tria elementa, ignis, aqua, terra, oculis cernuntur; non vero aer aereique venti, qui ideo reconditi dicuntur." Gejer.

8. עַד. 36 MSS. וְעַד, "from man even unto beast." See Syr. Vulg. & Ar. But one MS. transposes this and the following verse, which seems to be their natural order.

9. As 42 MSS. read אוֹתָהּ, and 24. אוֹתוֹת, this is probably the true reading.

וּמִפְתִּיחַ. Houb. with 35 MSS. וּמִפְתִּיחַ. See Calaf. Conc.

בְּתוֹכִי. Perhaps בְּתוֹכְךָ אֶרֶץ, "in the midst of thee, O thou Land of Egypt." Though there is no other authority for it but our old Verf. and the seeming deficiency of the metre. See Exod. from ch. iv. to ch. xi. But if this be a Chaldaism, as Gejerus supposes, (See verse 10. and Ps. cxxii. 3.) the date of the Ps. must be brought to a lower period.

11. הָאֲמֹרִי. 10 MSS. הָאֲמֹרִי; and from Ch. with the other versions, one may conclude that this is the true reading, which one very ant. MS. has preserved Gen. xv. 16.

"And all the kingdoms of Canaan." i. e. 31. See Josh. xii.

12. נַחֲלָה. 5 MSS. לְנַחֲלָה. See Ps. cxxxvi. 21.

13. Many MSS. לְדוֹר וְדוֹר.

14. "For

14. "For Jehovah *will* *avenge* his people." So the word should be rendered here, and Deut. xxxii. 36. whence this verse is taken. See Hammond, &c.

15. See Pf. cxv. 4, &c. This and the three following verses contain a most farcistical description of the idols of *Egypt* and *Canaan*; which could not preserve their votaries from destruction. See Deut. xxix. 17.

17. One MS. reads here as in Pf. cxv. 6. and supplies verse 7. which see.

18. עשׂיהם. 24 MSS. have עושיהם.

כל. 6. Syr. Vulg. Ar. Æth. with 12 MSS. וכל, "and every one, &c."

19. Patrick concludes that this and Pf. cxv. were written by the same person on different occasions, the one in a time of distress, the other when it was over; which gave rise to the variation of the expression. But see verse 1.

21. מציון. See Pf. cxxxiv. 3.

שכן. 23 MSS. שוכן, part. Ben. "dwelling at Jerusalem."

יה הללו. 6. Vulg. Æth. Hammond, &c. connect these words with the next Pf. which wants a title.

P S A L M CXXXVI.

THE argument of this psalm so nearly corresponds with that of the former, that it was probably wrote in imitation of that for one of the three great festivals, with this difference only that an *Intercalary* verse, or *chorus*, is repeated after every hemistich, and makes, as Lowth observes, *perpetuam* ἐπεσόδα. Lorinus thinks that the latter part of the psalm has respect to the *Babylonish* captivity. It abounds in anaphoras, and alliterations, and it is observable that not *one letter* of the *Intercalary* verse has failed through the whole psalm.

V. 2. Jehovah is superior to all the Gods of the Heathen. See Exod. xviii. 11.

3. לאדוני 9 MSS. האדונים 10 MSS. See Pf. cxxxv. 5.

The government of the Jewish people being a *Theocracy*, (See 1 Sam. xii. 12.) Jehovah's supremacy over all the kings of the earth is here asserted, and as Lorinus observes, "huc forsitan allusit Johannes, appellans Christum, regem regum, et *dominum dominorum*."

4. לעשה. 6. with 15 MSS. לעושה, part. Ben. גדולות 27 MSS. A beautiful asyndeton in the six following verses.

5. The formation of the *Heavenly Bodies* seems to call for a peculiar exertion of wisdom. See Pf. viii. 3. Houb. supposes the prep. ב to have a superlative sense here. See Pf. lv. 19. Secker renders it, *in*. לעושה 18 MSS.

6. על, juxta, "near the waters." Gejerus. Rather, "together with the waters." See Taylor's Conc.

7. לעושה 24 MSS. and גדולים 41.

9. The metre of this verse, according to the Collat. being too long, and that of Hare, &c. dissonant to the rest of the psalm, which made Hare himself suspect that לממשלות בלילה was an interpolation, it is probable that, mention being made of *great lights* in the former verse, וכוכבים is an interpolation, "the Moon to rule the night" See Gen. i. 16.

לממשלות. All the Vers. Houb. &c. with 16 MSS. לממשלת. See verse 8. and Gen. i. 16.

10. "To him, who smote the Egyptians with their first born." The plur. affix requires this version. See Gen. xliii. 32.

11. ויוציא ויוציא would be more regular. See Calaf. Conc.

13. לגזר. 6. with 33 MSS. לגזור.

"Into parts." Our old Vers. better, "into two parts." See Exod. xiv. 22. and Gen. xv. 17. But the antient Jews had a notion that the sea was divided into *twelve* parts according to the number of the tribes. See Muis.

גדולים 17.

17. גדולים 42 MSS.

18. ויהרוג 5 MSS.

19. האמורי 9 MSS. See Pf. cxxxv. 11.

21. "*Their Land.*" This seems to make against the supposition that the Israelites had a *prior* right to the Land of Canaan. See Pf. lxxviii. 55.

23, 24. As these verses seem to have a reference to some later deliverance than that from *Egyptian* bondage, perhaps it might be the redemption from the *Babylonish* captivity, and Ezra or Nehemiah might borrow from the former psalm, and make this addition to it. See verse 1.

וּפָרְקֵנוּ, "*et eripuit nos.*" "*Violenter, dilaceratis vinculis, claustris, &c.*" Gejerus. A word very expressive of the forcible rescue of the Israelites by the sudden conquests of *Cyrus*.

25. נָתַן. 27 MSS. with ו. read נֹתֵן, "*who is the giver, &c.*" But the proper place of this verse seems to be after verse 9, as the *Sun* and *Moon* are the grand instruments of *vegetation*.

26. לֹאֵל. The metre seems to require לֹאֵלֶּהי. The first verse of Pf. xxxiii. is found in 2 MSS. between the end of this psalm and the beginning of the next.

P S A L M CXXXVII.

NOTWITHSTANDING this psalm bears the title of *David* in ו. Syr. Vulg. Ar. & Æth. it was composed by some person during the captivity according to Patrick, &c. Or upon the return from it; as Muis, &c.

V. 1. נְהָרוֹת, "*By the rivers of Babylon, &c.*" The river *Euphrates* in the neighbourhood of the city might be divided into several branches, one of which ran through the midst of it. See Prid. Connect.

Or there might be several cuts made from it to water the different parts of the city. See Bryant.

"*We sat down.*" "Sitting on the ground was a posture that denoted mourning and deep distress. See Lam. ii. 8." Lowth's Notes on Ifai. P. 39.

2. בתוכה, "*in the midst thereof.*" i. e. of *Babylon*: and the willows might be planted on each side of the stream by way of ornament.

"*Our harps.*" Perhaps the conquerors obliged the *Levites* to carry their harps to *Babylon* in derision of *Jehovah* their king. For other reasons see Poole.

בנורוהינו. This is the only place, where the *נ* appears in the plur. but as it is only once wanting in the sing. and 23 MSS. read בנורוהינו, that is probably the true reading; or rather with 2 MSS. בינורוהינו. See also MSS. 30, 39, and 245.

3, וחוללינו. Hare, &c. read תלינו, as in the preceding verse with ושמה, "*We hung them up, for there, &c.*" But this transposition has no authority. Others make it the noun from the same verb, "*in the suspension, or hanging up, of our harps.*" Durell fetching the sense from Ar. renders it, "*they that laid heaps upon us*; or following ó. Vulg. Syr. Ar. & Æth. is inclined to read ויוליכינו. Rather וטוליכינו. Mudge, &c. after De Dieu suppose that by a Chaldaism ש is changed into ת, "*and they that spoiled us.*" Ch. favors this reading. Houb. derives it from תל, Ar. *vincire*, or from Samar. תלא, "*et qui nos asportarunt.*" Muis from ילל, *ejulare*. See Durell also. Others from הלל, "*and they that were mad upon us.*" See Pf. cii. 8. Perhaps we should read וחוללינו, "*and they that pierced, or wounded us, in joy (said) sing us the song of Zion.*" Alluding to their cruel and insolent treatment of, and triumph over them. See MS. 245. and Jerem. li. 51, 52.

6. משר. ó. Syr. Vulg. Ar. & Æth. משרי, "*out of the songs.*" מ denotat canticum selectum & eximium. Vid. Pf. xxviii. 7." Gejer. Perhaps השר is the true reading. See verse 4.

4. “*The song of Jehovah.*” i. e. Perhaps some particular song used at the celebration of the festivals in honor of Jehovah. See Amos viii. 3. Revel. xv. 3.

“In the land *of a stranger.*” i. e. *of a strange God.* See our Marg. Vers. Muis, &c.

5. תִּשְׁכַּח יְמִינִי. & Vulg. with De Dieu, &c. in *Niphal*, “Let my right hand *be forgotten.*” Syr. & Ar. with Houb. &c. read תִּשְׁכַּחַי for תִּשְׁכַּח, “Let my right hand *forget me.*” Patrick and others suppose an ellipsis. See our Vers. Perhaps therefore נָתַן hath been omitted, “Let my right hand forget *to play.*” See 1 Sam. xvi. 18.

6. עַל רֵאשׁ. All the versions, “*in the beginning of my joy.*” Muis. Lowth, &c. with our Bib. Vers. “*Above our chief, or greatest joy.*” Our old Vers. omits רֵאשׁ entirely. Durell interprets the last words thus, “*let me rejoice in bitterness.*” i. e. “May an oppressive calamity be my doom and only comfort.” The second sense seems best.

7. “Remember, O Jehovah, *to the children of Edom the day of Jerusalem.*” i. e. punish them for their cruel insults. See Mudge, &c. and Obad. v. 10. “Judicia autem Dei in Idumæos propter hanc ἐπιχρησάντων habes Jerem. xlix. 7, &c.” Grot.

9. זָכוֹר 36 MSS. הַאֲזַכֵּיר.

8. הַשְׁדּוּדָה. Syr. & Houb. with one MS. הַשְׁדּוּדָה, and as the metre of the Collat. is defective, perhaps we should add תִּשְׁדּוּדִי, which might be dropped from the similitude, “O, daughter of Babylon, *who destroyest, thou shalt be destroyed.*” Alluding to Isai. xiv. 4. “*Vastata, i. e. certo exitio destinata.*” Muis, &c. But see Secker. This and the following verse seem to have respect to the *Lex Talionis*, Exod. xxi. 24. See Lorinus, &c.

9. That the Babylonians probably used this cruelty to the Israelitish children see Lam. ii. 11. and Isai. xiii. 16.

P S A L M CXXXVIII.

PATRICK, &c. ascribe this psalm to *David* agreeable to the title. Lorinus, &c. from the use of *היכל* in the 2d verse infer that it was written after the building of the temple, which argument has no foundation. See Ps. v. 8. 1 Sam. iii. 3: Mudge ascribes it to *Daniel*. See Ps. lvii. 1.

V. 1. All the Vers. with Hare, &c. and 4 MSS. supply *יהוה* in the first line, “ I will praise thee, O *Jehovah*.”

נגד. ó. Syr. Ar. & Æth. have ונגד, “ *even before the Gods, &c.*” i. e. “ *before Kings, Glasius, &c.*” “ *before the Angels,*” ó. Vulg. Ar. & Æth. with Mede, &c. Perhaps before *the false Gods* of the Heathen, amongst whom the psalmist might at this time be; (See 1 Sam. xxx. 7.) if David was the author, or Daniel.

2. “ *Towards thy holy temple.*” Wherever the *ark* was, there was the *temple* of *Jehovah*. See 1 Sam. iii. 3. And the psalmist probably directed himself to that point. See Dan. vi. 10.

על כל שם אמרתך. If the present reading of ó. Ar. & Æth. be right, their copy had קדש instead of the last word, “ *for thou hast magnified thy holy name above all.*” But Hammond thinks that for ἀντὶ, we should read ἀντὶ πάντων, which the Collat. of the ó. MSS. may set right. Durell wholly rejects the word upon their authority, “ *For thou hast magnified thy name above every thing.*” And one MS. wants it. Hare, &c. read שם instead of it, “ *thy name above every name.*” See Phil. ii. 9. Syr. reads שם for שם, “ *for thou hast magnified thy Word above every name.*” Secker proposes אמרתך for the last word, *thy Truth*. But ואמרתך seems to be right, “ *for thou hast magnified thy Name and thy Word above all things.*” See verse 4, our old Vers. & Houb. But

a friend

a friend for כל שמך conjectures השמים, “for thou hast magnified thy name above *the heavens*.” See Ps. viii. 1. cxiii. 4.

V. 3. ותעניני, “*respondisti mihi*.” Syr. See also our Vers. and the words may refer to 1 Sam. xxx. 8.

6. תרהבני. Vulg. & Ar. probably read תרבבני, “*thou shalt multiply me*.” 48 MSS. have תרהיבני, in *Hiph.* Houb. reads תרהיב. But Syr. probably reads עון הנפשי, “*and thou hast increased the strength of my soul*.” עון 10 MSS.

4. “When they have heard the words of thy mouth.” i. e. “*opere nimirum completa*.” Gejerus.

5. ברכי, “And they shall sing *of the ways* of Jehovah.” For ב in this signification see Castel’s Lexic. Piscator, &c. But a friend reads with one MS. וישירו for וישירו, “*et recte procedent*.”

6. Mudge, &c. place the correspondence between רם & במרחק, “Though Jehovah be *high*, yet he hath respect to the lowly—and observeth the haughty, *though afar off*.” Houb. &c. put it between רם and וגבוה, “Though Jehovah be *high*, yet he regardeth the lowly—*though he be exalted*, he acknowledgeth him afar off.” And Green transposing the two last words reads וידע for ידע “though he be exalted, yet he owneth (him) from afar.” Durell renders the last line, “*but the proud he regardeth with aversion*.” R. Nathan, &c. referring to Judg. viii. 16, render ידע, *franget*. See Poole. But Ch. & Vulg. probably read there וירע from רעע, *frangere*. Syr. & Ar. from רוע, in *Hiph.* “*malo afficere*.”

7. תחניני. 53 MSS. תחניני. But Houb. reads תנחניני, “*thou shalt lead me*.” See Ps. cxix. 37.

על אף. Houb. &c. with 11 MSS. transpose these words, which removes the necessity of expunging the last with Hare and Edwards, who to complete *their* metre insert אדוני at the end of the 3d line; but as that of Green and the Collat. seems preferable, I would add יהוה at the end of the verse, which might be lost, the next beginning with it, “and

right hand shall save me, O *Jehovah*." Syr. renders the words, *in ira*.

8. יגמר or as 11 MSS. יגמור. Lowth, &c. read according to ó. Vulg. Ch. Ar. & Æth. יגמל, or הגמל, "*will, or, wilt recompence*." Houb. objecting to this reading, and the text on account of the preposition, (which Secker obviates) remarks thus, "Syrus אגן, *protexit*, ex scriptione antiqua מגן, *proteget*. בעד subjungi solet verbis מגן, et גנן *protegere*." But Secker observes that the first verb never bears this sense; and Syr. does not seem to have read either of them, but הרגיע or some such word, "Dexteram tuam Domine *quiescere fac* super me." Unless Walton's version be wrong, as Houb. and Secker agree in their sense: Mudge, &c. render the text, "will completely cover me all round." See Cocceius. Green reads מגן, "*Jehovah will be a shield around me*." Perhaps יגמרם may be the better reading, "*Jehovah shall consume them for my sake*." i. e. The enemies mentioned before. For this sense of the verb in Ch. & Syr. See Cast. Lexicon. Unless we read in the 2d. perf. with ó. which agrees better with the context, "*Thou shalt consume them, O Jehovah, &c.*" Syr. reads with 15 MSS. מעשה, "*the work, &c.*"

P S A L M CXXXIX.

THE title, with all the versions, ascribes this psalm to David, but the many Chaldaisms in it (See verse 2, &c.) militate against this opinion; and as in the Alex. Vers. there is added, *ἡμεῖς ἐν τῇ διαπορέᾳ*, it might be written perhaps after the captivity. See Mudge. It is a most beautiful composition; "Et si primas tenet in *Idyllico* genere Ps. civ. hic proxime illi affidet." Lowth's *Prælect.* who with Mudge divides it into *five* parts. Green and the Collat. into *four*. The first section contains a most sublime description of the omniscience of the Deity.

V. 1. וַתֵּדַע. ó. Syr. Vulg. Ar. & Æth. with Houb. &c. read וַתֵּדַענִי, “and known *me*.” Unless אֲתִי, which generally follows this verb, has been dropped through its likeness to the following word. See Calaf. Concord.

2. מִרְחוֹק, “*exponatur de loco remotissimo, aut tempore.*” Lorinus. Here it seems to refer to the latter. See our old version, and Secker.

3. זָרִית. “*Thou findest my path, &c.*” Mudge, &c. See also our marg. Vers. Munster, &c. “*thou compassesst.*” And from this sense of the verb comes זָר, *corona*, which also seems most suitable here. See our Bib. Vers. and verse 5.

רַבְעִי Cocceius and others (See Poole) suppose this word to be a Chaldaism for רַבְעִי; but a friend with great probability thinks *a bed* is so named from the *square* shape of it, as *quadra* signifies *id quod est quadratum*: See Ezek. i. 9., Lev. xx. 16. He also further remarks with Muis that σχῶνος not only signifies, *juncus*, but *Stroam e juncis contextam*, Ang. *a mattraß*. Grotius says that this word is written by mistake for ῥῶτον. The Collat. of the ó. MSS. will clear up this.

4. הֵן. ó. Vulg. Syr. Ar. & Æth. with one ant. MS. read הֵן אַתָּה. A friend referring to Dan. iii. 18. offers הֵן לֹא. Perhaps וְהֵן, “*But lo, O Jehovah, thou knowest the whole of it.*” See our Bib. Vers. and Green’s translation of the last word. “*Et si nondum est sermo in lingua mea, tu tamen Domine nosti omnia, quæ futura sunt, ut quæ præcesserunt.*” Tu formasti me, &c.” Houb.—ó. Syr. & Ar. dividing the sentences differently, for מְלָה probably read מְלָה עוֹה, or מְעָלָה, “*prevaricatio.*”

5. Green’s transposition of this and the next verse probably right; the former referring to the *Omnipresence* of the Deity treated of in the next section. Our Bib. Vers. as Secker observes, seems equally good with that of ó. and Houb. See verse 4.

6. פִּלְאִיָּה. 39 MSS. read פִּלְיָאָה. probably right. See Castell. Houb. reads הִפְלִאִית דַּעְתָּךְ, “*Thou hast magnified thy knowledge, &c.*” See ó. and Secker.

אכול, Durell, deriving it from כול, reads אכול, “ *I cannot comprehend*.” Which seems most pertinent.

7. This seems to allude to Gen. iii. 8.

מרוח, “ *from thy spirit.*” By this expression most of the antient fathers, and the generality of modern interpreters understand the *Holy Ghost*. See Lorinus, Poole, &c. It is also clear from Pf. li. 13, &c. that *this person* of the *Trinity* was well known to the Jews in the time of David. And the learned Cudworth has shewn (See his Intel. Syst. p. 548. &c.) “ that the *platonick doctrine* of a *Divine Triad* was derived from a *theology of Divine tradition or revelation*, or a *Divine Cabala* amongst the *Hebrews*, and from them afterwards communicated to the *Egyptians*, and other nations.” Which tradition probably commenced from the creation of the world. In the account of which Moses makes use of this expression ברא אלהים, where the plural noun with the singular verb, as has been observed by many learned persons, seems to denote a plurality of persons in the Unity of the Godhead. See Piscator, Randolph, &c. In the next verse we read that “ *the Spirit of God* moved upon the face of the waters.” And that by the Spirit of God we are here to understand the third person in the Trinity is not only supposed by most of the Greek and Latin Fathers, (See Tirinus) but may probably be inferred from Pf. xxxiii. 6, &c. For though some learned men suppose this expression only to denote a *strong*, or *great wind*; (See Grotius, &c.) the idea of a *great* wind sitting, or as the word מרחפת properly signifies, *brooding* upon the face of the waters, does not seem here so consonant. And that the Evangelist in those remarkable words, “ *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,*” (Luke i. 35.) alluded to this passage of Genesis is admitted by Grotius himself, “ *mihi placet sententia putantium translationem sumptam ab Avibus pullos excludentibus; ut ita ostendat Angelus, eâ virtute oriturum hunc fœtum quâ mundus ipse exordium sumpsit.*” But if these arguments should not be deemed by some conclusive, the following passage in verse 26. “ *Let*

us make man," more plainly proves a *plurality of persons*. For though this mode of expression may be sometimes used as a *majestic* form of speech, it will appear from comparing ch. iii. 22. that this interpretation cannot be admitted here, as כֹּאחֶד כִּנְנוּ, *as one of us*, relates to the same as נַעֲשֶׂה, *let us make*, and those words cannot be understood of an individual person. See Chrysost. Patrick, &c. And that they are not addressed by the Deity to the *angels*, as Grotius and others assert, is evident from Heb. ch. i. where *The Son* is expressly declared to have made the world in exclusion to the *angels*; who, as may appear from comparing Gen. iii. 24. with Heb. i. 7. were probably employed by the Divine persons to guard the tree of life. See Ps. civ. 4. Ainsworth, Sharpe on Cherubim, &c. "*Facies tua hinc Filium designat.*" Gejer.

8. אִסַּךְ. As this verb appears only here, and in Dan. it strengthens the supposition that this psalm is of recent date.

שָׁמִים. All the Vers. with one valuable MS. probably read אֶל before it.

וְאֶצְעָה שְׂאוֹל. All the Vers. with Houb. &c. read וְאֶצְעָה, "*Or should I go down to the grave, &c.*" Vatablus, &c. adhering to the text, say, "*alludit ad id, quod sepulchrum mortuis est pro lecto,*" "*Or if I make the grave my bed, &c.*" Or as Secker, "*if I lay the grave, or, place of the deceased, under me,*" i. e. lie down in it. Green renders שְׂאוֹל, *Hell*.

9. "*Videntur mihi hujusce distichi, plane sicut prioris, duo membra intra se opponi, non esse alterum alteri consequens; transitum duplicem exprimi, unum ad Orientem, ad occidentem alterum.*" Lowth's Præl. 16. See Green also. As the first Hemistich seems short, we should probably read with ó. Syr. Vulg. Ar. Æth. & Green אִם אֶשָּׂא; and 5 MSS. read with them וְאֶשְׂכְּנָה.

"*Of the sea.*" i. e. The Mediterranean, which was West of Judæa.

10. As the two members of this verse answer to those of the former, and the metre of the last seems deficient, perhaps פֶּה, may have been dropped from the middle of it, "*Even there shall thy hand lead*

me—and *here* shall thy right hand hold me up.” i. e. that he should not sink in the deep waters.

11. ואמר. 9 MSS. ואומר more regular, or perhaps we should read ואם אומר, “ *And if I should say.*”

ישופני. The sense put upon this verb, as Green observes, seems forced, he therefore reads יחשכני, “ the darkness *will* hide me.” But ישוכני is still nearer to the text, “ the darkness *will* fence me.” See Job. x. 11. Or as a friend יסוכני.

אור בעדני. Our Bib. Verf. gives the literal sense of these words. “ Sed apud Nebiensem contrario sensu, *non quoque est Obscuritas propter me.*” Lorinus. Green also supposing this sentence to be synonymous to the preceding, which Ch. and the following verse countenance, reads אישון בעדי, “ and the night shall be *blackness* around me.” Houb. fetching the sense from Ar. & Æth. reads עור still nearer to the text, “ *cæca erit* super me.” See Cast. Lex.—Secker is not at all satisfied about this verse.

12. יחשיך. 6 MSS. read יחשך, but the true reading seems to be יחשוך, “ Yea, the darkness is not dark with thee.” See our old Verf.

בחשיכה. Houb. with 56 MSS. בחשכה, in which form it is found every where else; and the word לך seems to be dropped at the end of the line, “ As is the darkness, so is the light *to thee.*” See our marg. Verf.

13. Green connects this verse with the former. Lowth, &c. make it a part of the next section, to which it seems more properly to belong, as it sets forth the *omnipotence* of God in the formation of man, “ the noblest work of God.”

קניתי, “ Because *thou hast created* my reins.” See Lorinus, &c.

כליתי. 47 MSS. have כליותי, a strong proof of the corruption of the text. See Calaf. Conc.

“ *Thou coveredst me,*” &c. i. e. With a membrane which contains the *Fætus*. See Piscator, &c.

14. על כי נוראות נפילתי. The critics differ widely in the construction of these words. 32 MSS. read נפלאותי more conformable to the radix. All the Versf. read נפילתי, agreeable to which Durell renders thus, " I will praise thee, for *thou hast wonderfully done* terrible things." Houb. supposing that על כי never bears the sense of *for*, reads אל for על, and נפעלתי for נפילתי, " I will praise thee, O God, for *I am awfully made.*" See Syr. also & Green. But Secker reading the verb with Houb. maintains from Noldius this signification of the conjunctions united. Mr. Bradley reads אל with Houb. and the verb according to the Versf. " I will praise thee, O God, for *thou hast wrought* terrible things wonderfully." But perhaps כי has been written for כל, " I will praise thee for *all* the terrible things *thou hast wonderfully done.*"

15. עשיתי. 6. Syr. Vulg. Ar. & Æth. in the 2d perf. עשית.

רקמתי. 6. & Vulg. probably read וקמתי, "*et substantia mea.*" I would read רקמת, or with the ו prefixed, " My substance was not hid from thee, which *thou madest in secret—and wroughtest curiously* in the lower parts of the earth." " Distinctionem pulcherrimam membrorum comparat operi Phrygionico." Grot. See Lowth also Præl. 8. and Green.

" *In the lower parts of the earth.*" i. e. The womb. See Muis, &c. with Job xxxi. 15. Houb. reads עשיתני and רקמתני.

16. גלמי. This word occurs no where else, and Secker with great probability reads גרמי, by which a proper noun is supplied to the plural verbs and affixes, and the transposition and addition proposed by Green, &c. rendered unnecessary, " Thine eyes did see *my bones*—and in thy book *all of them* were written, they were fashioned daily, when there was not one of them." A friend conjectures that יצרי may have been omitted from its similitude to יצרו in the following line. See our Versions.

" *In thy book*" alludes to the method practised by human artists of working by a *sketch* or *model*. See Hammond.

יצרו. Durell reads יצרי, “ *my members were registered.*” See Job. xvi. 7. Houb. supplying נכחד gives this sense, “ *Dies mei in fasciculo erant, et ne unus quidem ex iis defuit.*” See Hammond also, and Green.

17. ולי. Hare, &c. rightly conclude this word improperly placed, and we should probably read with Green מֶה יָקָר לִי, “ *How precious to me are the thoughts of thee, O God.*” Or with Hare אֵלִי, “ *How precious are the thoughts of thee, O my God.*”

18. אִסְפָּרִם. The fut. for the subjunct. Grotius, &c.—אִם rather seems to have been omitted through its similitude to the two first letters of the verb. See Gejer.

הקיצתי. 57 MSS. הקיצותי. See Pf. iii. 5. “ *I awake, and am still with thee.*” i. e. *am still thinking of thee.* Muis, Patrick, &c.—“ *I am weary,* &c. i. e. *I find it an impracticable attempt, for in the end I am where I began.*” Durell.—There does not seem to be any connection between the two Hemistichs of this verse, as a friend has observed. Might we then read הקצם for הקיצתי, “ *Is there any end of them; for I am yet with thee?*” i. e. *thou dost still support me.*

19. The present learned Bishop of Salisbury conjectures that this and the three next verses are misplaced, and that they might begin the next psalm, the 23 verse being more regularly connected with verse 18, and then this might be divided into three sections. Otherwise this verse, according to Muis, begins the last section, and by an apostrophe the psalmist expresses his indignation against those who impiously oppose their *Creator*, and destroy their *fellow-creatures*, who are *his* work.

אִם. De Dieu, &c. “ *verily.*” Gejerus, &c. with Syr. “ *Oh that.*” Houb. &c. read אֵךְ. But the 2d sense may be consistent with the idea of a *Theocracy*, wherein idolaters may be considered as *rebels*. See Chrysoſt.

הקטול 22 MSS. and ὁ. Syr. Vulg. Ar. & Æth. read רָשָׁעִים. Buxtorf. mistakes in saying that אֱלֹהֵהּ is wrote only once fully in Pf. l. 21. for
it

it is found here, Ps. xviii. 32. cxiv. 7. Deut. xxxii. 15. Prov. xxx. 5. &c. But one MS. reads אלהי, and see Ps. cxlv. 1.

“ *The men of blood* (i. e. *murderers*) *shall depart from me.*” ו being considered as converſive. Green omitting it, would read יסרו. But see our Bib. Verf.

7 MSS. מני more usual.

20. ימרור 28 MSS. read with Syr. our Verf. &c. יאמרור; but the text will admit of a very good ſenſe. See Houb.

נשוא לשוא עריך. The verſions make little ſenſe of theſe words, but all agree with moſt of the critics in reading נשאו. Hare, &c. ſupply שמך, “ *Thine enemies take thy Name in vain.*” Green to avoid the ellipſis reads by a tranſpoſition רעריך, “ *and take thought of thee.* i. e. *think of thee only for deceit.*” Houb. reads with a very ſmall alteration עליך, following which the verſe might be rendered, “ *Who rebel againſt thee for the ſake of wickedneſs—they lift up themſelves againſt thee for the ſake of vanity.*” i. e. by preferring *false Gods* to the Creator of all things: at which impiety the pſalmiſt expreſſes his indignation in the following verſe.

21. הלוא 67 MSS. הלא.

ובתקוממך. Hare, &c. with 2 MSS. ובמתקוממך, and two others ſupply מ, which is probably right, notwithſtanding what Buxtorf aſſerts, Gram. p. 234.

“ *And am not I grieved?*” Rather, “ *and do not I abhor?*” See Green, and verſe 22. But, as Secker obſerves, one is tempted to think that this ſhould be אתקומם; though no verſion or MS. favors this interpretation. And for the text he refers to Gen. xii. 3. Ps. xviii. 7.

22. “ *Perfectione odii, per hypallagen, pro odio perfectionis.*” Piſcator. Theſe words are ſpoken in the ſpirit of the *Law*, which conſidered idolaters as *rebels* againſt the ſtate. See verſe 19. לאיבים 55 MSS. As this line ſeems defective according to the Collat. perhaps לעד has been dropped at the end, “ *They ſhall be enemies to me for ever.*” i. e. I will have no intercourſe with them.

23. שרעפי. 18 MSS. סרעפי. See Pf. xciv. 19. But ó. Vulg. Ar. & Æth. probably read שבילי, “*my paths.*” Syr. צערי, “*my steps.*” Ch. reads a different word from Pf. xciv. 19.

24. בדרך עולם. Hare dissatisfied with the sense of Muis, Le Clerc, &c. reads שלום, “*in the way of peace.*” “*Via pacis viæ molestiæ optime opponitur.*” “*Et deduc me ad terminos vitæ consuetos.*” Houb. But as עצב signifies an *idol*, and is so rendered by Kimchi, &c. (See Poole) בדרכך may be the true reading, “*And see if the way of an idol be in me—and lead me in thy way for ever.*” The affix being easily omitted through the sameness of the letters. But Secker justifies the text from Pf. i. 6. Jerem. vi. 16.

P S A L M CXL.

IT is supposed by some that this psalm was composed by David according to the title, when under persecution from Saul. See Muis, Patrick, &c.

V. 2. מאדם & מאיש may be either taken *collectively*, as Lorinus and Durell suppose; or the *violent man* may relate to *Saul*, and the other to *Doeg*. See Pf. xviii. 47. with Muis, &c.

תנצרני. ó. Vulg. & Æth. with one ant. MSS. read נצרני. See our Bib. Vers. Syr. & Ar. But 2 MSS. with Syr. ומאיש. See our old Vers.

3. מלחמות. One MS. reads מלחמת, with Syr. & Ar. It is necessary with Gejerus to supply אל, or ל, “*Every day they are gathered together for battle.*” See our Bib. Vers.

4. עכשור. A *serpent* of the most venomous kind. See Boch.—ó. Vulg. Ar. & Æth. with the Apostle in the plur. “*of asps.*”

5. See verse 2.

6. Hare, &c. divide this verse into *four* lines. Mudge and the Collat. only into *three*, though in a different manner; and as one MS. omits רשת, and

and another reads לרגלי ליד, (See ó. Ar. & Æth.) Hare, &c. with Syr. read מעגלי, and 30 MSS. מוקשים, I would propose this order, and construction of the words,

טמנו &c.

וחבלים &c.

מעגלי : &c.

“ The proud have hid a snare for me—and they have spread cords *for my feet—in my path* they have laid traps for me.” And these synonymous expressions may denote the great vigilance of his enemies.

8. “ O Jehovah, my Lord, the strength of my salvation.”

עז 16 MSS. and סבות 6.

9. Hare, Houb. &c. agree nearly in their corrections and division of this, and the next verse; I shall therefore only observe, that 2 MSS. justify ירימו for ירמו, and 45 MSS. read יכסמו instead of יכסמו, and adding אלהים instead of סלה, which is improperly placed, they may be divided thus, “ Grant not, O Jehovah, the desires of the wicked—Let not his device succeed O God—*They lift up the head* who surround me—let the mischief of their own lips *cover them*.” Ar. reads the negative, and a friend remarks perhaps rightly, “ ut ne superbiant.” See Hare also.

11. ימיטו. Houb. with 31 MSS. ימוטו. Secker with great probability reads ימטיר.

יפלים. 58 MSS. יפלים, which the construction requires; and Vulg. ó. with Ar. גחלי האש, “ *He shall rain coals of fire* upon them—he shall cast them into pits, that they shall not rise again.” See Ps. xi. 6. But ó. Vulg. Ar. & Æth. seem to have read במררות for במהמרות, “ *in miseriis*.” Ch. reads בחמרות, “ *in foveas lutosas*.” Syr. omits it. And as it occurs no where else, may it not be written for בממרות? See Ps. cxli. 10. Hab. i. 15, 17. Houb. &c. read according to Vulg. & Alex. Verf. תפלים, or ותפלים, “ *Thou shalt cast them, &c.*” Or, “ *But thou, &c.*”

12. “ *Vir linguæ est maledicus.*” Gejerus and Hunt. Hare not thinking this expression strong enough reads לשון לצון, “ *The Scorn-er.*” Either of which is applicable to *Doeg*. But from comparing verse 1 and 5 with this, Hare’s metre with the Collat. and considering that רע, which 2 MSS. omit, seems redundant in the 2d line, perhaps this word, or rather רשע, should be inserted in the first instead of לשון, “ He (i. e. God) will not establish the wicked man in the Land, (i. e. of Israel)—he will hunt the violent man to destruction.” But one ant. MS. omits חמס.

13. ידעת, All the Verf. Houb. &c. with 48 MSS. have ידעתי.

משפט. All the Verf. Houb. with 4 MSS. ומשפט.

אבינים. Houb. with 70 MSS. אבנים, in which form it is always found, “ *I know that Jehovah will maintain—the cause of the afflicted, and the right of the poor.*”

14. In this verse the rewards of the righteous, which were *temporal* under the *Theocracy*, are contrasted to the punishments of the wicked, described in verse 12.

“ *In, or with, thy Presence.*” i. e. The divine Shechinah.

P S A L M CXLI.

MUIS, Peters, &c. suppose that this psalm was composed by *David* according to the title, upon his flight to *Achish*, king of Gath, 1 Sam. xxvii. 2. Hammond, &c. refer it to 1 Sam. xxiv. and perhaps the remark on verse 6. may strengthen this opinion. Mudge, &c. attribute it to *Jeremiah*. See Jerem. viii. 1, 2, 41. Secker remarks that Peters’s exposition and application of this psalm is admirable, though not quite unexceptionable.

V. 2. קטרת. All the Verf. have בקטרת, “*as the incense.*” But Cast. reads לקטרת, “*for incense.*” Gejerus observes that the incense was offered up in the *morning*, and is opposed to the *evening sacrifice*, at the time of offering which (i. e. *three o'clock* in the afternoon) devout Jews at a distance from Jerusalem used to send up their prayers to God. See Dan. vi. 10.

3. דל. & Vulg. seem to have read דלת here, as does Houb. and if with Piscator, &c. נצרה be considered as a noun, the words afford this sense, “Set a watch, O Jehovah, before my mouth—a guard against, or upon,—*the door* of my lips.” Which are synonymous expressions. But see Hammond, &c. One ant. MS. omits על, and another דל.

4. עללות. 68 MSS. עלילות. See Calaf. Conc.

במנעמיהם, “*with their pleasant meats.*” Durell. But Secker reads במטעמיהם. See Gen. xxvii. 4. &c. Prov. xxxiii. 3. Peters understands this of their luxurious *idol* feasts. See Durell also. פועלי 13 MSS.

5. יהלמני. Lowth reads according to Syr. & Ar. ילמדני, “*Let the righteous instruct me.*”

חסד. Hare, &c. read with ó. Vulg. & Æth. בחסד, “*in kindness.*”

ראש אל יני. One MS. reads ראשי, which favors the opinion of Hammond, Peters, &c. “*Let not the oil of my head, &c.*” [i. e. with which I was anointed.] But see Durell’s version, who observes also, “*if this be a prayer of David, the words may be rendered thus, Tho’ the righteous kindness (shewn in sparing Saul’s life) bruise me and reprove me, let not the anointed head (i. e. Saul) break my head.*” See 1 Sam. xxvi. 23, 24.” Grotius, &c. render the word, *præstantissimum*. See also our Verf.—Hammond translates it, “*the oil of poison.*” i. e. *Calumny*. Hare, Lowth, &c. read רשע יניף, according to ó. Vulg. Syr. Ar. & Æth. “*Let not the oil of the wicked bedew, or anoint, my head.*” Secker objects to this sense of the verb. But this reading seems preferable; though 27 MSS. read יניא.

ותחפתי. Hare, &c. with one ant. MS. omit the ו; but it may be emphatical, “*For my prayer is even yet against their kindnesses.*” i. e.

verba adulatoria. See Poole, ó. Vulg. Ar. & Æth. A friend reads *החפלת*, and gives with some of the former readings this sense of the whole, “ Let the righteous instruct me in mercy, and reprove me; but let not the oil of the sinner drop on my head; (i. e. flattery) for my prayer is still against their wickedness.”

6. נשמרו, “ Their judges on the sides of the rock *were dismissed*.” i. e. *in safety*. Peters, &c. alluding to 1 Sam. xxiv. 7. And this seems to be the true sense of the word; but perhaps נשמרו is the right reading, “ Their judges *were preserved* in the sides of the rock—and heard my words, that they were pleasant.” See Prov. xvi. 24. and 1 Sam. xxiv. 9—22. Houb. נאמרו for נעמרו, “ *were true*.” In this verse Peters observes, that the *kindness* of David to *Saul* and his men is opposed to their *cruelty* to him, as set forth in the next.

7 שופטיהם MSS. But as one MS. omits, ם, might not the true reading be שופטיהו, “ *his judges*.” i. e. *Saul's*.

7. ופלה ובקע. As a friend observes, ó. might read יבקע. See Vulg. also. Durell makes these two words nouns, “ *As shreds and chips*.” But 12 MSS. reading פולה, & ובוקע 11, Junius, &c. seem right in making עזים to be understood. See Ecclef. x. 9. and our Verf. “ *Jam tanta vi me & meos circumstant, ut mox distringendi, et membratim discernendi sumus illorum impetu, nisi tu, Deus, succurreris.*” Junius. See Patrick also. Houb. &c. read עצמיהם, or עצמיו “ *their bones*,” according to Alex. Verf. Syr. & Ar.

לפי שאול. Peters renders these words, “ *at the mouth*, i. e. *at the command of Saul*.” But the *pit*, or the *grave* here seems to be opposed to the *cave* in the preceding verse.

8. “ But mine eyes are unto thee, O Jehovah, *my Lord*.” Houb. reads with 13 MSS. בך. & ה might be added from its similitude to the following letter.

9. בידי פח. ó. Vulg. Ar. & Æth. read מפח, “ *a laqueo*.” Syr. בידי, “ *a manu laquei*,” which seems to be right, and might be rendered “ *from the power of the snare*.” See Pf. xlix. 15.

ומקשות. 18 MSS. ומקשות, more regular; but ó. Vulg. Ar. & Æth. and one MS. with Houb. וממוקשות, “ and *from* the gins.”

פועלי 9 MSS.

10. במכמרים. Hare, &c. read with ó. במכמרים, “ *into their own net.*” Houb. במכמרים with Syr. & Ar. or rather as Lowth במכמריהם, “ *into their own nets.*”

יחר. ó. Vulg. Ar. & Æth. connect this word with the last sentence, whereas Hare allows that it belongs to the first; though for the sake of the metre he has placed it in the last line; but the Collat. has restored it to its proper place; and instead of repeating עד with Houb. to supply the metrical defect, “ *ego testis ero, donec transeam,*” (to which Lowth objects, as unnecessary) עדי has been probably dropped before עד, as they frequently occur together, “ Let the wicked fall into their own nets *together*—let me ever escape. See our Bib. Verf. Unless we read with Ar. and our old Verf. ואנכי—אעבורם, “ *and let me ever escape them.*”

P S A L M CXLII.

THIS psalm is generally supposed to have been written by *David*, according to the Hebrew title, ó. Vulg. Ch. Ar. & Æth. when in the *cave*; perhaps of *Engeddi*; as the next might be composed when he was in that of *Adullam*. Or *vice versa*. For it is not very probable that they were both penned on the same occasion. But Houb. refers them both to *Christ*.

V. 2. The verbs are in the fut. “ I will cry, &c.” David therefore may be supposed to be in the cave. See Muis. But Secker observes; “ that the danger was past, when this psalm was penned; and therefore in the title, the translation should be, *when he had been in the cave.*” See verse 5.

יהוה. 2d. Houb. reads with one MS. אדני. But if any change be made, perhaps it should be אלי, (See the preceding word). "with my voice will I supplicate *my God*." There is no MS. authority for reading בקולי, which seems proper.

3. אשפור 21 MSS.

4. ואתה. "non tam copulat, quam tempus veluti determinat." Gejer. "Then thou knewest my path." See our Bib. Verf. Hare rejects it with 3 MSS. באורח 5 MSS.

The sense, as well as metre, seems to require that with Hare, &c. we should read גאים, as in Pf. cxi. 6. "have *the proud* hid a snare for me." Houb. adds a line from Pf. cxliii. 4.

5. הביט. Ch. reads אביט. 6. Syr, Vulg. Ar. & Æth. might, as Lorinus observes, read מביט part. Ben. or rather perhaps ואביט. See our old. Verf. But he, after Hieron. with Hare, &c. reads הבט, as 51 MSS. have it; but the word in the text seems to be the regular imperat. See Masclef, Pf. xlv. 4. and our Marg. Verf. Hare once thought that שמאל should be supplied after וראה according to Houb. and Jun. "Look on the right hand, and see *on the left*." Some word seems wanting to make up the metre of the 2d. line in the Collat. perhaps איש may have been dropped after ואין, "but *no man* cared for, &c." See Gen. xxxi. 40. Syr. Vulg. and Ch. read with 18 MSS. ואין; 55 MSS. have דרש, but the versions favor the text.

6. Syr. reads with one MS. וחלקי, "and my portion."

7. Hare for the sake of the metre supplies ער in the 2d line; and the two following seeming too short, might we read יהוה at the end of the 3d line, and add כח after כי at the beginning of the 4th, "Deliver me from my persecutors, *Jehovah*—for they exceed me greatly in strength?" See Prov. xxiv. 5. Amos. ii. 14. Nah. ii. 2. מרודפי 5 MSS.

8. מטסגר, "out of prison." i. e. *The cave*, where he was confined. See Muis, &c.

בי. Houb. reads with 4 MSS. כי, “*For the righteous expect that thou, &c.*” borrowing the Ch. sense of the verb. See Lowth also. But as all the Vers. have the pronoun, perhaps we should read לי, as in Job xxxvi. 2. or rather ולי, “*Then shall the righteous flock about me—when thou shalt be gracious unto me, O Jehovah.*” See verse 4. יכחירו 62 MSS. But see Pf. xxii. 13. Hare’s addition of יהוה, and אתה, seems proper at the end of the 2d and 4th line. תגמול 25 MSS.

P S A L M CXLIII.

PATRICK, &c. refer it to the persecution of *Abfalom*, according to 6. Vulg. Ar. & Æth. But see Pf. cxlii. 1.

V. 1. Houb. &c. divide the metre thus, “*O Jehovah hear my prayer—give ear to my supplications in thy faithfulness—answer me in thy righteousness.*” Rather, *in thy mercy.* See Essay for a new translation. באמונתך 44 MSS.

2. חבוא, Hare, &c. read with Syr. חביא, “*and bring not.*” See Job xiv. 3. But 57 MSS. read תבא, which favors the text. Mudge, &c. read this verse in a parenthesis, which seems right.

3. איב. 3 MSS. Hare’s metre seems most regular. Better with Syr. & Ar. “*as those who are for ever dead.*” i. e. without any chance of being restored to life. See Isai. xxvi. 14. Lam. iii. 6.

4. Hare’s metre seems preferable.

5. “*The days of old*” seem to refer to the miraculous deliverance from Egypt.

6. פעלך. 6. Syr. Vulg. Ar. & Æth. with 12 MSS. פעליך. See Pf. lxxvii. 13.

6. As the verb is wanting in the last sentence of this verse, Green in his version supplies צמאה. Durell with Syr. connects עיפה with the first noun, “ *Anima mea sitiens est tui sicut terra.*” See also Complut. Versf.

7. One very valuable MS. reads with Syr. & Ar. כי before כלחה, “ *Hear me, O Jehovah, for my spirit.*” See our old Versf.

וּנְמַשִּׁלַת, “ *Left, &c.*” The force of the negative is carried on. See above.—יִרְדִּי 47 MSS. Secker thinks something may be wanting here. See Pf. xxviii. 1.

8. “ *In the morning.*” i. e. “ *celeriter. vid. Pf. xc. 14.*” Vatab. &c. בְּבֹקֶר 2 MSS.

Perhaps יהוה is dropped after בַּטַּחֲתִי, “ *for in thee do I trust, O Jehovah.*” See the Collat.

9. אֵלֶיךָ כְּסִיתִי, “ *I have lain hid with thee, or, near thee.*” Muis, &c. “ *Rather, hide me near thee.*” Durell.—Gejerus says that this verb may signify the same as חָסִיתִי, which one valuable MS. reads, and a friend adopts; but ó. Vulg. Ar. & Æth. reading, as Secker observes, נָסַתִּי, (which one ant.. MS. authorizes) and 2 MSS. with ó. Ar. & Æth. כִּי אֵלֶיךָ, the metre being deficient, perhaps we should read נִסְתִּי, “ *For unto thee do I flee to hide me.*” See our old Versf. and Green.—Syr. omits the words of the text.

10. Hare's metre here seems preferable.

אלהי 42 MSS. See Pf. cxxxix. 19. and cxlv. 1.

בְּאֶרֶץ 6 MSS. read with Hare, &c. בְּאֶרֶץ, (See Pf. xxvii. 11.) “ *Let thy good spirit lead me in a plain path, or, the path of uprightness.*” And this reading is strengthened by 3 MSS. having בִּדְרוֹךְ. But Merrick follows our Bib. Versf.

11. תַּחֲיֵי. 56 MSS. תַּחֲיֵי, “ *Preserve me alive.*” Mudge.

12. Preferring the metre of the Collat. יהוה might be added to complete the last line, “ *for I am thy servant, O Jehovah.*” The preceding verbs should be rendered in the fut. being declaratory, not imprecatory.

צֹרֵרִי 19 MSS.

P S A L M CXLIV.

THE following psalms are all *eucharistical*. Grotius refers for the subject of this to 1 Sam. xvii. according to 6. Vulg. Ar. & Æth. Others suppose it a compendium of Pf. xviii. But Patrick, &c. refer it to 2 Sam. v.

V. 1. Syr. Vulg. & Ar. with 5 MSS. ואצבעותי, “ *and my fingers.*”

2. חסדי, “ *Benignitas mea.*” i. e. “ *in me beneficus; abstractum pro concreto.*” Gejerus. Hare reads מחסי, or חוקי. See Pf. xviii. 1. xci. 2. Durell חסתי, probably right, “ *My refuge and my fortress, &c.*” Or perhaps, as חסיתי follows, חסני, “ *My strength.*” See Isai. xxxiii. 6.

MSS. 2, omit לי; and 77 read with Houb. הרודף.

עמי. Muis, &c. with 42 MSS. besides many marginal readings עמים, who subdueth *the nations* under me.” See also Gen. Diff. Sect. 26. and verse 6.

3. בן. 6. Syr. Vulg. Ar. Æth. with 14 MSS. ובן, “ *or the son, &c.*” “ *Exclamatio ab admiratione* *φανερωπίας* Dei, quam in se expertus fuerat.” Muis. See Pf. lxxviii. 70, 71.

4. עובר. 6. Syr. Vulg. Ar. Æth. with Hare, &c. עברו, “ *his days pass away like a shadow.*” But see Ch. and our Bib. Vers. Perhaps we should read עובר עברו, “ *his days pass away like the departing shadow.*” See Pf. cii. 12.

5. שמיך. Ch. Syr. Ar. Hare, &c. with one ant. MS. if not another, read שמים, “ *Bow the Heavens, &c.*” See Pf. xviii. 9. Alluding probably to the descent on Mount Sinai. See Lowth, &c. and Pf. civ. 32.

6. “ *And scatter them.*” i. e. The nations mentioned verse 2. whence Patrick infers that Pf. xviii. and this were penned on different occasions.

7. מַמִּים רַבִּים. Hare with Edwards omits these two words, or adds with Green מַשְׁנֵי after them, as in Pf. xviii. 17. for the sake of the metre. But as Durell observes, מַמִּים not suiting well here, unless we understand it with him of *great afflictions*, perhaps מַעֲמִים might be better, and dividing the verse into three lines, according to the Collat. וְהַצִּילֵנִי might be put at the beginning of the 3d line, “Send down *thine hand* from above—rid me from the mighty *nations*—and deliver me from the hand of the sons of the stranger.” i. e. from the *Philistines*. See Hammond, &c. Or from *Idolaters*. See Patrick.

יָדֶיךָ. All the Verf. with 37 MSS. read יָדְךָ fing.

8. These words may allude to the *vanity* and *deceitfulness* of idols. See Hammond, and Isai. xlv. 20. Or to the *falsehood* and *perjury* of their enemies. See Mariana, Spencer, &c. Pf. cvi. 26. &c.—Perhaps אֲשֶׁר might be better rendered, “*For their mouth.*” The last part of this and the 11th verse should be rendered uniformly. See our Bib. Verf.

9. Here begins the ἐπικύκλιον, or *triumphant song* in consequence of the victory. See Pf. xxxiii. 2. and Pref.

10. לַמְּלָכִים. Syr. reads לַמֶּלֶךְ, “*to the king.*” Rather with Secker לַמֶּלֶכִּי, “*to his king,*” answering to *his servant*. See 1 Sam. ii. 10. which expression in Hannah’s prayer seems prophetic of *David*. Houb. &c. read with Syr. Vulg. and one MS. עַבְדְּךָ, “*thy servant.*”

“From the sword of the wicked.” Mudge; by whom he understands *Ishbi-benob*. But see verse 1.

11. These words may bear the *past* sense. “*He hath freed me, and delivered me, &c.*” And this will remove the difficulty with respect to the three following verses, which Gejerus, Hare, &c. suppose to be spoken by the *Philistines* κατὰ μῦθον. But Vatablus and others consider them as the words of the *Psalmist*.

12. אֲשֶׁר. A friend suggests that this word may be a verb in the *imperat.* mood, and that its force should be continued to the following verses, “*Bless our sons, &c.*”

כַּוִּיּוֹת. ó. Vulg. Ch. Ar. & Æth. with 63 MSS. read כַּוִּיּוֹת, which is better. Houb. prefers כַּוִּיּוֹת “*sicut Oliveta*.” “*quæ, ex adverfo plantationum, cum seria mirifice congruunt.*” But in the 16 places, where זִית appears in the plur. it is always in the *masf.* gend. besides that *corner* stones were in the highest estimation in the East. See Ps. cxviii. 22.

תַּבְּנִית. ó. Syr. Vulg. Ar. & Æth. read תַּבְּנִית, “*sicut similitudo*.” But the true reading is probably לַתְּבִיט, “*Our daughters shall be as the corner stones, hewn out for the building of a temple, or palace.*” הִיבֵל signifies both. See Durell, and Lowth’s prel. Diss. on Isai. p. 30.

13. מִזִּינוֹ. This word appearing no where else, perhaps it should be מִזִּינוֹ, from זֶן, *alimentum*.

מִזֶּן אֵל זֶן, “*de cibo in cibum*.” Cocceius, &c. “*Our garners are full, affording provisions upon provisions.*” These repositories for corn so common in the East (See Harmer, Vol. II. p. 452) probably took their rise from Joseph’s wife regulations Gen. xli. 35. ó. Vulg. & Ar. read מִזֶּן אֵל זֶה, “*bursting forth on this side, and on that side.*”

צִאֲנוֹ. Houb. reads with 41 MSS. צִאֲנוֹ, in which form it appears in near 200 places.

בְּחוֹצוֹתֵינוּ, “*in our fields.*” See Secker, &c. Job v. 10. and Prov. viii. 26.

14. If the metre of the Collat. be followed, it is not improbable that בֶּאֱרֵץ is dropped after פֶּרֶץ, from the similitude of the words, “*Our oxen are strong for labor, there is no breach in the land.*” i. e. whereby they may escape, or be carried away. See Amos iv. 3. As horses were not permitted to be multiplied in the land of Israel under the Mosaic dispensation, in order to assert the supremacy of *Jehovah*, (See Deut. xvii. 16. Ps. xx. 8.) *oxen* were of singular use both in agriculture, and other laborious work. But see Edwards.

יִצְאָה. Houb. per *adventitium*, reads יִצְאָה. But should we not rather make it the femin. “*and there is no one that goeth forth.*” i. e. *woman*; as they are the first to take the *alarm* in case of danger.

“ Neither is there *any one crying* in the streets.” Which denotes the greatest tranquility. ברחבתנו. 6 MSS. ברחבותינו more regular.

15. שיהיה. The unprecedented use of this expression seems to argue the recentness of this psalm; and the time of *Nehemiah* may be as suitable to it as any. There is no necessity for supposing with some that the first line was spoken by the *Philistines* and the next by the *Psalmist*, as both are adapted to the last. See verse 11.

Muis supposes a redundancy of the pronoun, but the words may perhaps be rendered, “ Blessed are the people, *whose Jehovah is their God.*” In opposition to the *tutelary* Gods of the nations. It may be proper to observe that 2 MSS. have the same words, after אשרי 1st. which occur in Pf. lxxxiv. 4. though none of the versions acknowledge them. See Gen. Diff. Sect. 84, 8.

P S A L M CXLV.

THIS is the last of the *alphabetical* psalms; and it is very probable from the metre of the Collat. that each verse consisted of two Hemistichs, the one beginning with the letter of the alphabet in its order, the other with the letter ך, which may prove the impropriety of Hare’s division of the metre. All the versions ascribe it to David, with the Heb. title; which one MS. omits. תהלה is found only here, as the title of a psalm.

V. 1. “ I will extol thee, *O my God, the King.*” The Jewish government was a *theocracy*.

אלוהי. 52 MSS. read here אלהי, and it is observable that we have this word, and אלהים in 2000 places at least without the ך. See Pf. cxxxix. 19.

3. ולגדולתו 24 MSS. and 20 מהולל.

4. וגבורתיך. 20 MSS. ; but all the versions have the sing. as in verse 11. The construction requires that we should read with Ar. and a friend יגיד ; unless we read ישבחו, which agrees better with the following verbs.

5. כבוד הודך. By reading כבודך יודו, there is no necessity for reading with Hare, &c. ודברי ידברו, “ *They shall celebrate the majesty of thy glory.*” Alex. Vers. reads כבודך.

אשיחה. Durell, &c. read with ó. Syr. Vulg. & Æth. ישיחו, “ *and they shall speak of the words of thy wonders.*” i. e. thy wonderful words, alluding probably to Exod. xx. But Green makes this and the next verse to alternate ; which the last verse of the psalm countenances.

נפלאותיך. 40 MSS.

6. וגדלותיך. Houb. omits the י with 42 MSS. ; but all the Vers. with 21 MSS. read וגדולתך sing.

אספרנה. Houb. &c. read with ó. Ch. Vulg. Ar. & Æth. יספרונה. But see verse 5,

7. The metre in the last line of this verse seeming defective; might we not supply רנן ? See Pf. cxxxii. 16.

8. ארך. To preserve the correspondence in the Hemistichs according to the Collat. I would read וארך, “ *and slow to anger.*” See title.

9. The sense as well as metre, seems to require that we should read with Hare, &c. according to ó. & Æth. קיין לכל, “ *Jehovah is gracious unto all that wait for him.*” See Lam. iii. 25. Though Lorinus and Secker object to it:

10. יברכנה. 6 MSS. and 4 at first, read יברכך.

11. The last Hemistich appearing defective, יהוה, or אלהים, may have been omitted.

12. Lorinus, &c. read with ó. Syr. Vulg. Ar. & Æth. י instead of י, “ *To make known to the sons of men thy mighty acts—and the glorious majesty of thy kingdom.*” Which is more agreeable to the context. The metre of the Collat. seems to require הודך, which Hare rejects. See verse 5. גבורותיך 24 MSS.

13. עלמים. 60 MSS. have עולמים, and 67. ודור.

Notwithstanding what Buxtorf, &c. have asserted, it cannot be doubted that a verse consisting of two Hemistichs, beginning with the letters נ and ו, has been here omitted, which ó. Syr. Vulg. Ar. Æth. with one MS. have preserved, (See Grotius, &c. with Gen. Diff. Sect. 48. &c.) : נאמן יהוה בכל דבריו—וחסד בכל מעשיו : “*Jehovah is true in all his words—and merciful in all his works.*”

14. All the versions read with one MS. סמך, and with 6. ווקף.

הנופלים. 35 MSS. הנפלים.

15. Hare's metre here is irregular. See verse 1. and that of the Collat. being too long in the last line, להם should probably be omitted, according to ó. Vulg. & Pf. civ. 27. See our old version. The change of persons here is very observable.

16. The metre of the first line being defective, we should either with Haré supply אתה before את, which is favored by ó. Vulg. & Syr. or add יהוה after ידך, or as ó. with 57 MSS. יריך, “*Thou openest thine hands, O Jehovah.*” which may have been dropped in other places. See verse 19.

18. קראוי. 12 MSS. קוראוי more regular.

לכל. It would add much to the emphasis, as well as to the *literal* order of the Pf. to read with 2 MSS. ולכל, and with all the Verf. and 21 MSS. יקראוהו : “*even to all them that call upon him in truth.*”

19. See verse 16.

20. שומר. All the Verf. with 12 MSS. read שמר, and 3. אורהיו, which the construction calls for.

P S A L M CXLVI.

THE words, הללה יה, begin and end the five following psalms. Muis, &c. ascribe this to David. Lorinus, &c. bring it down to the return

return from the *Babylonish* captivity. *Haggai* therefore, or *Zechariah*, may have been the author of it, as ó. Syr. Ar. & Æth. set forth in the title. See Prideaux and verse 7.

2. את יהוה 7 MSS. See verse 1.

3. “*In the Son of Man.*” i. e. Perhaps *Cyrus*. See Ps. lxxx. 18. to whom some of the Israelites might attribute their return from the *Babylonish* captivity.

4. ישב. ó. Vulg. Ar. & Æth. with Houb. וישב, “*and he shall return, &c.*” Or rather וישב, as 66 MSS. have ישוב.

עשתנתי. 8 MSS. עשתנותי. “*Chaldaeus Jer. xviii. 12. loco Hebraei cogitationes nostras, posuit עשתוננא. Vid. Dan. vi. 3. Jon. i. 6. עשות Job xii. 5. a nonnullis per cogitationes redditur.*” Gejer.

5. שברו. Syr. & Ar. read וישבר, “*and whose hope is, &c.*” Hare reads ששברו. Hammond, &c. apply the following part of the psalm to the *Messiah*; but it has probably some respect likewise to the restoration from the *Babylonish* captivity. See verse 1.

6. Let it be observed once for all that several MSS. with ó. Vulg. & Ar. read the verbs to verse 9, with the ך, as the partic. *Ben.* but there seems to be no occasion for it. The metre being irregular, perhaps we should read ואת ארץ in the first line, and omit את at the beginning of the 2d line.

לעולם has been understood of the 70 years captivity. See Lorinus.

7. “*Jehovah looseth those that are bound.*” “*De liberatis captivis Cyri regis iussu exponunt nonnulli.*” Lorinus. This and the four following lines afford a beautiful Anaphora.

8. פקח. ó. Ar. & Æth. read הורה or some such word, “*Jehovah teacheth the blind.*” But from comparing Isai. xxxv. 5. xlii. 7, &c. עיני has been probably omitted through its similitude to the following word, “*Jehovah openeth the eyes of the blind.*” See Munster, &c. “*Mire hæc congruunt ad Christi tempora.*” Grot.

9. גרים, "*The strangers*" may be applicable to the *Jews* in their captivity. See Exod. xxii. 20, and Lorinus. Houb. reads מעודר, or עודר, for יעודר, but the next verb favors the text.

10. לדור ודור 35 MSS. and more than 50 MSS. read ימלך.

P S A L M CXLVII.

MUIS, &c. conclude from verse 2 and 13, that this psalm was composed after the captivity, and Patrick ascribes it to *Nehemiah*. ó. Syr. Ar. & Æth. make Haggai and Zechariah the authors of it. See Pf. cxlvi. 1.

V. 1. The construction seems to require that we should with Houb. &c. make יה הללו, a part of the psalm, and reading with them, and one MS. זמרו for זמרה, render the words thus, "Praise Jehovah, for he is good—sing praises to our God for it is pleasant—Praise is becoming." Houb. reads with Syr. נארו, "*becomes him*." And with this reading we might omit נעים with one MS. "*for praise becomes him*."

2. "*The dispersed of Israel*." i. e. The Israelites in *Babylon*, whither they were led captive.—בנה, 8 MSS. but ó. Vulg. Ar. & Æth. have the partic. which the context favors.

3. הרפא 23 MSS. with Syr. but see above.

4. This verse probably alludes to Gen. xv. 5.

5. אדונינו 67 MSS. and 17 אדוננו, one of which is preferable. ó. Syr. Vulg. Ar. & Æth. with 15 MSS. read גלתבנותו.

7. ענו, "*iterate*," Cast. i. e. *sing one after another*; the chorus on the one side answering the chorus on the other. See Exod. xv. 21. Ephes. v. 19. and Pref.

בתודה. Hare, &c. בתרועה, "*with shouting*." But the text seems proper here. See Pf. xxvii. 6. בכינור 16 MSS.

8. המבסה שמים. Perhaps השמים.

ó. Vulg.

ó. Vulg. Ar. & Æth. Hare, &c. insert an Hemistich from Ps. civ. 14. between the last line of this and the first of the next verse; but Secker rejects it; nor does it seem necessary. One good MS. probably reads להארין, which may help the metre.

9. The psalmist makes mention of the *Crows*, or *Ravens*, as Lorinus observes, “ quoniam *crocitando* declarant famem suam, escæque necessitatem.” But see Calmet.

יקראו. Ar. reads יקראוהו, “ which call *upon him*.” Unless we suppose the affix and formative ך to coalesce. See Ps. ii. 12. But אשר may be considered as a conjunction, “ *when they call*.” See ó. Syr. & Vulg. עורב 29 MSS.

10. לא 2d ó. Syr. Vulg. Ar. & Æth. with 36 MSS. ולא.

11. רוצה. Syr. reads ורצה, “ *Sed oblectatur*.” And none of the other versions have the participle.

12. ó. Syr. Vulg. Ar. & Æth. make this the beginning of a new psalm: and ó. Ar. & Æth. have in the title, “ *Alleluja, Aggæi & Zacharie*.” See Ps. xlv. 1. “ *Sed qua auctoritate conjuncta disjungant, disjuncta contra conjungant, non constat*.” Hare.

13. If *Nehemiah* composed this psalm, it must be after the walls were *rebuilt*. See Neh. ii. 17.

14. גבולך. All the versions, except Ch. read with one MS. גבולך, “ *thy borders*.”

שלום, “ *peace*.” “ The abstract for the concrete.” Durell. “ Deficit ל.” Pisc. Rather ב. See Syr. & our vers.

15. ארץ. Gejerus reads with Ch. לארץ. Hare supplies with Syr. על. השולח 26 MSS. with ó. Vulg. & Ar. See verse 3.

עד מהרה, “ *usque cito*.” i. e. *celerime*, Buxt. &c. But a friend observes עד is probably written for על, and should be placed before the preceding word. See Syr. and our versions, which also supply מאד. An allusion to the messengers of kings.

16. The brevity, aptness, and sublimity of the following descriptions are not to be paralleled in any other author. A most beautiful paronomasia in the 2d line. הנותן 33 MSS. with ó.

17. כפתים. Green deriving this word from כפת, *ligare*, with Schultens, gives this sense, “ Who sendeth forth his ice *to bind up* (the waters.)” But as there is no authority to supply the ellipsis, the version of Cast. and others seems best, “ He sendeth forth *his hail like morsels.*” i. e. *of bread*, which it resembles in colour; and perhaps for קרתו in the next line, we should read קרחו, “ who shall stand before *his hail?*” Alluding to 2 Sam. xxii. 15.—יעמוד 8 MSS.

18. “ And melteth *them.*” i. e. “ Gelu frigusq.” Pisc. &c. Perhaps the *hail-stones*, taking the foregoing substantive in the *collective* sense.

רוחו ויזלו. Durell reads רוח ויזלו, “ *The wind bloweth, and the waters flow.*” ó. Syr. Ar. & Æth. with Houb. read the *affix* as well as the copulative, “ *He turneth his wind; and the waters flow.*” This may be the better sense of ישב here.

19. דברו. 56 MSS. דבריו, “ *his words.*” See Exod. xx. 1. חוקיו 4 MSS.

20. ומשפטים. ó. Syr. Vulg. Ar. & Æth. ומשפטי, and Durell gives this sense of the words, “ *nor have his judgments instructed them.*” See Jud. viii. 16. Houb. &c. read with ó. Syr. Vulg. Ch. Ar. & Æth. וידיעם, “ *nor hath he declared his judgments unto them.*”

P S A L M CXLVIII.

THIS psalm, as Lowth observes, “ is a beautiful example of the *synthetic, or constructive, parallelism*; in which there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts; such as *noun* answering to *noun*, *verb* to *verb*, *member* to *member.*” See Prel. Diss. to

Ifai. p. 21. It might be composed by the author of the former, as a dissuasive from Idolatry; which, it is observable, the Jews never committed after their return from the *Babylonish* captivity.

V. 1. הללו being repeated *seven* times may be intended to denote the perfection of praise, *that* being a *sacred* number amongst the Jews.

טן. Perhaps better rendered *in*, “ Praise ye Jehovah *in* the Heavens.” i. e. *ye angels*, who dwell there; (see Lowth on Pf. lxviii. 27.) or Jehovah dwelling there. See Pf. cxxiii. 1. and v. 7.

2. צבאו. All the Verf. Houb. &c. with 56 MSS. have צבאיו. “ All *ye his hosts*.” See Pf. ciii. 21.

3. The *Sun*, *Moon*, and *Stars*, are called upon first to praise God (which they do in a *metaphorical* sense) because they were the first objects of Idolatry. אור. ó. Syr. Vulg. Ar. & Æth. read ואור, “ *and light*.” But the words may be in construction. See our Bib. version.

4. “ *Ye Heavens of Heavens*.” i. e. “ The *highest* of those Heavens, above some part of which the waters are here said to be placed.” Hammond. Grotius observes, “ Hebræi cœlum partiuntur in *tres* regiones, quarum prima est *nubifera*, altera *astrifera*, tertia *angelifera*.” See 2 Cor. xii. 2.

5. This and the next verse are the strongest proofs of the vanity of *idolatry*. For the addition see ó. Houb. and our old version.

6. חוק 7 MSS. and 48 יעבר, which may be the fut. in *Niph*. “ *and it shall not be broken*.” See our old Verf.—Tigur. Verf. Meibomius, &c. read יעברו, “ *and they shall not transgress (it)*.” See Pf. civ. 9.

7. Having in the 4th. verse finished with the waters *above* the firmament, the Psalmist now proceeds regularly to the waters *under* the firmament. See Gen. i. 9. which are there called *Seas*, but here *Deeps*; and that חנינים probably signifies *Whales*, and other sea monsters, and not *serpents*, as Durell supposes, see Gen. i. 21. Ezech. xxxii. 2. תרוכות 41 MSS. See Pf. xxxiii. 7.

8. “*Fire.*” i. e. the *lightning*. Vatab. &c. which accompanies the hail storm, though so opposite in their natures. See Ps. cxxxv. 7.

רוח סערה. Syr. with our old Verf. וסערה; but Ps. cvii. 25. Ezek. i. 4. &c. confirm the text. The connection seems to require ורוח, “*and the stormy wind.*” See Ar.

עשה. 17 MSS. more properly עושה, in Ben. 6. & Vulg. עושים. Ar. עושי in regim. “*the fulfillers of his Word.*” “*Erubescere ergo, homo, qui solus Dei legem non observas.*” Tirin.

9. “*Fruitful trees.*” Rather *fruit-trees*. Mudge, &c.

“*And all Cedars.*” comprehending in *one* species every kind of tree *not bearing* fruit. See Muis.

10. The antithesis, if not the metre, is better preserved, by reading with Meibomius אדמה after רמש, “*the reptile of the earth.*” Or as Hare, &c. וכל, “*and every fowl.*”

11. From the *inanimate* and *animate* parts of the creation, he proceeds to the *rational*.

7 שופט MSS. and several read here, as in other places, לאומים.

12. בתולת. All the Verf. with Houb. and 95 MSS. בחולות, a strong instance of the corruption of the text. “*And also maidens.*” Emphatical; as having no occasion to be afraid of attending at the annual feasts. See Gejer.—Hare, &c. reject ו, for the sake of the metre.

13. נשגב, “*is to be exalted.*” The Pre-eminence of *Jehovah* above all the *celestial* and *terrestrial* divinities is asserted; and the proof of it given in the next verse.

14. וירם, “*Because he hath exalted the horn of his people—He shall be the praise of all his saints, &c.*” in delivering them from the Babylonish captivity. For this sense of ו, see Cast. Lexic. “*When he exalteth, &c.*” Mudge. “*And he exalteth.*” Lowth.

קרבו. 43 MSS. קרובו, “*his kindred people.*” See Ainsworth. The *Israelites* were in the closest alliance with *Jehovah*. See Jerem. xxxi. 9, 32.

P S A L M CXLIX.

MUIS and Patrick ascribe this psalm to *David*. Mudge, &c. refer it to 2 Chron. xx. 21, 22. Others, according to Gejerus, bring it down to the time of the Messiah. See Hammond. Mollerus supposes it to be written just before the deliverance from *Babylon*. Perhaps rather by *Nehemiah* on his conquering the enemies of Israel, and securing the city of Jerusalem, as recorded, ch. iv. 7—18 and vi. 15.

V. 1. “*A new song*” may be very well applied to the occasion just mentioned. See Neh. viii. 9.

2. בעשן. Houb. reads בעשהו. See also Deut. xxxii. 15, &c. But the true reading seems to be בעושהו according to 14 MSS. or בעושהו (See MSS. in Job. iv. 17.) “*in his maker.*” i. e. *God*; who formed Israel from the wombs of *Sarah* and *Rebecca* in a miraculous manner. See Tirinus on Isai. xliii. 1.

Rather, “*Let the sons of Zion be joyful in their king.*” The Jewish government being a *Theocracy*, which commenced at the time of the departure from Egypt; and continued in some degree till the coming of Christ, as had been foretold by Jacob, Gen. xlix. 10.

3. במחול, “*with the pipe.*” See Piscator on Exod. xv. 20. our Bib. Marg. Mudge, &c. with Preface.

בתוף 33 MSS. and 8. וכינור.

4. רצה ó. Syr. & Ar. with 3 MSS.

Perhaps rather, “*He decketh the afflicted with salvation.*” As a contrast to the miserable situation of the Israelites in captivity. See Lam. iv. 5.

5. Might we read בנבורם, “*Let the saints rejoice with their glory?*” i. e. *their tongues.* See Pf. lvii. 8. and v. 6.

“ Let

“ Let them sing aloud *upon their beds.*” This may denote the most profound security. See Muis, &c. Or the psalmist may here allude to their happy release from the incessant *watchings* mentioned Neh. iv. 23. Green supposes that *their beds* may mean the *couches* on which they reclined, when they partook of the *eucharistical* sacrifices. Durell giving it a metaphorical signification from the Ar. and referring for this sense of על to Noldius, renders it, “ They will sing aloud *from the heart.*” Some one by Secker’s remark seems to have read במשכנותם, “ *in their dwellings.*” And though, as he observes, על doth not favor that reading; this noun with על might afford a very good sense, “ Let them sing aloud *for their habitations.*” which they now enjoyed in peace.

6. פִּיפִּוֹת. “ Prima syllaba geminatur ad augendam significationem.” Gejerus; and 8 MSS. reading פִּיפִּוֹת seem to confirm it; but see Prov. v. 4. This may refer to Neh. iv. 13, 14, &c.

7. See Neh. iv. 7, 8. The force of the verb seems to be carried on to the last sentence. Syr. reads with 4 MSS. ותוכחות, which the connection, if not the metre, seems to require. See our Versions.—בלאוטִים 16 MSS.

8. “ *To bind their kings, &c.*” “ Hoc hyperbolice dictum.” Muis: Unless the psalmist alludes to Isai. xlv. 14. See Lorinus. 31 MSS. לאסור. 49 MSS. as several read wherever this word appears.

9. “ *The judgment written.*” Patrick, &c. refer this to Deut. vii. 24. &c. Muis to Deut. xxxii. 42—43. Perhaps it may allude to Isaiah’s prediction concerning *Cyrus*, xiv. 4—27. A friend refers to 1 Cor. vi. 2. and the apostle might allude to this passage. Our old version reads ככתוב, but as Secker observes, contrary to the ant. versions, and without any other authority; and one MS. reads הכתוב, which may be emphatical. Durell renders the Epiphonema in the last line, “ *He is an honor among all his saints.*” But our Bib. Vers. seems equally proper, and is expressive of God’s signal protection of his chosen people from the Call of Abraham to their establishment in peace at Jerusalem, beautifully described by Nehemiah ix. 4—28.

P S A L M CL.

THIS psalm seems to be an Epitome of the two preceding, and might be composed by *Nehemiah*, or *Ezra*. It is observable, that if we include the title, and the conclusion, the word הללו is repeated *twelve* times according to the number of the *Tribes* of Israel; (on which account this number was in great esteem amongst the Israelites. See Numb. vii. 84. 1 Kings xviii. 31. Mark iii. 14. Rev. vii. 5.) and not *thirteen*, as Gejerus says, in allusion to the *thirteen attributes* of Jehovah, for which he cites, Exod. xxxiv. 6. unless תהלל in verse 6 be considered as one. Nor are there *ten* instruments, as Muis probably supposes, unless we read ושופר in verse 3. See Preface.

V. 1. בקדשו, “*for his Holiness.*” Glasius, &c. But our Bib. Vers. seems equally proper, and it may signify either *Heaven*, or the *Temple*. See Gejer. & Houb.

עוז 8 MSS.

2. בגבורתי. 30 MSS. בגבורותיו, and one בגבורתו. Syr. & Ar. בגבורתו, in the sing. See Pf. lxvi. 7. כרוב 18 MSS.—Syr. with one MS. probably ברב.

3. שופר. Probably we should read ושופר, as בתקע may denote *another* instrument of the *trumpet* kind; (See Ezek. vii. 14.) “Praise him with the *clarion*, and the *trumpet*.” See Title and Preface.

וכינור 12 MSS.

4. ומחול, “*and with the pipe.*” See Pf. cxlix. 3. בתוף 32 MSS.

במנים, or as 26 MSS. במינים. This word occurring no where else, it is impossible to ascertain what kind of instrument this was, but as Edwards upon the authority of Rabbi Hannase makes it a *stringed* instrument, and the word is probably derived from מנה, *to number*, probably it was so called] from the extraordinary *number* of strings, which it

had, and perhaps the *decachord* mentioned Pf. xxxiii. 2. ועוגב 51. MSS. See Gen. iv. 21. and Preface.

5. These cymbals had their different names from their different tones, “praise him with the *deep toned* cymbals—praise him with the *sharp-toned* cymbals.” Or vice versa. See Preface.

6. As the preceding verses consist of *two* Hemistichs, it is very probably conjectured by Hare, &c. that an Hemistich is wanting to complete this stanza, which may be done by supplying one of those two which he proposes, or by adding **כִּי לְעוֹלָם חֶסֶד**, “*for his mercy endureth for ever.*” See Pf. cxxxvi.

הללו יה. “Non alia voce potuit melius obsignari psalmorum liber quam hâc, quæ perpetuo nos admoneret, nunquam ut de Dei laudibus conticescamus, quumque consummaverimus, tunc ut rursus incipiamus.” Muis.

A P P E N D I X.

P S A L M I.

V. 1. After Prov. iii. 18. read, we find also נכרי, חפשי, and ערירי, often. But see Pf. xli. 2.

3. יבל. 10 MSS. more agreeable to the radix.

4. כמוץ. 53 MSS.

5. MSS. 31 more regularly יקומו.

P S A L M II.

V. 1. Several MSS. read לאומים, here and elsewhere. See Prov. xi. 26. Ifai. li. 4.

P S A L M III.

V. 3. MSS. 16. אומרים, more regular.

8. Syr. with 2 MSS. ושני, “ *and* haft broken.”

P S A L M IV.

V. 2. Several MSS. read עניני here, and elsewhere; but there is no instance of this form in the text, if Calasio's Concordance may be depended upon, which is not always the case. See Pf. lix. 11. &c.

4. הפלא 34 MSS. more proper; and one perhaps הפליא. See 2 Chron. xxvi. 15.

5. See Pf. xcix. 1

7. MSS. 19. אומרים.

8. Lowth supposes an ellipsis of שמחה, “ *præ gaudio ejus temporis, quo, &c.*” See Pf. cx. 3.

P S A L M

P S A L M V.

V. 4. אֶרְוֹךְ 13 MSS.

5. יִגְוֹרֵךְ 45 MSS. more agreeable to the radix.

6. פִּוְעֵלִי 6 MSS.

8. בְּרֹב 17 MSS.

11. מְנוּעֲצוֹתֵיהֶם 34 MSS. See Pf. lxxxii. 13.

12. אוֹהֲבִי 7 MSS.

P S A L M VI.

5. One MS. reads now with Syr. & Ar. וְהוֹשִׁיעֵנִי, “*and save me, &c.*”

8. עֵתָקָה. 6. Vulg. Ar. & Æth. read עֵתָקָתִי, “*inveteravi.*” Syr. וְעֵתָקָה, “*et turbatus est.*” See our old Verf.

9. פִּוְעֵלִי 12 MSS.

P S A L M VII.

3. יִטְרוֹף 5 MSS. After *verb* add, Secker thinks they read אֵין וּמַצִּיל וּפֶרֶק.

5. שׁוֹלְמִי 31 MSS.

6. יִרְדּוֹף 5 MSS. and 3 וִירְמוֹס.

14. After לְדֹלְקִי add, *or rather* לְדוֹלְקִי. See MSS.

P S A L M VIII.

V. 4. אֲצַבְעוֹתַי 26 MSS.

P S A L M IX.

V. 4. אִיבִי 30 MSS.

9. יִשְׁפּוֹט 8 MSS. לְאוֹמִים 16 MSS.

11. דּוֹרֶשֶׁךְ 25 MSS.

14. חֲנָנִי 22 MSS. as elsewhere.

21. שִׁתָּה. The Grammarians suppose an Aphæresis of ה at the beginning of this and many other verbs of the same formation. But does not הִשִּׁית seem to be the true reading? One MS. reads שִׁתָּה.

P S A L M X.

V. 2. By reading רשעים all the difficulties with respect to the grammatical construction are removed, “ By the pride of the wicked the poor is persecuted—let them, &c.”

6. Many MSS. read לרור ורור.

9. One MS. reads probably בסכו, and another בסוכו. See also ó. Vulg. Ar. & Æth. יחטוף 8 MSS.

13. תדרוש 18 MSS. See v. 15.

16. See Pf. cxiv. 2.

18. לשפוט 13 MSS. and לערוץ 22 MSS. One ant. MS. reads חוסף. This verse is irregularly divided.

P S A L M XI.

V. 5. 6. with 8 MSS. read ואוהב, and render this Hemistich thus, “ *but he that loveth iniquity, hateth his own soul.*”

6. ימטיר one MS. and another probably.

7. One ant. MS. reads צדקת.

P S A L M XII.

V. 4. גדולות 41 MSS.

5. ללשונו 27 MSS. more regular.

7. טהורות 37 MSS.

P S A L M XIII.

V. 6. It seems proper to read יגיל, or יגול. See Pf. xxxvii. 5.

P S A L M XIV.

V. 4. פועלי 6 MSS.

7. See Pf. xiii. 6.

P S A L M XV.

V. 1. ישכון 13 MSS.

3. לשונו 54 MSS.

P S A L M XVI.

V. 10. תעווב 7 MSS.

לא 2d. 10 MSS. with ó. Vulg. Syr. Ar. & Æth. ולא.

P S A L M XVII.

V. 5. תמוך 43 MSS.

12. יושב 15 MSS. with ó. Vulg. & Æth. and ó. Vulg. & Ar. seem to read כסוף, *paratus*.

P S A L M XVIII.

V. 1. אתו 49 MSS.

4. כהולל.

12. סוכתו 7 MSS.

23. וחוקותיו 2 MSS.

32. אלוה. See verse 47, and Pf. cxxxix. 19.

42. One MS. reads ועל. See our versions.

49. " *From the violent man.*" i. e. *Saul* probably.

P S A L M XIX.

V. 4. אומר 17 MSS.

14. חשך 52 MSS.

ואל 5 MSS. Durell renders the last words, "*from sinning greatly.*"

P S A L M XXI.

V. 9. One ant. MS. reads with ó. Ch. Vulg. Ar. & Æth. לכל שנאיך, (rather with 4 MSS. שונאיך) "*all* them, &c."

P S A L M XXII.

V. 2. The Evangelists read with Ch. שבקחני, and one MS. שכחתי, *why hast thou forgotten me?*

18. See Pf. xcii. 12.

27. דורשיו 15 MSS. with ó. &c.

P S A L M XXIV.

V. 1. יֹשְׁבֵי 30 MSS. with ó. &c.

6. After *O God* read, “ It seems as if *Jacob* should be *Jehova*.” Secker.

10. יְהוָה זִבְאוֹת. This expression occurs very frequently; and, though Gejerus, Lowth, &c. suppose an ellipsis of אֱלֹהֵי, it is observable that it is supplied only once in the text of Isaiah and Jeremiah, notwithstanding those words are found in 120 places at least; (See Calaf. Conc.) and very few MSS. support this addition.

P S A L M XXV.

V. 9. For עֲנִיִּים 2d Syr. reads, עֲנִיִּים *pauperes*.

10. ועֲדוֹתָיו 25 MSS.

11. Instead of, *and we ought*, &c. read, ó. & Syr. seem to read סָלַח, Vulg. תְּסַלַח; but the ן may be wholly converseive, “ *thou wilt pardon*.”

P S A L M XXVII.

V. 9. אֵל 2d. Syr. reads with 2 MSS. וְאֵל. See our Bib. Verf.

P S A L M XXXI.

V. 12. לְמִידַעִי. 27 MSS. לְמִידַעִי; but see Pf. lxxxviii. 9. in Append. and Prov. vii. 4.

P S A L M XXXII.

V. 5. For *Hare*, &c. read, “ Hebr. *yal* quod non intelligo; Gr. *καὶ ἐμὴν*.” Hare. “ I wonder Hare did not understand אֵלֵי. (probably a mistake for עָלֵי) It is the same with עָל, *concerning*.” Secker. Why not, *against myself*? See Vulg. &c. Gejerus, &c. suppose it to signify the same as אֵת, and our versions omit it; but still, &c.

7. תִּנְצְרֵנִי 3 MSS. quite regular. See Pf. lxxxviii. 7. cxi. 2, 5.

P S A L M XXXIII.

V. 2. Several ant. MSS. read here, and elsewhere בְּכִינוֹר, but it is not found so in the text. After xcii. 4. read, *See Preface*.

6. דבר יהוה here answers exactly to the *λογος* of St. John i. 1. and פין רוח *the spirit, or breath of his mouth* seems to be a proper description of the *proceſſion* of the *Holy Ghoſt*. See Lorinus, Poole, &c. and John xx. 22. on which Voſſius obſerves, “ Hinc colligitur Spiritum etiam a Filio procedere.”

16. ברוב ſeveral MSS. in both places, and in the following verſe.

P S A L M XXXIV.

V. 13. After החופץ read, or conſider החפץ as a participle, for which ſee Buxtorf; perhaps, &c.

P S A L M XXXV.

V. 18. One MS. reads with Ar. אורך יהוה, which ſeems better, “ I will praife, O *Jehovah*, &c.”

P S A L M XXXVI.

V. 5. יחשוב 5 MSS.

P S A L M XXXVII.

V. 8. ועזוב 26 MSS.

17. All the verſions with 11 MSS. read וסמך.

18. One ant. MS. with ó. Vulg. Ar. & Æth. ידע.

19. יבושו 13 MSS.

21. ונתן all the verſions with 7 MSS.

P S A L M XXXVIII.

V. 9. נפוגותי 48 MSS.

20. שונאי 5 MSS.

21. After רודפי read, But upon further conſideration, though Buxtorf alſo ſuppoſes a metathetiſ (See his Gram. p. 516) the text ſeems equally proper; which Durell, referring to Ifai. i. 23, &c. renders, “ *inſtead of procuring me good.*”

P S A L M XXXIX.

V. 7. יצבור 6 MSS.

P S A L M XL.

V. 16. האומרים 8 MSS.

17 אוהבי 5 MSS.

P S A L M XLII.

V. 6. הוחילי, agreeable to the parallel passages, seems to be right.

8. All the versions with 4 MSS. read קרא.

P S A L M XLIV.

V. 3. לאומים 14 MSS.

10. זנחתנו 3 MSS. with Syr.

15. בלאומים 20 MSS.

22. יחקור 4 MSS.

תעלומות 27 MSS.

P S A L M XLV.

V. 5. After *and others* read, with 2 MSS.

P S A L M XLVI.

V. 5. After *Altissimus* read, But 41 MSS. read קדוש.

P S A L M XLVII.

V. 4. ידבר. “ Fut. pro præt. Hoc intellige de subjectione Cananæ-
orum.” Muis, &c. See Pf. xviii. 48.

P S A L M XLVIII.

V. 1. After *determine* read, He divides thus, reading also differently,

&c. גדול

: &c. בעיר

&c. הר

: &c. משוש

P S A L M XLIX.

V. 2. יושבי 15 MSS.

5. בכינור 8 MSS. See Pf. lxxviii. 1. Matt. xiii. 35. Rom. xi. 33.

P S A L M L.

V. 22. אלה. One MS. reads אלהים ; but see Pf. cxxxix. 19. שוכחי
3 MSS. and 18 אטרוף.

P S A L M LI.

V. 10. Syr. Vulg. & Ar. read with one MS. ותגלנה. See our Verf.
13. See Pf. cxxxix. 7.

P S A L M LII.

V. 4. תחשוב 7 MSS. and 15 with 6. Syr. Vulg. Ar. and Æth.
הות.

P S A L M LIV.

V. 9. See Pf. xcii. 12.

P S A L M LVII.

V. 10. Syr. Vulg. & Ar. with 20 MSS. ואומרך. See our old Verf.
בלאומים 12 MSS.

P S A L M LVIII.

V. 7. הרום 5 MSS.
9. יהלך 8 MSS.

P S A L M LIX.

V. 11. After ע. read, See Pf. xcii. 12.

P S A L M LX.

V. 14. Several MSS. read here, and Pf. cviii. 14, קמינו ; which seems
to answer better to the verb. See Pf. xlv. 6.

P S A L M LXI.

V. 3. בעטוף 3 MSS.

P S A L M LXV.

V. 3. יבואו 4 MSS.
8. לאומים 13 MSS.

P S A L M LXVI.

V. 3. עוֹזַר 3 MSS.

15. קְטוּרֶת 4 MSS.

P S A L M LXVIII.

V. 25. בְּקוֹדֶשׁ 4 MSS.

P S A L M LXIX.

V. 3. וְשִׁבּוּלֶת 9 MSS. So also many MSS. read, wherever this word occurs.

31. One MS. reads וְאֶגְדְּלוּ יְהוָה, “ and I will magnify it, O *Jehovah*, with thanksgiving.”

P S A L M LXXIII.

V. 18. Syr. Vulg. & Ar. with 3 MSS. read לְמִשְׁוֹאת, sing.

27. רְחִיקִיךָ 9 MSS. which appears to be a mistake for רְחוּקִיךָ. See Calaf. Conc.

28. וְאֲנִי. See Pf. xli. 13.

P S A L M LXXIV.

V. 18. After *verf.* add, unless we might read אֶת for זֶאת, “ Remember *the enemy*.”

P S A L M LXXVI.

V. 13. יְבִצּוֹר 25 MSS.—One very ant. MS. reads עֲלִיּוֹן נוֹרָא, “ *The Most High* is terrible, &c.”

P S A L M LXXVIII.

V. 12. צוּעֵן several MSS. here, and elsewhere ; but there is no instance of it in the text.

P S A L M LXXX.

V. 20. וְהָאֵר 4 MSS. and we should read uniformly in each *verse*.

P S A L M LXXXIII.

V. 11. דּוֹמֵן 15 MSS. and some of them very antient. See also other places.

P S A L M LXXXV.

V. 10. לשכון 20 MSS.

P S A L M LXXXVIII.

V. 9. Dele *more regular*, and add, But מידעי seems to be the regular part. *pah.* in *Pyh.* See Prov. vii. 4.

19. After *distress* read, But one MS. reads with all the versions ומידעי.

P S A L M LXXXIX.

V. 8. קדושים 40 MSS.

10. בשוא. One MS. reads בשאן, and another ant. one ב'שא; Buxtorf supposes an aphæresis of נ, but בשאת seems most conformable to the radix. See Ezek. x. 16.

12. ומלואה 31 MSS. But see Pf. xxiv. 1.

13. בראת one MS. See verse 12.

P S A L M XC.

V. 1. A great number of MSS. בדור ודור, and 7 לדור more usual.

6. Syr. & Ar. read with 13 MSS. ולערב. See our old Verf.

For 15th verse read, 14th.

P S A L M XCVI.

V. 11. We should probably read תגיל, or תגול. See Calaf. Conc. and Pf. xxxvii. 5.

P S A L M XCVIII.

V. 6. See Preface.

8. Ar. reads כפיהן, *their hands*.

P S A L M CI.

V. 5. אותו. 43 MSS. read אתו.

8. פועלי 6 MSS.

P S A L M CIV.

V. 8. One MS. seems to have read בבקעות, which is better.

P S A L M CV.

- V. 10. לְרוּק one MS. וְלִישְׂרָאֵל 11 MSS. with ó. Vulg. & Æth.
 27. אוֹתוֹתָיו 10 MSS.
 31. וַיְבוֹא one MS.

P S A L M CVI.

- V. 45. כְּרוֹב 14 MSS.

P S A L M CVII.

- V. 30. For מַחֲוֹן read מַחֲוֹן, and add, One MS. reads מַחֲוֹן, but these words occurring, &c.

P S A L M CVIII.

- V. 4. בְּלֹאִמִּים 13 MSS.
 8. אֶעֱלוּהָ 19 MSS.
 12. אֱלֹהִים 1ft. 4 MSS. read אַתָּה אֱלֹהִים, as in Pf. lx. 12.

P S A L M CIX.

- V. 29. Two MSS. read בּוֹשֶׁתִּים; but בּוֹשֶׁתָם seems to be right. See Pf. xxxv. 26. Mich. vii. 10.

P S A L M CXII.

- V. 10. יִחְרוֹק 5 MSS.

P S A L M CXIV.

- V. 7. See Pf. cxxxix. 19.

P S A L M CXVI.

- V. 4. מִלֵּט הַנֶּפֶשׁ seems to be the better reading.

P S A L M CXVIII.

- V. 23. One MS. at first read וְהִיא, with ó. Syr. Vulg. Ar. & Æth. See our old version.

P S A L M CXXXV.

- V. 2. שְׁעִימָדִים 17 MSS.
 5. After עֲ. read, or וַאֲדוֹנָנוּ, as 8 MSS.

C R I T I C A L R E M A R K S
 O N T H E
 B O O K O F P R O V E R B S.

C H A P T E R I.

V. 1. “ THE Proverbs of *Solomon*, the Son of David, King of Israel.”

This Title of the following Book is sufficient to recommend it to our most diligent attention, as being the production of the wisest of men, who had received his education under the best of Fathers; independent therefore of Divine Inspiration, we might expect to find in it a rich treasure of religious and moral sentiments; but when we consider this work as the penmanship of him, to whom God is expressly said *to have given a wise and understanding heart*, we must receive it as the oracles of God, which are full of Grace and Truth. The Proverbs might be called מְשָׁלִים, as *commanding assent*; as *axioms* are stiled ἀξιωμακόμεναι, *worthy of remembrance*. See Lowth's Prelect. 4. But of the three thousand which he spake there is not a third part remaining. Grotius, indeed, who reckons them from the beginning of the tenth chapter, makes them only 658, but in the preceding chapters there are wise maxims of the highest importance to the present and future felicity of mankind. It has
 been

been justly observed by many writers, that the admirable instruction they convey is adapted to all *ages, conditions, and ranks* of men. Some, indeed, have maintained that Solomon was not so much the *author* as the *collector* of these proverbs; but what is asserted 1 Kings iv. 32. seems to be a confutation of this opinion; and Cornelius a lapide, speaking of the antient sages of *Greece*, observes, “*omnium prior fuit Salomon, adeoque ipse nullius fuit discipulus, sed omnium Magister.*” And how great his repute for wisdom was, may fully appear from the visit of the Queen of Sheba recorded 1 Kings x. 1—10. where she gives the most ample testimony, that the *inspiration of the Almighty* gave him this superior understanding, and enabled him to compose so many, and so useful lessons for the benefit of the whole human race; which, that they might be more easily and more deeply impressed upon the mind, are conveyed in a *metrical* form. See Preface to the Psalms. The first six verses are by way of an exordium to point out the author, together with the use and intent of the whole book, which is divided into two principal parts: the first to chap. x. contains an exhortation to wisdom; the second to chap. xxx. consists of those religious and moral axioms, which constitute that wisdom; and though the last chapter gives us the admonition of Bathshebah to Solomon in the choice of a wife, it probably received its present form from his hand, and therefore may be considered as a part of his work. Others indeed divide it differently. See Poole, Patrick, &c.

משל 25 MSS. See Kennicott's Collation.

2. לדעת, the infinitive used potentially, “*that you may know.*” See Poole. Durell considers it as the Gerund in *do*, “*Concerning the knowing of wisdom, &c.*”

“*Wisdom and instruction.*” i. e. religion and morality, which are further particularized in the following verse. See Poole.

3. השכל, perhaps for השוכל, partic. *Ben.* “*The instruction of the prudent.*” i. e. *Solomon* himself. See Gen. xlviii 14. The three following words may be expressive of *righteousness* towards *God*, *justice* to our *neighbour*, and *equity* to our fellow creatures; under which come mercy and

and charity. But see Durell. More than 50 MSS. read with Houb. ומישרים, in the usual form.

4. ערמה must be here taken in a *good* sense, and denotes *prudence*. See Poole. For לפתאים see Pf. cxvi. 6.

5. We should either read with 10 MSS. ויסקף, or with 6 ויוסף.

The wife man here seems to mean a person, who wishes to be informed and instructed, and takes every method for conducting himself, like a skilful pilot, through life with safety. “ חבל proprie significat artem nauticum, & solertiam gubernandæ navis.” [Muis.—Houb. reads with 30 MSS. תחבולות.

6. “ *And the interpretation.*” In the early ages of the world moral truths were conveyed by *apologues* and *riddles*, as the most striking method of impressing them on the mind. See Judg. ix. 7—15. xiv. 12. And the word of the text might be used to express *the derision* they were subject to, who could not unravel their hidden meaning. But see Poole, and Hab. ii. 6.

והידותם. 16 MSS. read וחידותם, which the construction requires; and all the versions have the plural. See Pf. xlix. 4.

7. ראשית signifies not only the beginning, but the *excellency* of wisdom; and the fear of God comprehends the whole of man's duty. See Ecclef. xii. 13.

חכמה. 6. Ch. Ar. & Syr. read וחכמה, “ *But* fools, &c” And the antithesis, which is very observable in this book, seems to require it. See verse 2. One MS. omits it.

8. “ *My son.*” Solomon addresses himself to his hearers as their *father*, (See 1 John ii. 1.) and inculcates the duty of obedience to *parents* as next in order to that due to God. See Exod. xx. 12. *Pietas* was used by the Latins to express both.

9. “ *An ornament of grace.*” i. e. a *graceful ornament*; alluding to the decorations of the *head*, and *neck*, used in the East. See Pf. lxxiii. 6.

לגרגרתך. 7 MSS. read לגרגרתך, which is proper, and all the versions have the sing.

10. תבא. 36 MSS of Kennic. and 22 of De Rossi read תאבה, which is probably right; but as the sense, as well as the metre, seems defective, and one MS. probably supplies the word בה, perhaps בהם, or rather להם, may have been by some accident dropped, “consent not *unto them*.” See Vulg. and Deut. xiii. 8. Unless we read with one MS. of Kennic. תבוא, which Michaelis approves, (See De Rossi) and supply בסדם, “*come not into their assembly*.” See Gen. xlix. 6.

11. The 2d line of this verse being defective, it strikes me that התם from its similitude to לדם has been dropped, “let us lay wait for the blood *of the upright*.” (See xxix. 10.) which yields proper antecedents to the following plur. relative; unless for the 3d line we read only נקיים, “let us lay wait for the blood *of the innocent*.”

12. The first part of this verse alludes to Num. xvi. 30.

ותמימים, “et totos cum universâ substantiâ.” Mariana. See Deut. xi. 6. But Hodgson renders it thus, “Let us swallow them up as the tomb does the living,—and the upright as those who go down into the grave.”

13. 6. Syr. Ch. & Ar. read ונמלא, “and fill, &c.”

15. All the vers. read with 2 ant. MSS. כנתיבותם, “from their *paths*.”

16. To preserve the connection of this and the three following verses, would it not be better to read the 18th after this, “But they lay wait for their own blood—they lurk privily for their own lives?” Thus does Providence frustrate their wicked counsels, by making them instrumental to their own destruction. See Pf. xxxvii. 14, 15. לשפוך 2 MSS. See vi. 27. for the construction.

17. 6. & Ar. read כי לא חנם, “For the net is *not*, &c.” But as it does not seem to be the design of Solomon to shew the success of the wicked, perhaps we should read כחנם, “As the net is *sprinkled* (i. e. with seed) *in vain*—in the sight of any bird—So, &c.” See de Dieu in Poole. But a friend reading ואת with 6. & Syr. renders thus
from

from Syr. "For they spread their net for every bird deceitfully; they lie in wait for their blood; they conceal themselves—such are the ways of all who work iniquity, *and* take away their lives from the possessors of them."

"זרה never signifies to *spread*, but to *sprinkle*." Hunt. Houb. reads מורה with 48 MSS. which seems most regular. See Calaf. Conc.

18. לנפשותם. 12 MSS. more regularly לנפשותם; if plural, as Vulg.

19. בוע. 1st. 8 MSS. בווע, which the grammatical construction requires. See xv. 27. יקה נפש; "It seduceth the soul." Hodgson.

20. חכמות. All the versions with 5 MSS. read חכמת, or as it should rather be חכמה, which the context requires; the following verses contain a most beautiful prosopopœia.

21. המיות. 31 MSS. have הומיות, but 6. read הומות or as Houb. החמות, "upon the top of the walls." which seems to be right. The two last lines of this verse may be very well reduced into one by omitting the two first words of the 3d line, which seem unnecessary, and one ant. MS. omits בעיר, "in the openings of the gates the faith—How long, &c."

22. פתים. 7 MSS. more properly פתים. See Pf. cxvi. 6. From this root comes the word *fatuus*.

"Scorners," i. e. persons, who turn the most sacred things into jest and ridicule; with whom this present age abounds. See verse 26, and Hodgson.

23. תשוב. 57 MSS. with Houb. תשובו, more regularly. The fut. for the imperat.

"My spirit." The spirit of knowledge, and of the fear of the Lord. See Isai. xi. 2.

24. "I have stretched forth my hands." "Metaphora a matribus, quæ petulantes pueros passis ulnis ad se revocant, venientes complecti paratæ." Paræus. in Rom. x. 21. "Hoc est poematis exemplum parallelismi synonymi. vid. Isai. li. 7, 8." Lowth.

26. "I will laugh, &c." "Nota hîc congruam punitionem, risus risui respondet." Corn. a lap. See verse 22. One MS. reads with all the versions ואלעג.

בבא. 7 MSS. בבוא, "When your fear cometh, &c." so much contrary to what you now expect.

27. בבא. Several MSS. in both places בבוא. Houb. reads כי בא, or ויבא, "nam veniet." 29 MSS. כשואה. This verse paints the *outward* calamities, and the *inward* horrors, which close the scene of the ungodly, in the most dismal colours.

28. The change of persons here is striking, and the meaning of it seems to be, "quasi indignos censeat ulteriori colloquio." Gejer.

יקראני. 41 MSS. read יקראנני, but two MSS. and one very old one at first, read with Houb. יקראני, which is probably right; and the error might easily arise from the great similitude of the letters. But a friend remarks, that, as all the verbs in the MSS. have the נ doubled, the former נ must be paragogic, and the verb may be singular, with *quis* understood, which is a common usage.

ישחרנני. 33 MSS. have ישחרונני, which strengthens the former remark, as the first נ is probably redundant. See Houb.

ימצאני. 38 MSS. have ימצאונני; but one at first of good authority ימצאני.

29. "Did not choose." i. e. were utterly averse to. Gejer.

30. ו. Syr. Vulg. & Ar. with 3 MSS. read ולא!

31. This verse may allude to Ps. lxxviii. 27—31.

וממעצותיהם. 6 MSS. read וממעצותיהם, more regular.

32. משובת, "Averso," Syr. & Ch. "sc. ab audiendis monitis sapientiae." Pisc. See also verse 23. "The backsliding." Durell.

פתים. 2 MSS. different from those in verse 22, פתים. See verse 4.

ושלות. ושלום seems to be the right reading, "and the prosperity, &c." See Job xv. 21. But Secker from Ch. renders it, "and the error."

33. ושטע. ו. with 7 MSS. and one old one at first, ושטע, in Ben. בטח. We should probably read לבטח, as it is usually written. Innocence is the best security. See 1 Pet. iii. 13. A friend conjectures ורעה.

C H A P. II.

V. 1. SOLOMON resumes his address to his hearers.

חֲצֹפֶן. 8 MSS. תַּצְפֹּן, “*and hide.*” An allusion to the concealing the most valuable things in *secret* repositories.

2. תַּטֵּה. 6. Syr. Ch. & Ar. read וַתַּטֵּה, which the connection seems to require, “*and wilt apply, &c.*”

3. כִּי אִם. “*Alterum abundat.*” Merc. Unless כִּי is written for אֵךְ, “*verily, if &c.*” “*Pergit Solomon in elegante climace.*” Gejer. Ch. renders אִם, *matrem*. A friend renders the words, *For if, &c.* and reads with all the versions, and one MS. וְלַחֲבוּנָה.

4. This verse alludes to those, who search the bowels of the earth for silver and gold.

וְכַמְטָמוּנִים. 43 MSS. וְכַמְטָמוּנִים:

5. The diligent seeker of righteousness will be always sure to find it. See Matt. vii. 7.

6. By reading this and the two following verses in a parenthesis, the 9th verse naturally connects with the former. See James i. 5. Here is an ellipsis of the verb substantive, which is very common.

7. תּוֹשִׁיָּה, “*true substance for the righteous.*” In opposition to the perishable riches of this world. See Matt. vi. 19. But some one would read with 6. תְּשׁוּעָה, as forming a more perfect parallelism, “*He treasureth up salvation for the righteous.*”

“*A buckler.*” i. e. He protects them from the dangers and difficulties they incur in the pursuit of righteousness. See xi. 19. One very old MS. has וּמָגֵן. But Durell renders the word, “*he giveth, &c.*”

לַהֲלֹכִי. 19 MSS. לַהֲלֹכִי, more grammatical.

8. לִנְצוֹר. 14 MSS. “*To keep.*” i. e. that they may keep the *path* of judgment, and not be interrupted in their course. See i. 2. But Muis and others understand it of God, “*custodiens, sine tutas reddens semitas justitiæ, ne pii in illis impingant.*”

משפט, “*Providentia*. Vid. Pf. cxix. 91.” Houb.—ארחות. 14 MSS. read with 6. ארחת.

חסידין 26 MSS. with all the versions and Houb. “and he preserveth the way of his saints.” See also De Rossi.

9. See verse 5. which referred to the first table of the decalogue, as this does to the second. See i. 2. Ch. & Syr. consider the three last words of this verse as in *regim*. “et rectitudinem omnium bonarum viarum.” And one MS. reads ומישרי. See Durell also. But as one ant. MS. omits טוב, perhaps we might read מעגלים, “and all upright paths.” A friend connects this verse with the following, “Then shalt thou understand, &c.—when wisdom, &c.”

10. In the following verses he exemplifies the truth of what he had asserted before. The construction seems to require תנעם.

11. One MS. reads תשמור; and another ant. MS. תנצור.

12. “To deliver thee, &c.” i. e. That thou mayest be delivered from the way of the evil man; so רע, to correspond with the following participles, must be understood, and to answer to the strange woman in verse 16. See Durell.

“תהפכות here means full of guile and artifice.” Hodgson. Several MSS. have תהפכות, wherever this word occurs.

13. העוזבים 4 MSS. which must agree with איש, as a collective noun, in the preceding verse according to Gejer. Or, as a friend observes, the force of ט must be carried on to this.

ארחת Syr. with 9 MSS. “The path.” See verse 8. בדרך one MS. with Syr. and one at first of De Rossi.

14. “And delight, &c.” This betrays the highest degree of obduracy. See Rom. i. 32.

15. עקשים. The grammatical construction seems to be this, “Who are perverse in their ways—and froward in their paths.” “Hæc vox, Hesychio teste, notat oblique gradientem cancri more.” Gejer.

ארחותיהם 13 MSS. more regular.

16. See verse 12.

רה. “ *Hebræi voces eas (peregrinam & meretricem) tanquam synonymas habuerunt; adeo ut apud eos peregrina meretricem, & meretrix peregrinam denotaret. Quandoque peregrina meretricem significavit, ut Prov. ii. 16.*” Spencèr De Leg. Heb.

מנכריה seems to denote the *adulteress*, as may appear from the following part of the context; “ *which enticeth with her words.*”

17. “ *The guide of her youth.*” i. e. her husband.

“ *The covenant of her God.*” “ *Obligationis suæ teste Deo factæ, quâ obligavit se quod marito suo adhærere velit. vid. Jerem. ii. 2.*” Pisc. &c.

העזובת. 7 MSS. העוזבת.

18. “ *Domus ejus metonymice hîc ponitur pro eis quæ in domo ejus geruntur.*” Cartw. in Poole.

“ *רפאים* signifies the *Giants*, whom God destroyed, Gen. vi.” Mede; who understands by it the infernal regions. See xxi. 16. And Pf. lxxxviii. 11.

מעגלותיה. 30 MSS. מעגלתיה.

19. The construction requires בואיה. See 6 ארחת. 6 MSS. See verse 8.

20. למען תלך, “ *Ambula igitur.*” Syr. & Tig. Vers. The fut. being used for the imperat. as the imperat. is sometimes for the future. See iii. 4. and Hodgson. “ *Ut ambules, (inquam).*” Merc. &c. ארחת 8 MSS. and 3 תשמור.

C H A P. III.

SOLOMON pursues the same subject with arguments something different.

V. 1. “ *Forget not my law.*” Total ignorance is better than wilful forgetfulness. See 2 Pet. ii. 21.

2. ויספו. This verb does not agree with the fem. nouns in the preceding verse, we should therefore read with Syr. and 2 MSS. יוספו in the fut. Niph. “ *Length of days, &c. shall be added unto thee.*”

“ *Et anni Vitæ.*” i. e. “ *per Hypallagen, annosa vita.*” Pisc.

3. יעזובך. All the versions with 9 MSS. read יעזובך, as the construction requires.

גרגרותיך. Notwithstanding 42 MSS. read more fully גרגרותיך, as all the versions have the sing. the true reading probably is גרגרתך. This alludes to Deut. vi. 8. See i. 9. The affix pronouns are here irregular, unless we refer them with Vatablus to *mercy* and *truth*.

4. ומצא, “*and find.*” i. e. and thou shalt surely find. The imperat. used emphatically for the fut. Gejer. &c. See ii. 20.

“*ושכל טוב*, and good *consideration*. i. e. favor, esteem.” Hodgson. “*Good success.* The verb שכל has this sense, Deut. xxix. 9. &c.” Durell. See Pf. cxi. 10.

6. ארחותיך. 14 MSS. with ó. Syr. Vulg. & Ar. ארחותיך.

8. לשרך. 3 MSS. read לשורך, and if we understand the *navel* by this word, it must be put by a Synecdoche for the whole body. See ó. & Ar. One MS. read at first לשרך, “*to thy breast.*” Grey reads with Houb. לבשרך; Green prefers לשארך, & Syr. reads one of them, “*carnitua*,” “*to thy flesh.*” which seems more agreeable to the following noun. See v. 11. and Lowth’s Notes on Isaiah, p. 7.

9. “*Out of thy substance.*” i. e. with tithes and offerings; which to withhold was *sacrilege*. See Mal. iii. 8.

10. See Mal. iii. 9, 10.

11. תקן. 28 MSS. and 3 at first, תקון. The advice in the preceding verses related to those in prosperity, that of this and the next to those in affliction.

12. The construction of the last line of this verse would be made very easy by reading בו after בן, according to our version; but the author to the Hebrews, xii. 5. follows ó. & Ar. which read כל בן, and make וכאב a verb, “*flagellat autem omnem filium, &c.*”

את is omitted by one MS. and it seems redundant.

13. אשרי. See Pf. i. 1. xli. 2.

מצא may be considered as the part. Ben.—ó. Syr. Vulg. & Ar. seem to have supplied אשר, *qui invenit*.

ואדם. One very ant. MS. reads ואיש, and the similitude of the words may have occasioned the omission of אשר, “*and every one that draweth out*”

out understanding." See our marg. Vers. "Tanquam metalla ex terræ penetralibus, quo etiam וּמִצֵּא respicit." Merc. See ii. 4. "ó. legunt וְאִנִּי pro וְאִדָּם, & metricæ orationis perpetua lex est, ut eædem res, variis in membris, variis sint vocabulis descriptæ." Houb.

15. מִפְּנֵי. 49 MSS. 3 of De Rossi and the parallel place, &c. read מִפְּנֵי, by which Bochart understands *Pearls*. See Poole, Job xxviii. 18.

חֶפְצִי. One MS. of De Rossi reads with the parallel place חֶפְצִי, and as he observes, none of the versions have the *affix*, "and all the things that may be desired." See viii. 11.

16. "Sapientia hîc more poetico describitur, ut Regina, *utraque* manu præmia ostentans, &c." Gejer. &c. Mr. Bradley reads, with all the versions, and 5 MSS. וּבִשְׂמֹאלָהּ. See our Vers.

18. This alludes to the tree of life in the garden of Eden.

וְתִמְכִּיהָ מֵאִשָּׁר. The metre, as well as the construction, seems here irregular, "*Et qui tenent eam beatus*. Plurale cum singulati, forma ea videlicet, qua gaudet verbum אִשָּׁר, ut Pf. i. 1. *cujus formæ quam plurima exempla cum sint, frustra ea forma abuti velles*." Houb. But we do not find the *sing. particip.* of this verb with the *plur. noun* elsewhere. Durell reads וְתִמְכִּיהָ מֵאִשָּׁרָה "and *directs* those who retain her." Ch. & Syr. read מֵאִשְׁרִים, which seems better, "*and blessed are they who retain her*." See Isai. ix. 16. Mal. iii. 16. But a friend supposes very probably from ó. that יְהוָה has been dropped from the end of the verse, "and *Jehovah maketh happy*, &c." which might be occasioned from the next verse beginning with the same word.

13 MSS. have וְתִמְכִּיהָ.

19. Solomon passes from *human* to *divine* wisdom, which was eminently displayed in the creation of the world, and affords an inexhaustible source of contemplation to the sons of men. ó. Syr. Ar. & Ch. read וְכֹונֵן, "and, &c."

20. This seems to refer to Gen. i. 10. Some suppose it to allude to Gen. vii. 11. or Exod. xiv. 21. See Poole. "Possent טֵל pro quibusvis guttulis rigantibus accipi." Gejer. See Job xxxviii. 28.

21. ילוו. 16 MSS. ילוו.—ó. read תול, *un παραπύλιν*, from נול, *fluere*; Ch. & Syr. with Houb. read יוול, *ne vilescat*; but one MS. at first יולו *ne vilescant*, “*let them not seem vile in thine eyes.*” i. e. *wisdom and discretion*, which follow; or the *works of God* before recited. נצור 14 MSS. But ó. read ונצור, “*but keep*, &c.” which preserves the antithesis. See iv. 21.

22. ויהי. One old MS. ויהי, “*and, or, for it shall be*, &c.” See Syr. לגררתך. 2 MSS. לגררתך. See verse 3.

23. MSS. 19 read חנה with Houb. more regularly.

24. This verse may allude to Deut. xxviii. 67. for what is there applied to a *nation* may with equal propriety refer to an *individual*. One valuable MS. reads תשכב. Durell, referring to the ant. versions, would read תשכך, “*When thou art sunk down*, &c.” But did not ó. & Ar. read תישב, and Syr. & Vulg. תישן?

25. פתאום. 19 MSS. פתאום. See vii. 22. Pf. lxiv. 8, &c.

ומשאת. 20 MSS. ומשואת. 5 MSS. תבוא. See Houb.

26. בכסלך. One MS. reads בסלך, which Job xxxi. 24. strengthens; or rather הכסלך.—ó. read בכל דרכיך, or as a friend suggests מסלתך, by which the metaphor is preserved, “*In all thy ways.*” What Syr. reads is uncertain. Ch. בסעך, “*for a support to thee.*” which also agrees with what follows.

27. בעליו. For the different constructions of this word see Poole: “*Dominus boni hinc dicitur, qui jus habet in bona nostra; qualis est 1. qui iis dignus est, qui ea promeretur. 2. qui alioquin indiget.*” Gejer. And there were some sorts of persons specified under the law who had a *legal* claim upon an Israelite to certain acts of kindness and mercy. See Lev. xxv. 35. &c. Deut. xv. 7. to whom the words of the text seem immediately to refer. We have a beautiful anaphora in this and the four following verses.

ó. Ch. & Ar. with Houb. and many MSS. of both Collations; and לאיל seems to be the true reading. See Pf. lxxxviii. 5.

28. לרעך. Ch. & Syr. with Houb. and several MSS. of both Collat. לרעך, as the construction requires. See verse 29.

29. “*That*

29. "That he may dwell, &c." 4 MSS. read תחריש, and ישב 27. There is a beautiful paronomasia in the first Hemistich of this verse.

30. A person of a litigious disposition gives his antagonist fair advantages against him. Houb. reads תריב with 20 MSS. and this verb is generally found in *Hiph.*

31. See Pf. xxxvii. 1. "Æmulationis consequens esse solet imitatio." Gejer.

32. As Syr. & Ar. seem to have read יהוה in the 2d line, "et confabulationes Domini cum rectis;" it strikes me that the true reading is

ואת ישרים יהיה סודו :
 "But his counsel is with the righteous." "Eos ad arcana sua admittit, quod amoris indicium est." Cartw. Hodgson reads with 2 MSS. רצונו, "his favor."

33. ונות seems to be the regular construction. See Pf. lxviii. 13. Job viii. 60.

34. "אם valet, quandoquidem." Gejer. &c. Perhaps rather written for אך, verily. See i. 26.

לעניים. Houb. with 28 MSS. and 4 at first לענוים, "but giveth grace to the humble." Rather with Secker, "but giveth favor, &c." In contradistinction to his contempt of the scorners.

35. "But shame shall exalt fools." i. e. bring them into the most conspicuous disgrace. See our Bib. Marg. and Durell. A beautiful Oxymoron. Houb. reads קנים, according to Ch. & Syr. "but fools shall possess shame." A friend observes that one MS. omits מרים. But then there will be a defect in the metre.

C H A P. IV.

V. 1. בנים. One ant. MS. reads בני. See v. 7.

2. לקח, "Doctrine," because received from others.

3. “ רך and בן must be joined in construction, For the beloved Son of my Father was I—and most dear in the eyes of my mother.” Hodgson. See Durell also.

וְיָחִיד, “ et *quasi* unicus. Notæ comparationis sæpe subticentur.” Grot.

לפני. Several MSS. of both Collat. לבני, but there is no necessity for an alteration.

4. וִירֵנִי. Houb. with 21 MSS. וִיִּרְנִי. One MS. וִיִּרְנִי.

יִתְמוֹךְ. 3 MSS. יִתְמוֹךְ; and 3 שְׁמוֹר.

5. If we retain all the text, this verse might be divided into *three* lines (See Kennicott's Collat.) but then the sense, as well as the metre, seems defective, and one valuable MS. & Syr. omit השכח ואל, “ Get wisdom, get understanding—decline not from the words of my mouth.” ó. as a friend observes, omit the first line. “ Verus ordo est ille quem sequitur Arabs.” Houb. which transposes the sentences in this and the foregoing verses.

6. ותנצרך 6 MSS.

7. קנה 1st. I would read וקנה, according to our Vers. “ *therefore* get wisdom.”

8. סלסלה, “ *Exalt her.*” “ *sc. laudibus.*” Pisc. &c. In opposition to those who deride and vilify her. “ *Suscipe illam; sic Aquila.*” Houb. “ *Twine about her. i. e. as a vine about its support.*” Secker from Schult.

9. תגמגך. ó. Vulg. & Syr. read תגננך, “ with a crown of glory *she shall protect thee.*” Unless מגן will bear this sense; but see Pl. cxxxviii. 8. Ch. “ עלִיךְ, a crown of glory shall be *upon thee.*” Perhaps the true reading is תגמלך, “ *she shall reward thee with a crown of glory.*” Ar. omits the whole. See i. 9.

10. חִיִּים. ó. Syr. Ch. & Ar. read חִיךְ, “ and they shall multiply the years of *thy life.*” This sense of the verb preserves the grammatical construction, which is strengthened by one very ant. MS. which reads וְיוֹסִיפוּ.

11. הרתיך. Houb. with 31 MSS. הורתיך, which is more regular.
 13. תרף. Syr. Vulg. & Ar. תרפו, "let *her* not go." See Job xxvii. 6.
 As Houb. observes, we should also read נצרו כי הוא, as the noun is masc.
 and one MS. has הוא.

14. MSS. 7. תבוא.

15. one MS. and 8 ועבור. The repetition shews the importance
 of the advice.

16. יכשילו. Houb. with 24 MSS. יכשילו, which seems right.

18. Notwithstanding all the versions read וארח, as Green observes, the
 ו should be omitted, and prefixed to the first word of the next verse to
 preserve the antithesis, "*The path, &c.—but the way.*" Or perhaps
 by a metathesis we should read אורח with 4 MSS. though there is no
 authority of the text for it, adding ו to the beginning of the next verse.

17 MSS. נוגה. "Which shineth more and more, &c." "Ut nempe
 lux subinde mane accrescit, donec confirmetur, et plenus tandem dies
 fit in meridie." Merc. Hodgson renders עד with Durell, *as*, referring
 to Nah. i. 10.

20. One MS. of good authority פי לאמרי, "incline thine ear unto
 the sayings of my mouth." See verse 5.

21. יליון. One good MS. יליון. See iii. 21. One very valuable MS.
 reads בכל for בתוך, "keep them *with all* thy heart." See Pf. cxix. 69.

22. למצאיהם. 31 MSS. למוצאיהם, more regular; but Houb. with
 one valuable MS. omits the י with Ch. and Syr. "For they are life
 unto him who finds them." Which agrees with the following affix; unless
 we read with another MS. and a friend בשרם, "and medicine to all
 their flesh." Durell reads בשרו, "*bear tidings of health.*"

23. Some take the first word in a comparative sense. See Poole, and
 our Marg. Vers. Durell renders the latter Hemistich, "*The goings
 forth (or the progress) of life; i. e. (as it is added in the old version) As
 the heart is pure or corrupt, so is the whole course of a man's life.*"

נצור 18 MSS.

24. See Matt. xii. 34.

ולוֹת. One MS. ולוֹת, more agreeable to the radix.

25. יִשְׁרוּ. 32 MSS. יִשְׁרוּ. See xv. 21. “יִשְׁרוּ, ex שוּר, quæ ante te sunt, palpebræ tuæ *conspiciant*.” Houb. But then יִשְׁרוּ might be better.

26. וְכָל, “*that all, &c.*” Or as Hodgson, “*so shall all, &c.*” ó. Vulg. Ar. & Æth. read רָגִלִּיךְ with 18 MSS.

27. One valuable MS. reads with ó. Syr. Vulg. & Ar. וְהָסֵר, “*and remove.*”—ó. Vulg. & Ar. add two verses more, which have no authority of MSS.

CHAPTER V.

V. 2. THE metre of the first line being defective, we should perhaps supply טוֹבוֹת with ó. & Ar. “*That thou mayest preserve good thoughts.*” 6 לשְׁמוֹר MSS. See i. 2.

3. ó. & Vulg. probably supply מְרֵמָה לְאִשָּׁה, “*Hearken not to a deceitful woman.*” which the causal particle in this verse seems to require. See Houb. Unless we read כְּנֶפֶת, “*The lips of a strange woman (or as Durell, of a lewd woman) drop as the honey comb.*” Or render it with Hodgson, “*Although, &c.*”

4. “*Favo opponitur absinthium, et oleo gladius, &c.*” Cartw.—פִּיפּוֹת 2 MSS. See Pf. cxlix. 6.

5. שְׂאוֹל. See Pf. xvi. 10. and vii. 27. יוֹרְדוֹת 22 MSS. and one very ant. MS. מוֹת אל.

6. Gejerus's sense of this verse is as pertinent as any, making פֶּן to signify *non* with ó. Syr. & Vulg. “*She weigheth not the path of life—her ways are moveable; thou canst not know them.*” See Durell also. ó. Syr. Ch. & Vulg. seem to have read תְּדַרְךְ, or תְּהַלֵּךְ, “*She doth not walk in the way of life.*” For other senses see Poole. One ant. MS. reads אֹרֶחַ, and מעגלותיה 20.

7. תְּסוּרוּ. ó. Vulg. & Ar. read, as the context requires, בְּנִי, שְׁמַע, תְּסוּרוּ, “*Now therefore, my son, hear me—and depart not, &c.*” See Houb. also.

9. “*Thy glory.*” “*robur five vigorem tuum.*” Pisc. &c. See xx. 29.
 לאחרים, “*to strangers.*” i. e. Persons who would alienate him from God by enticing him to sin. Durell, referring to Deut. vii. 10. renders it, “*to the idle.*”

ושנתך. Many MSS. of both Collat. ושנותיך; but 5 of Kennic. ושנותך, more regular still.

לאכזרי. One MS. with ó. & Syr. לאכזורים in the plur. Persons, who would have no mercy either on him, or his substance. See Prov. xxix. 3. Some understand this of the husband of the adulteress. See Ps. i. 1.

10. כוחך one MS. and the preposition ב is probably dropped through its similitude to the following letter.

בבית. ó. & Ar. read באו before this word, “and left thy labours *come* into the house of the stranger.” Ch. & Syr. read the verb in the 2d. perf. sing. “and left *thou bring.*” So that probably one of them was originally in the text, though no MS. supplies it. Houb. reads ועצבך יבא; & Syr. with 2 MSS. has the noun in the sing. One MS. reads ועצמך, and another at first ועצמך. For נכרי see Ps. i. 1.

11. ושארך, “*and thy body.*” This does not seem to be the sense of the word here, and as it sometimes signifies *alimentum*, Castalio’s, or Hodgson’s sense seems best, “when thy flesh, *and thy provisions*, or *thy remains*, are consumed.” Unless by an Hendiadis we render the words, “when the flesh *of thy body* is consumed.” See Syr. Vers.

13. בקול. Many MSS. of both Collat. לקול, which seems right.

14. The last line of this verse but ill accords with what precedes, and to reconcile them Durell renders thus, “*in the midst of company and the multitude.*” Hodgson making מעט here to signify a *worthless man*, or *criminal*, ב to signify *for*, קהל a *court of judicature*, and הייתי, *I have appeared*, gives this sense to the whole, “*As a criminal have I been arraigned, for every kind of offence—before the tribunal, and before the assembly.*” But for ועדה קהל בתוך the following reading is humbly submitted to the consideration of the learned וערה קלון, “In a little while I was in all wickedness—in the midst of *shame and nakedness.*”

The one being the judicial consequence of the other ; and the punishment corresponding to the crime. See *Isai. xlvii. 3.*

15. To prevent these dreadful effects of incontinence Solomon prescribes marriage, (See *Heb. xiii. 4.*) and alludes, as Gejerus observes, to the custom of the East of having *wells* and cisterns of water in the houses, being the greatest comfort and refreshment in those *hot* climates.

16. In Kennic. Collat. there is a vacant space at the beginning of the first line, which may be supplied by reading with one MS. ויפוצו, “ *Then shall thy fountain, &c.*” by which we are probably to understand the fruitful effects of lawful commerce in a numerous offspring, which *play in the street*. See Menoch, Secker, &c. But ó. as Capellus and Kennicott observe, read either אל, or לא, “ *Let not, &c.*” prohibiting the use of common prostitutes, which frequent public places. See vii. 12. Houb. prefers פן, “ *ne se proripiant*. Nam Salomon jubet honestis verbis, ut utatur sua quisque uxore, ne, si vir ad aquas alienas sitim restinguat, aquæ domesticæ, minus potæ, nimium exuberent ; ac deinde in promiscuos usus deriventur.” De Dieu with Hodgson takes the words interrogatively, and then we might read היפוצו, or supply אם, “ *An non dispergerentur, &c. ?*” מפוצו 57 MSS. and מעינותיך 18.

17. “ *They shall be only thine own.*” i. e. *thy children shall be truly legitimate ; or thou shalt be sole possessor of thy wife.*

לזרים, “ *and there shall be none of strangers with thee.*” i. e. none of their children. One old MS. reads זרים ; and all the versions seem to have supplied חלקו before אתך, “ *and no strangers shall partake with thee.*”

18. “ *Thy fountain shall be blessed.*” i. e. in a fruitful offspring. “ *ó. f. בדר. f. legend. ברר purus.*” Seck.

מאשת. Several MSS. of both Collat. read באשת, but כ often signifies *with*.

19. The *hind* and the *roe* were much esteemed in former ages. See Boch. The comparative adverb seems to be wanting, “ *like the loving hind, and the beautiful roe.*” See Vatablus.

יִרְוֹךְ. Houb. with 17 MSS. יִרְוֹךְ, which is more regular, the first ו being part of the radix, “Let her breasts, rather *her love*, satisfy thee, &c.” See vii. 18.

“*With her love.*” i. e. with the love *of her*, in opposition to the *strange* woman.

חֲשָׁבָה. One MS. reads חֲשָׁבָה; which ó. seem to have followed. Ch. probably reads חֲשָׁכָה, *incumbe*; which the last line of the next verse gives some countenance to. A friend conjectures that the text might be originally חֲשָׁבָה, “let her affection stream on thee at all times—and *be* thou ever *satisfied* with her love.” As the word in the text properly signifies, *to go astray*, and should be so rendered in the following verse. The Syr. Vers. *pascere*, also favors this conjecture. Durell fetches the sense of this word in this, and the following verse, from Ar. *lætitiám attulit*; tho’ he acknowledges, it signifies *to err*, or *go astray*, every where else.

20. חֶזֶק. 29 MSS. חֶזֶק. “Honestis verbis congressum & fœda exprimit.” Merc.

21. “*He pondereth.*” Rather, *weigheth*. i. e. in the balances of justice. See xvi. 2. and Ifai. xxvi. 7. מַעְגְּלוֹתָיו 15 MSS.

22. עֲוֹנוֹתָיו. 33 MSS. עֲוֹנוֹתָיו; and though this word is found 2 Kings vii. 9. and 1 Chron. xxi. 8. with the double ו, from the number of MSS. which read it with *one* there, and the usual reading elsewhere, it is evident that one should be omitted; this being, amongst many others, a plain proof of the corruption of the text.

יִלְכְּדוּ. This verb is irregular unless with Syr. we give it the passive sense, “The wicked man *shall be taken* in his iniquities.” Which the context will not well bear; one MS. at first read יִלְכְּדוּ, and 5 MSS. have יִלְכְּדוּ; but still as there is a pleonasm of the pronoun, and the noun is feminine, by reading תִּלְכְּדֶנָּה, or with Houb. לִכְדֹּן, all difficulties are adjusted.

חֲטָאוֹתָיו. As Durell observes, the Vers. read חֲטָאוֹתָיו in the plur.

23. Perhaps thus, “He shall die, *because he would have no instruction—and strayed* in the multitude of his folly.” וְרַב 4 MSS.

C H A P. VI.

V. 1. כפִּיךָ. All the Verf. with many MSS. of both Collations read כפִּיךָ, *thy hand*. “אִם כִּי hîc repetatur, et in clausulis sequentibus.” Bayn, &c. The first part of this chapter sets forth the danger of suretiship even for a *friend*; much more then for a *stranger*.

2. “*With the words of thy mouth.*” The repetition of these words seems to refer to the *two* several engagements in the preceding verse. One very ant. MS. reads with ó, Syr. Vulg. & Ar. וּנְלַכְדָּת, “*and thou art taken.*”

3. אָפּוּא. ó. Vulg. & Ar. seem to have read אֹמֵר, “*Do this which I say.*” Perhaps it is redundant. See Ch. Or it may be written from the similitude of the letters for אָנָּה, “*Do this, I pray thee, my son; that thou mayest be delivered.*”

וְהִנְנִל. One very good MS. וְהִנְנִל.

רַעֲךָ. All the Verf. and many MSS. of both Collat. read רַעֲךָ, which the context seems to require.

הִתְרַפֵּס, “*subjice te. sc. ante creditorem.*” Merc. &c. A friend referring to Ps. lxxviii. 31. renders it, *bestir thyself*; who also reading with ó. לִכְךָ רַעִים בְּרַעֲךָ, proposes this sense, “*Away with all delay, and deliver thyself, when thou art come into the hand of wicked men on account of thy friend; go, bestir thyself, and rouse thy friend.*”

5. מִיד 1st leaves the sense imperfect, and our Verf. has, from the seeming exigentia loci, supplied צִיד, which other learned men have followed; but as most of the versions read *one* word only, Durell conjectures it should be מַצִּיד, “*from the hunter.*” One MS. and probably another of Kennic. and one of De Rossi, with another at first, read מִפֶּחַ, “*from the snare,*” which agrees better with the versions. “*Forſan legerunt ó. Ar. Syr. Ch. מִיד מִיד, ex compede, vel ex repagulis, quæ vocabuli מִיד potestas Arab. in lingua nunc est.*” Houb.—Hodgſon alſo fetches this ſenſe of יֵד from the Ar. “*Escape like a Doe from the toil.*”

6. Idleness is another great cause of the decrease of men's substance.

“ Muti animantes sunt veri laicorum libri, quibus ad Dei notitiam erudiantur.” Cartw. And Bochart observes from Ælian of the *ants*, “ ut in pleniluniis ne noctu quidem torpeant & quiescant.”

7. אשר might be rendered, “ *For, or although, she has no guide.*” Ch. & Syr. read קציר, “ *no harvest.*”

The last line of this verse being defective, perhaps עליה has been dropped at the end, the force of the negative being continued, “ there is no overseer, or ruler *over her.*” Syr. & Ar. have the pronoun.

שומר. 15 MSS. and ומושל 16

8. There is a considerable addition at the end of this verse in ó. & Ar. relative to the industry of the *Bee*, which is not noticed by any MS. And Secker observes, “ that Gould hath fully proved, that *Ants* eat nothing in winter, and lay up nothing for it, why then not rather mention *Bees*?” But see Boch. in Poole, and xxx. 25.

10. Here are a beautiful mimesis, and climax.—Ch. reads שנת, and with 4 MSS. תנומת, which seems better. חבוק 29 MSS.

11. “ *So shall, &c.*” Rather, “ *Therefore, &c.*” It being the *answer* of Solomon to the *plea* of the sluggard. See Durell. But ó. & Ar. probably read כמהלך רע, ὥσπερ κακὸς ὁδοιπόρος; which some would render, “ *as a highwayman.*”

ראשך. 4 MSS. omit א, and 5 read with Houb. רישך, as in other places, “ *thy poverty,*” as thy only property. See xxiv. 34. “ ó. seem to have read here, and xxiv. 34. מגיד for מגן, which they translate ἄγγελος 2 Sam. xv. 13.” Secker. Did they not rather read כרץ טוב, ὥσπερ ἀγαθὸς δρομύς?

12. Durell's construction seems most apposite, “ *A base (or worthless) fellow is a wicked man—walking, &c.*”

13. “ *Winking.*” Either by way of token to his comrades, or of mockery at others. Several MSS. of both Collat. have בענין & ברגליו.

מורה 16 MSS. corresponding to the preceding participles; but ó. Syr. Vulg. Ar. & Æth. with many MSS. have the verb in each place. באצבעותיו. 12 MSS.

14. תהפכות.

14. תהפכות. Ch. reads מתהפך, part. *Hithp.* “ *being perverse in his heart he deviseth mischief.*” See ii. 12.

מדינים. Several MSS. read with the ן, but more insert the י. See xviii. 18.

15. “ *Suddenly shall he be broken.*” i. e. like the potter’s vessel, which cannot be repaired. See Ifai. xxx. 14. פתאום 13 MSS.

16. A certain number for an uncertain, which, Lowth observes, “ *elegans est Hebraici carminis ornamentum.* Vid. c. xxx. Ecclef. xi. 2.” “ *ó. & Ar. read שש, & שבר.*” Seck. 26 MSS. with all the Verf. and Houb. חועבת.

17. “ *Eyes of loftiness.*” i. e. *Pride.* “ *Procedit secundum ordinem membrorum, a supremo orsus, & in infimo definens.*” Merc. שופכות 6 MSS.

18. *ó.* Syr. Vulg. & Ar. with 2 MSS. read חורש. *ó.* Syr. Ch. & Ar. with 4 MSS. ורגלים. For the construction see verse 27. and vii. 11.

19. יפח. Perhaps יפח, or יופח, *spirantem.* See Pl. xxviii. 12.

20. נצור. 12 MSS.

21. The affix is irregular, and though there is no authority for an alteration, we should probably read with Houb. קשרה--ענדה, “ *alligam, &c.*” The ם final being easily mistaken for ה. See the next verse.

22. “ *It shall lead thee.*” i. e. *The law.* See verse 1.

והקיצות. One MS. of good authority ובהקיצות, the affix has been also probably dropt, “ *and when thou awakest, it shall, &c.*” But Houb. reads with 2 MSS. והיא, “ *et evigilabis, illa autem, &c.*” תשמור 3 MSS.

23. MSS. 20 of Kennic. and a very antient one of De Rossi at first with all the Verf. read תוכחת in the sing. “ *and the reproof of instruction is the way of life.*”

24. רעה 2 MSS. which the grammatical construction requires; unless we consider it with Merc. as in *regim.* There seems to be a metathesis in the last Hemistich, “ *from the strange woman, which flattereth with her tongue.*” See ii. 16. vii. 5.

25. “ *With her eye-lids.*” i. e. *her eyes* by a synecdoche.

26. The

26. The metre as well as the construction of the first line being irregular, considering זונה with Durell as the partic. *Ben.* instead of עד ככר, I would propose יחסר, “For by means of a woman, *the fornicator shall want bread.*” See Ezek. iv. 17. Unless for בעד אשה זונה, we might read with a small alteration of the letters רעה איש הזונה, “For a whore *will break a man down even to a morsel of bread.*” See the verb in this sense Job xxxiv. 24.—“ó. & Vulg. for בעד בער read ערך, *Pretium enim scorti vix est unius panis.*” Secker. The present learned Bishop of Waterford observes, that נפש here signifies *life, or person.* See him on Ezek. xiii. 18.

27. It is observable, that in this and the following verses we have the masc. noun plur. with the fem. verb. But see vii. 11.

28. The idea of the *Ordeal-fire* seems to have taken rise from this passage of Proverbs.

29. Might we read רעה ולא, “So is he that goeth in to a *wicked woman, and every one that toucheth her, shall not be innocent?*” h. e. “non erit impunis.” Pisc.—5 MSS. with ó. הנוגע.

30. The metre of the first line being deficient according to Kennicott’s Collat. and כי ירעב seeming improperly placed, perhaps we should transpose the words, “They do not disregard a thief, *although he is hungry—when, &c.*” i. e. they take all the pains they can to detect him. Unless we might supply גברים after לגנב. See our Vers. But Durell reads יבון for יבוון, “*Is not a thief taken, when he stealeth?*” Which some of the versions authorize.

31. “*Destroyeth his life.*” Adultery was a *capital* crime under the Levitical Law. See Lev. xx. 10. Durell renders the last words, “*He that hath commerce with her.*”

32. MSS. 3. read נואף; and one omits אשה; but Ch. & Syr. read באשה, which the construction requires.

“*Destroyeth his life.*” Adultery was a *capital* crime under the Levitical Law. See Lev. xx. 10. Durell renders the last words, “*He that hath commerce with her.*”

34. חמת, perhaps חמם, “For a man *is heated* with jealousy—and will not spare in the day of vengeance.” When the adulterer is brought to his trial. Or. חמה, “Jealousy *heateth*.”

35. MSS. 2. and a valuable one at first, read כופר and ירבה, which may give this sense, “He will not accept the person of any *ransomer*—nor will he acquiesce, although the gift *be multiplied*.”

C H A P. VII.

V. 1. Several MSS. read שמור, and תצפון.

ó. & Ar. have a verse at the end of this found no where else, “Fili, honora Dominum, et valebis; præter eum autem ne timeas alterum.”

2. וחיה ותורתי. Houb. reads ותהיה תורתי, “*et fit lex mea*.” שמור 5 MSS.

3. אצבעותיך. One MS. omits י, with Ch. “*upon thy finger*.” “*Ac si esset annulus memorialis digito affixus*.” Gejer.—Syr. reads, “*upon thy neck*.” See iii. 3. But 16 MSS. with ó. Vulg. & Ar. read אצבעותיך.

The Jews understanding this literally bound the law upon their *arms*. See Spencer, &c.

4. MSS. 6 אמור, אחותי 10, ומודע 31. Houb. would read ומודעתי, “*et cognata mea*,” to correspond with the preceding noun; but 5 MSS. have ומידע, as it is usually written. See Pf. lxxxviii. 9. Append.

5. See ii. 16.

6. The sense, as well as the metre, of the 1st Hemistich of this verse being defective, perhaps ראיתי has been dropped at the end through its likeness to the preceding word, “For *I looked* through the window of my house—through my lattice I beheld—and, I saw.” But ó. Syr. & Ar. make this and the following verse to refer to the *strange* woman.

7. אראה 5 MSS. more regular. One MS. at first בפתים. See Pf. cxvi. 6.

“Si legeris בבני הנער נער, *inter filios adolescentiæ adolescentem*, fiet oratio plana & expedita.” Houb.—Mr. Bradley doubts this reading. A friend demands

demands another instance, where בָּנִים signifies *inter adolescentes*. Might we then read בְּחֹרִים?

8. MSS. 6, and one very antient at first, עוֹבֵר. See ó. Syr. &c.

“*Near her corner.*” “*Loco sc. obvio, & ad capiendos juvenes accommodato.*” Menoch.

10. שִׁית. Ch. reads בְּשִׁית, which is necessary. See Pisc. וְנִצְוֹרֶת 30 MSS. ó. & Ar. וְנוֹצֶצֶת, “*which maketh the heart (of young men) to flee away.*” But the text seems preferable.

11. הוֹמִיָּה 25 MSS. “*She cannot rest quiet.*” Durell. But our Verf. seems preferable, by her vociferations giving notice where she is.

וְסוֹרֶרֶת 27 MSS. וְסוֹרֶרָה better, “*but backslideth.*” Durell. Rather, “*and wanton,*” according to Syr. alluding to her frolicksome motions described in the next verse.

12. “*Without.*” Rather, “*at the door.*” i. e. of her house. 51 MSS. with all the Verf. בְּרַחֲבוֹת.

13. Rather, as a friend, “*she hardeneth her face, and saith unto him.*”

14. עָלַי, “*apud me.*” Jun. & Trem. “*Chez moi, at home.*” Hodgson.—“*Peace Offerings.*” “*Ex his sacrificiis convivium instruere solebant.*” Mariana. She adds *hypocrisy* to her iniquity.

15. לְשַׁחַר, “*to seek thy face in the dark.*” To express her great regard for him. See verse 9.

16. מְרַבִּים. Pisc. would read בְּמַרְבִּים; but מַ may be considered as the prepof. or may have been omitted. Durell renders this word *blankets*; perhaps rather *sheets*. Compare Syr. & Ar.

חֲטָבוֹת, or as ó. Syr. Ar. & Æth. וְחֲטָבוֹת, and from the radix of this word, and the esteem in which *patch work* was in the East (See Gen. xxxvii. 3.) this may be the sense of the word here. See Mercer.

אֲטוֹן, which is found only here, is supposed to be an Egyptian word. See Cast. Lex. But as ó. Vulg. & Ar. render it *stravi*, might not the original word be אֲכוֹן, *paravi*, and the words be rendered thus, “*I have furnished my bed with sheets—I have also decked it with patch work of Egypt?*”

17. **וַאֲהֵלִים** **ó.** read **קַנְמוֹן** וַאֲהֵלִי, and render it, “*and my house, or tent, with cinnamon.*” But one old MS. at first read **וַאֲהֵלוֹת**, and another of De Rossi at first **וַאֲהֵלוֹת**, as in Pf. xlv. 9. Cant. iv. 4. and 3 MSS. have **וַאֲהֵלִים**, “*and aloes.*” For an account of these odoriferous spices and plants see Calmet’s Dict.

18. Come, *let us riot in love, &c.*” 31 MSS. **וְדוּדִים**. **נִתְעַלְמָה**. One MS. **נִתְעַלְמָה**, “*let us hide ourselves.*” Durell renders the text thus, “*Come, let us take our fill of love; let us solace ourselves with ardent love until the morning.*”

19. **ó.** Syr. & Ar. read **הָאִישִׁי**, and with one of De Rossi’s MSS. at first **בְּבֵית**, “*For my husband is not at home.*” In that case **ו** might be joined with **הֵלֶךְ**, “*but is gone,*” &c. **מֵרְחוֹק**. 6 MSS. **מֵרָחֵק**, “*a journey of length.*” i. e. a long journey. See 2 Sam. xv. 17.

20. **הַכֶּסֶּה** 2 MSS. as in Pf. lxxxix. 3. “*at the day appointed.*” Perhaps one of the *three* great festivals, at which he was obliged to return. See Deut. xvi. 16. Some make it *the full*, others *the new moon*. See Pf. lxxxix. 3. **יָבֹא** 11 MSS. and 4 **לְבֵיתוֹ**. See Gen. xxxix. 16.

21. “*לקח. sign. sermonem suavem, quo capiuntur & demulcentur animi, & in bonum, et in malum.*” Merc. **בְּרוּב** 6 MSS.

22. All the versions with 19 MSS. **הֵלֶךְ**, and 24 **פֶּתְאוֹם**, but **ó.** seem to have read **פֶּתִי**, part. *Pah.* from **פֶּתָה**, **καταφωδεις**, *infatuatus*. “*Καταφωδεις est avis deceptu facilis: hinc a Græcis pro stulto usurpatur. Aristoph in Pluto.*” Boch. &c.—“*To the slaughter.*” “*quasi ad pascua.*” Menoch.—“*יבא וכעכם אל מוסר אייל.*” Contextum mutilum & depravatum sic emendamus, &c. **כַּעֲכֵם אֵיל**. **כַּעֲכֵם אֵיל מוֹסֵר יוֹאֵל**. **יֹוֹבֵל**. Ille igitur post eam vadit, veluti *Bos*, qui ad mactationem sequitur; velut *Asinus*, qui ad vincula sponte vadit; quemadmodum *cervus* eundo subsultat; donec jecur ejus transfadigat sagitta; quomodo *avis* in retia precipitat, &c.—Similitudines duæ priores animalium sunt tardorum bardorumque; posteriores, cursu et volatu levium. Quibus rebus perquam eleganter demonstratur juvenis amore capti nunc levitas, nunc stupiditas.” Houb. The learned Dr. Hunt likewise reading with **ó.** Syr.

Ch. & Ar. אֵיל for אֵיל, in which he is followed by Secker, and considering כַּעֲכֶם, as the part. *Ben.* gives the words this sense, “ and as the stag *skipping*, or *rushing* into the snare.” But it is observable that for the last word Vulg. reads וּכְכַבֵּשׁ, with עֲכֶם, or some other word, “ *et quasi agnus lascivians, et ignorans quod ad vincula stultus trahatur.*”—ó. & Ch. read וּכְאֵיל וּכְכַלֵּב, “ *et sicut canis ad vinculum ; et sicut cervus, in cujus jecur, &c.*” making *four* beasts with Houb. though of a different kind. Hodgson renders the third line, “ yea, like a fool he *rusheth on* to punishment.” fetching the sense of עֲכֶם from Ar. *ruit*, and observing, that as אֵיל appears in none of the MSS. collated by Dr. Kennic. it never existed in the text ; but this argument seems not altogether conclusive, unless it can be proved that these MSS. and likewise those of De Rossi, which have it not, were prior to ó. & Vulg. Mr. Bradley in a similar sense, “ and as a fool *leapeth at* correction.” יבוא 13 MSS.

23. כְּמִהֵר, part. *Ben.* Hunt. See above.

“ And knoweth not that *it* is for his life, or, *against* his life ;” i. e. The snare.

24. בְּנִים. ó. Vulg. & Ar. read בְּנִי, and the verbs in the sing. “ Harken, &c. O my *son*.” See v. 7. and the next verse.

25. אַל 3d. Ch. Vulg. Syr. & Ar. with many MSS. of both Collat. וְאֵל, “ *and go not, &c.*” בְּנִתִּיבֹתֶיהָ 34 MSS.

There is a remarkable acknowledgment by way of note at the end of this verse of the corruption of the text in an edition published in Italy by Michaelis Chaim. See Gen. Diff. Sect. 62 ; and MS. 300 T.

26. As חֲלָלִים seems to answer to וְעַצְמִים, or rather as 20 MSS. וְעַצְמוֹתַי, Dr. Kennicott’s sense, which Secker follows, seems proper, “ for she hath thrown down many *soldiers*—and *her slain* are all mighty men.” See 1 Diff. p. 110. Mr. Bradley doubts this sense of the word.

27. “ To *hell*.” Rather the *grave*. See v. 5. Though it is true in both senses.

C H A P. VIII.

V. 1. BY *wisdom*, Calovius, &c. understand here the *second* person in the Trinity. See also Matt. xi. 19. Others suppose it to be only personified, as in the former chapters, and as contrasted to the *harlot* in the preceding. See Menoch, &c. Wisd. ix. Eccus. xxiv.

2. מְרוֹמִים 58 MSS. “on the top of the high places.” Alluding to watchmen on the towers.

“Near the way.” i. e. where two roads meet to direct them right.

בֵּית, “in the places of the paths.” “The house of the roads, meaning that public central spot, where the great streets and roads meet, at the meetings of the cross-paths stationed.” Hodgson. If this be the true reading the preposition is wanting; and one MS. instead of the two words reads בְּנִתְיָבוֹת, “in the paths.” But perhaps בֵּיד is the true reading, “by the side of the paths she standeth.” See verse 3. Compare vii. 12.

3. Rather with Durell literally, “By the side of the gates.” Where the greatest concourse of people was. “בְּמִבּוֹא melius. vid. 2 paral. xxiii. 13.” Houb.

5. הִבֵּינוּ לֵב. As we had this verb in the first Hemistich, it is probable that we should read הִבֵּינוּ, “and ye fools, prepare the heart.” See 1 Sam. vii. 3. Ps. lxxviii. 8. Unless we supply the affix also, “your heart.” One MS. and another at first, read לִי for לֵב, “understand me.” For פִּתְאִים see Ps. cxvi. 6.

6. נִגִּידִים, “quæ in promptu sunt a נִגַּד coram.” Houb. Rather perhaps, *principalia*, “principal things.” See Cast. Lex.

וּמִפֶּתַח, “And I will open the lips of uprightness.” i. e. I will speak right things; the partic. *Ben. Pih.* being used for the fut. But one MS. reads אֶפֶתַח. Durell considering מִ in מִיִּשְׂרָאִים as a preposition, renders thus, “and will open my lips with equity.” Perhaps we should read יִשְׂרָאִים שְׁפָתַיִם, *upright lips*. See verse 9.

7. רָשָׁע. “ó. Syr. & Ar. legerunt שָׁקֵר mendacium, quod respondet veritati.” Houb.

8. One MS. omits this verse.

9. “*To him that understandeth.*” i. e. “*ei qui debitum adhibet intelligendi studium. Verbum actionis vel effectus pro conatu ponitur.*” Gejer. See Joh. vii. 17. למוצאי 36 MSS. and one וּמִישְׂרִים. See verse 6.

10. “*And not silver.*” “*Negatio hîc vim habet comparationis imparium. vid. Exod. xvi. 8. &c.*” Gejer.

11. See iii. 15.

12. “*Nos שכחתי inveni, ut id conveniat cum אִמְצָא.*” Houb.

מוֹמָה, “*of witty inventions.*” This expression does not comport with the dignity of the subject; and as one MS. reads מוֹמָה I would render the words, “*the knowledge of discretion.*” See i. 4. “*The well planning of designs.*” Hodgson.

13. I would read with Durell, וִירָאתִי, &c. “*I fear Jehovah, I hate evil.*”

“*And the froward mouth*” may allude to the harlot. See vii. 13. &c. Hodgson reads with 2 MSS. דֶּרֶךְ.—חֶפְזוֹת—11 MSS.

14. See ii. 7. Perhaps by an Hendiadis, “*Solid wisdom is mine.*” See Poole. “*לי commodius אני.*” Houb. with ó. Vulg. Syr. & Ar.

לי 2d. One ant. MS. with ó. Syr. & Ar. וְלִי.

15. “*By me Kings reign.*” “*Juste & recte; vel feliciter.*” Gejer. &c. וְרוֹזְנִים 19 MSS.

16. שְׂרִים. An inferior order of governors, who may be called *magistrates*.

Durell renders the last Hemistich, “*and the nobles are all governors of the earth.*” But ó. & Vulg. read שֹׁפְטִים, and also a great number of MSS. of both Collat. read צִדֵּק for אֶרֶץ, “*and all the nobles judge righteously.*” Which answers better to the preceding sentence.

17. אֶהְבֵּיהֶם. All the Vers. with Houb. and several MSS. of both Collat. have אֶהְבֵּי, or as two still more regular, אֶהְבֵּי. Rather, “*I will love them that love me.*”

יִמְצְאוּנִי. 23 MSS. יִמְצְאוּנִי. But the true reading is probably יִמְצְאוּנִי. See i. 28.

18. The sense put upon עתק being unusual, perhaps we should read עתר, “*abundance of wealth and righteousness.*” i. e. *abundance of righteous wealth*; which is the most durable. See xiii. 11. and Luk. xvi. 11.

19. וכפז. We should probably read כופז, part *Pah*. “*My fruit is better than solid gold.*” See 1 Kings x. 18.

“*My revenue.*” Durell, “*my produce,*” which, as he observes, answers better to *my fruit*; which Hodgson renders, *my bounty.*”

20. Rather with a friend according to ó. and our Bib. Marg. “*I walk.*”

21. יש Ch. reads שנים, “*years.*” Ar. probably ירשה, “*the inheritance.*” “*ש* substantiam, five opes. Nam יש est nomen.” Houb. See also Gejer. Hodgson renders it, “*It is in my power.*” See Gen. xxxi. 29. ואוצרותיהם 12 MSS. See verse 17. One MS. perhaps אוהבי.

22. דרכו. Hare, &c. with ó. Vulg. & Ar. דרכיו, “*his ways.*” But Ch. & Syr. read בריאו, “*creaturæ suæ.*”

מא. Ch. reads מראש. But this had been expressed before. Syr. seems to have read כל, “*before all his works.*” The Wisdom of God being eternal as well as his essence; it might be then אני כל, “*I was before all his works.*” See verse 23, and Wisd. ix. 9.

23. One ant. MS. reads אני מעולם, which the metre requires.

נסכתו, “*I was anointed.*” Metaphora a regum inauguratione.” Gejer.

24. MSS. 45 תהומות.

נכבדי מים. ó. & Vulg. transposing these words, instead of נכבדי probably read נפרצו, “*When no springs of water were burst forth.*” which avoids the irregularity of the grammatical construction; but נכבדתי seems better, “*when there were no fountains of water, I was glorified.*” See John xvii. 5. “*ונבכי מים, et stillationes maris, quomodo habetur, Job xxxviii. 16.*” Houb.

26. ורוצות. The various senses put upon this word (for which see Poole) make its authenticity dubious. “*Vulg. et flumina, ex significatu Arabico verbi האץ, confluere.*” Houb.—Durell from the same source makes it to signify, “*the grand collection of waters. i. e. which were mixed with the firmament at the creation of the world.*” By it Hodgson under-stands,

stands, the *Moon*, the *Sun*, the *Planets*, the *Heavens*, “ not yet had he made the Earth, *and all that surroundeth it*.” A friend conjectures from ó. it might be הַצִּיּוֹת, ἀραιότους, *deserta*. But perhaps it may be written for וחֲצִץ, “ As yet he had not made the land, *nor the gravel*—*nor the finest part of the dust of the globe*.” Which gives a beautiful gradation, serving to shew that it requires as great power to create the *smallest* particle of dust, as the *whole* earth.

עפרות. “ Optima scriptura, ערפות, arabice, *locos eminentes, nondum montium terræ cacumina*.” Houb.—Durell renders the whole, “ nor the first part of the worlds of the universe;” as referring to other worlds besides, the planetary system. Hodgson more agreeably to the text, “ not yet an atom of the dust of the globe.” עפרת 2 MSS. See also Job xxviii. 6.

27. MSS. 18 בחוקו, more regular. See verse 29. Or בחקנו.

“ Upon the face of the depth.” “ Sermonem hîc esse de *abyssis* aquæ una cum elemento terræ in formam *sphæricam* redactis, fatis docet contextus.” Gejer. But see Poole.

28. “ The fountains of the deep.” “ quia omnes ex illa voragine derivantur.” Gejer. בעזון. “ deposcit בעזון, dum ille solidabat.” Houb.

29. MSS. 10 חוקו, “ It's boundary.” Hodgson.

30. אמון. Houb. with Ch. אַמְנָה, *nutrita*. ó. Vulg. Ar. & Syr. seem to have read אומנה, *disponens*, seu *componens*. See also Pf. cxxxvi. 5. “ אמון, faithful. 2 Sam. xx. 19. his companion.” Hodgson.

שעשעים 21 MSS. But it is better to read with Houb. שעשעין, “ his delight.” See Isai. v. 7. and Randolph's first Part on the Trinity.

31. “ Non dubium ארצה, *super terram*. Vid. ó. & Vulg.” Houb. “ With the sons of men.” “ In quorum. sc. gratiam hic orbis conditus.” Merc.

33. The last line of this verse being defective, and the verb wanting the noun or affix, perhaps עֲצָתִי is dropped; “ and refuse not my counsel.” See i. 25.

34. MSS. 7 שומע. All the versions supply אשר. 7 MSS. and one old one at first, לשקוד; 30, with all the Verf. דלתותי; 7, with an old one at

first, לשמור; and 20 with all the Vers. מוֹחוֹת. This verse is opposed to vii. 8.

35. מִצָּאִי 1st. 8 MSS. with another at first, מִצָּאִי more regular, and for the 2d several of both Collat. and Vulg. מִצָּא, which the context requires, “*He that findeth me, findeth life.*” Unless following ó. Syr. & Ar. we read with a friend מִצָּאִי מִצָּאִי, “*Egressus mei egressus vitæ.*”

36. MSS. 2 with a good one at first, וְחוֹטֵא. “*But he who faileth to get me, wrongeth, &c.*” See Jud. xx. 16. When this verb is used to signify *sinning against*, it is followed by a preposition.” Hodgson. But xx. 2. seems to be an exception to this rule, though Ch. has the preposition.

“*Love death.*” “*Non intentionaliter, sed consequenter.*” Gejer.

C H A P. IX.

V. 1. חֲכָמוֹת. All the Vers. have the sing. and 3 MSS. read חֲכָמָה, which the construction seems to require, or rather חֲכָמָה. Syr. as a friend remarks, reads בֵּית. “*Septem numerus perfectionis.*” Merc. As a friend observes, ó. Syr. Ch. & Ar. probably read הַצִּבָּה, and in one MS. ח is upon a rasure, “*she hath erected her seven pillars.*” Houb. reads with ó. & Vulg. עֲמֻדִים, “*seven pillars.*” The pillars may denote the stability of it.

2. This is opposed to vii. 14. See xxiii. 30.

3. תִּקְרָא, perhaps לִקְרָא, “*She hath sent her maidens to cry out, or invite.*” See Vulg. Syr. and verse 13.

נְעֻרוֹתֶיהָ 24 MSS. “*Puellas suas. Quia postulabat allegoriæ ratio, ut mulier servitio suo fæminas adhiberet.*” Gejer. But a friend observes, that Syr. & Ar. probably read נְעָרֶיהָ, *servos suos*, who were usually employed on these occasions. See Matt. xxii. 3. and for this sense of נָעַר, he refers to 1 Sam. ii. 13, &c.—“*Upon the highest wings of the city.*” Meaning the *turrets* which were placed in different parts. Unless with Merc. &c. we read גָּבִי for גְּבִי.

מְרֹמֵי. 44 MSS. with others at first מְרֹמֵי. See verse 14.

4. יסור 22 MSS. 3 MSS. with all the Verf. וחסר, “ and as for him, &c.” See verse 16. Houb. reads with one MS. & Syr. ואמרה, as in verse 16. But this verse breaks the connection, and, as a friend observes, is improperly inserted here.

6. פתאים 3 MSS. פתים. See Pl. cxvi. 6.

7. יסור 6. with 7 MSS.

“ *Getteth himself a blot.*” The force of the preceding verb being carried on, Merc. & Houb. according to Ch. read מום לו for מומו, *macula est ei*, “ *it is his disgrace.*” By the scorner we are to understand an abandoned person, void of all religious sentiments, and moral virtues. See i. 22.

8. “ *Forſan negatio hinc comparativè exponenda, q. d. Potius corripe sapientem quam deriſorem.*” Merc. But ſee Grot. Matt. vii. 6.

9. חן. By rendering this verb with Durell, “ *direct* a wiſe man,” which ſenſe it has Iſai. lxi. 8. there is no occaſion for an additional word. Houb. derives it from חנה, *docere*. See Poole alſo and Ch. which ſeems to have read אלה.

“ *A juſt man.*” “ *non perfectè, ſed inchoate.*” Gejer. ויסיף 4 MSS.

10. “ *And the knowledge of the holy.*” i. e. ſay ſome, of *angels*. Rather of *holy things*, in oppoſition to profaneneſs and immorality. See Job xxviii. 28. and Menoch. Unleſs for קדשים, or as 24 MSS. קדושים, we might read הקדוש, “ *and the knowledge of the Holy One, &c.*” i. e. God. Or may the text be underſtood of the *Trinity*? See Iſ. vi. 3. Joſh. xxiv. 19. &c.

11. ויסיפו one valuable MS. with all the Verf. in *Hoph*. Unleſs we might read the fem. plur. See x. 27.

12. “ *For thyſelf.*” i. e. for *thy own* good, not *mine*. 6. Syr. & Ar. by an additional reading give the words this ſenſe, “ *If thou be wiſe for thyſelf, thou ſhalt be wiſe alſo for thy neighbours.*” Houb. would read לצנך for לבדך, “ *but if thou ſcorneſt, thou ſhalt bear thy ſcorning.*” There is a further addition of three verſes, for which there is no MS. authority; but, as Durell obſerves, they might be inserted in brackets.

13. פתיות. The force of the first word being carried on to this, and reading with *ó.* & Ar. כלמה for מה, the verse may be thus rendered, “A foolish woman is noisy—a woman of intrigues, and hath no sense of shame.” Ch. as a friend observes, reads טובה for מה.

14. מרמי. 32 MSS. מרומי. Ch. reads מרום, or רם, “upon a lofty throne.” This answers to verse 3.

15. לקרוא 2 MSS. לעוברי *ó.* Syr. Vulg. & Ar. with 4 MSS.

16. יסור 20 MSS. אמרה 9 MSS. as in verse 4.

17. “*Stolen waters.*” See v. 15. “*And the bread of secrecy.*” So called, because adulterers are obliged to *conceal* themselves for fear of detection.

18. See ii. 18. All the versions read ובעמקי קרואיה 26 MSS. which seems more regular; but see Buxt.—*ó.* Syr. & Ar. have an addition of three verses.

C H A P. X.

THE remaining chapters contain special precepts, which are for the most part enforced by an antithesis. See Grot.

V. 1. “*In hoc Disticho antithesis est verborum.*” Lowth. But as Houb. observes, אמו requires אביו. “maketh *his* father glad.” Unless we read with one MS. & *ó.* אם.

3. ורהות, “but he driveth off *the mischief* of the wicked. i. e. from the righteous.” Durell, who thinks there is no authority for the sense of our version; but Pf. lii. 9. seems to support it. See also Pisc. Perhaps rather ורהון, for which see Ch. & Syr. “but he driveth away *the substance* of the wicked.” *ó.* & Ar. read וחית, but he overturneth *the life* of the wicked.” 4 יהדוף MSS.

4. “*The slothful hand maketh poor.*” Durell. See verse 1. “*The hand of fraud shall make poor.*” Hodgson. ריש. ראש, *paupertas.* Houb. Rather with 9 MSS. רש, “maketh a man poor.” See xiv. 20.

5. All the Vers. read ונרדם, which the antithesis requires, and the omission might arise from the similitude of the letters. מביש, *cunctator.* Houb.

6. “*Of*

6. “*Of the just.*” Rather, *of the merciful.*

“*But violence covereth the mouth of the wicked.*” To preserve the antithesis Houb. for פִּי reads פָּנָיו, “*but violence covereth the face of the wicked.*” See Gejer. also. Durell thus, “*but the mouth of the wicked cloketh (or extenuateth) violence.*” See verse 12.

7. “*Shall be a blessing.*” “*A form used in blessing others.* Secker.”

יִרְקֵב. ó. Syr. & Ch. read יִדְעֵךְ, *extinguetur.* See Ecclus. xli. 11.

8. “*But a prating fool shall fall.*” Perhaps, “*but a fool shall fall by his lips.*” Ch. reads בִּשְׁפָתָיו. “*calcitrabit; ex ling.* Syr.” Houb. See Hodgson also.

9. בָּתָם Houb. with 45 MSS. but though it appears no where else in the form of the text, yet as there is MS. authority for it, wherever the word occurs, this seems to be the true reading.

יִדְעֵךְ, “*shall be known.*” Rather as Syr. &c. *shall be detected.* Unless we might read יִוָּרַע, “*but he that perverteth his ways, shall suffer evil.*” See xiii. 20.

10. MSS. 4 omit this verse, and the sameness of expression in verse 8 countenances it, as to the last Hemistich. See Kennicott's 1st Diff. p. 506. and Gen. Diff. § 165. 6 MSS. קִוְּרָץ.

ó. Ar. and one MS. of De Rossi at first read עֲצֻבוֹת, “*sorrows.*”

“*Caufeth sorrow.*” Durell, “*shall be put to sorrow.*” For which there is no reason, if we follow the reading of ó. Syr. & Ar. in the next Hemistich, for which see Houb. and Kennicott's 1st Diff. p. 506. But as these learned persons have not given us the *supposed* text, the following is submitted to consideration, וְהוֹכַח מוֹכִיחַ עֲשֵׂה שְׁלוֹם. See Job xiii. 10. and Isai. xxvii. 5.

11. “*But violence covereth the mouth of the wicked.*” Perhaps with Ch. “*but the mouth of the wicked covereth violence.*” See verse 6; where if we read with Houb. it avoids the repetition of the same sentence, especially if by a metathesis we might read here יִסַּךְ for יִכְסֶה, “*but the mouth of the wicked poureth forth violence.*” Which the antithesis may favor. See xv. 2.

12. תעורר 33 MSS.—ועל כל. One MS. of note reads וכל, and the metre seems to call for it. The apostle reads ורוב, 1 Pet. iv. 8. ó. Ar. & Syr. differ widely, as Dr. Randolph observes.

13. One MS. omits תמצא, and it is not necessary to the sense, or metre, “*In the lips of him that hath understanding is wisdom.*”

14. קרבה, “*exhaurit interiora. sic vertimus ex חתה, haurire.*” Houb. 25 MSS. read קרובה. Durell reading קרב renders it, “*produceth destruction,*” referring to Ifai. xli. 21. “*But misfortune attendeth the loquacity of a fool.*” Hodgson.

15. עון. Durell reads ען joining the ו to the next word. I would rather read with one MS. at first עון, and with him, and another of good authority ומחתת, “*The wealth of the rich man is a city of strength; (i. e. a strong city)—but, &c.*”

16. לחטאת, “*ad egestatem, ex Æth. ling. Operæ justī ad vitæ subsidium—proventus impiī ad egestatem.*” Houb. And Hodgson observes that חיים signifies *sustenance*, xxvii. 27. Others render it, *to punishment*. See Zech. xiv. 19. &c. Or we might read perhaps להמות, “*the fruit of the wicked to death.*” as opposed to להים. 2 MSS. with ó. & Syr. וחבואת.

17. אורח 10 MSS. But see Ps. cxix. 101.

ועוּב 19 MSS.—מתעה, “*erreth frequently.*” So the verb in Pih. signifies.

18. מכסה. “*Lying lips are the tribute of hatred.*” Durell; for which sense he refers to Numb. xxxi. 28. Gejerus observes, “*Continetur hīc turpis linguæ abusus, quando quis vel blanditur, intus latente odio; vel calumniando sævit, odio erumpente.*”

19. וחשך 44 MSS. The verse may be rendered, “*A transgressor ceaseth not with a multitude of words—but a prudent man refraineth his lips.*” ברוב 4 MSS.

20. MSS. 3, with all the versions, ולב, as the antithesis requires, “*but the heart, &c.*”—“*כמעט, as the least thing.*” Durell, i. e. as a thing of no value. Hodgson renders it, “*is like drops.*” See v. 14. é. & Ar. read יטעט, “*deficiet.*”

21. One MS. of De Rossi, and three others at first read with ידעו, *sciunt*; but the antithesis supports the text.

22. "The blessing of Jehovah is that which maketh rich.." Durell. MSS. 44 read יוסף; but the Vers. favor the text, "And sorrow *shall not be added* with it."

23. "The sense of עשות is to be imparted to both lines; *It is as diversion to a fool to do wickedly;—the like is it to a man of sense to act wisely.*" Hodgson.

24. The construction requires that we should read with Houb. תנחן.

25. ó. with 4 MSS. of Kennic. and 4 of De Rossi read בעבור, "When the whirlwind passeth, then the wicked is no more." But 3 MSS. with Syr. read כעבר. See Ch. also, and our Vers.

ó. & Ar. read יוסד, "but the righteous *shall be established* for ever." Should we not read לעולם, for the sake of the metre? See verse 30.

26. "As vinegar to the teeth." "Acetum tum nimio frigore, tum acore, stuporem dentibus inducit, ut testantur Plin, &c." Gejer. לשולחיו 6 MSS.

28. שטחה, in Pih. "maketh joyful." "תאבר, *injiciet pavorem*, ex Ar. signif." Houb.

29. The first Hemistich might be rendered, "Jehovah is strength, or a strong tower, to him that is upright in the way."

60 MSS. ó. & Ar. seem to have read יראה for דרך, φασγος &c. לפועלי 8 MSS. and 14 לתום.

31. תהפוכות 12 MSS. See also the next verse.

32. ידעון. Durell reads ידעון, in Hiph. "The lips of the righteous declare what is acceptable." But then it would be more properly יודיעון. Ch. & Syr. probably read with the text. ó. & Ar. ירעפון, *stillant*. One MS. of Kennic. and three of De Rossi, ידעון, *pascent*, which Houb. had suggested. Perhaps we should read יודעון, the preposition being understood before the nouns, which frequently happens; "The lips of the righteous are known by courtesy, or kindness—but the mouth of the wicked by perverseness." See iv. 24. Hodgson renders the last word, *treachery*. See ii. 12.

C H A P. XI.

V. 1. “A perfect stone.” i. e. of its full weight, with which they were used to weigh. See Lev. xix. 36.

2. צנועים. The sense of this word, which occurs no where else, is perhaps best ascertained from Mich. vi. 8. ויבוא 2 MSS.

3. תומת 3 MSS.—בוגדים 19 MSS.—ושדם. 24 MSS. with Houb. ושדם, evidently right. 6. Ch. & Ar. strangely mistake the sense.

6. All the Vers. read ברוחם, except Ch. which has the sing. affix. בוגדים 17 MSS.

7. אדם is redundant as to the metre, and is not necessary to the sense; but 2 MSS. omit רשע improperly. Tho’ as some one has observed, the antithesis is better supported by reading with 6. & Ar. צדיק לא רשע, “when a righteous man dieth, his expectation doth not perish.”

“אונים, vanitatum. i. e. vana. expectatio vana interibit.” Houb. “און strength, and his expectation of courage faileth.” Hodgson.

8. The antithesis requires, “but the wicked.”

9. “By the mouth of the hypocrite his neighbour shall be destroyed,” is more literal, though 42 MSS. read ישחית. “The profane, by his discourse, corrupteth his companion.” Hodgson. Some one reads with 6. רעהו, and gives this sense of the whole, “by his mouth the hypocrite destroyeth his neighbours; but by the knowledge of the just shall they (his neighbours) be delivered.” Which improves the antithesis.

10. The antithesis requires, “but when the wicked perish.” תעלוך 6 MSS.

11. “By the blessing of the upright” must mean here their prayers, intercessions, &c. See Poole.

12. “Qui spernit; ac proinde convitiis proscindit, insipiens est.” Pisc. See Syr. also.—תבונת 3 MSS.

13. הלך 5 MSS. which gives this sense, “A tale bearer walketh about revealing secrets.” Which is more characteristic. See Durell also, and xx. 19.

רכיל

“הולך רכיל, *vir mutabilis*. vid. ó. Jer. vi. 28. nam σκολιος obliquus, idem valet ac πικριλος.” Houb. But from comparing the two passages, it is evident they were translated by different persons.

14. תחבולות 25 MSS. See Job xxxvii. 12.

ó. Syr. & Ar. probably read עצה, *in much counsel*. But the true reading seems to be יועצים. See xv. 22. ברוב 6 MSS.

15. כי. Glaffius observes that this word is put for the relative *qui*, and refers to Gen. iii. 19. iv. 25. and Pf. xc. 4. But these proofs being not altogether satisfactory, I prefer with a very slight alteration כי, “*whofo is surety for a stranger, shall be utterly undone.*” See our marginal Verf. and Jerem. xxx. 21. which greatly strengthens this reading.

בטח 23 MSS. which is preferable. “*But he, &c.*” See ó. &c.

16. Kennicott fupplies two Hemiftichs in this and the following verfe, agreeable to ó. Syr. & Ar. which preserves the antithesis, (See Secker alfo) “*A gracious woman fupporteth her husband’s honor;—but ſhe that hateth righteousnefs, is a throne of difgrace.—The ſlothful, though rich, ſhall come to poverty;—but the laborious ſhall retain their riches.*” See 1 Diff. p. 508. Mr. Bradley would read לאישה for כסא, “*is a difgrace to her husband.*”

וערצים. “*והרוציה, et ſolliciti ejus, five, procuratores ejus. i. e. illi, qui ad ejus nutum rem familiarem adminiftrant.*” Houb. Hodgſon renders the text thus, “*A gracious woman commandeth reſpect—as men of rapine extort plunder.*”

17. All the verſions with 5 MSS. read חסיד. In this verfe is an antithesis of words. See x. 1.

18. עושה 7 MSS. and וזורע 12, and ל seems to have been dropped before עושע, (See Green’s tranſlation, in Notes on If. liii.) “*To him that worketh wickednefs ſhall be a deceitful recompence—but to him, &c.*” There is a beautiful paronomafia between שקר and שבר, and for this ſenſe of פעלת ſee Jer. xxii. 13. and Junius.

19. בן, &c. This line ſeems defective both in ſenſe and metre. Secker reads with ó. Syr. & Ar. בן, “*The Son of Righteouſnefs (i. e.*

the *righteous man*) is for life." Vulg. reads כִּנָּה, "Righteousness *prepares*, or directeth, to life." See Durell also. A friend offers בִּוֵּן, "*qui stabilit, &c.*" But the metre is still defective, might we then read בִּוֵּן בֶּן, "The Son of Righteousness (i. e. the righteous man) *is prepared*, or *appointed*, for life—but he, that pursueth wickedness, for death?" Green reads כִּי זֹרַע, "For he that soweth righteousness (soweth it) to life—but he that pursueth wickedness (pursueth it) to his death."

20. More literal thus, "The froward in heart are the abomination of Jehovah—but the upright in the way, his delight." See Durell also.

21. יָד לֵיד. For the sense of these words see Corn. de Lap. in Poole, and Patrick. Durell ingeniously conjectures יָלִיד, "The posterity of the wicked, &c." And such transitions are not uncommon. Houb. to preserve the antithesis reads וְזֹרַע, "but the arm of the righteous, &c." See xvi. 5.

22. "In a swine's snout." "Refert testis oculatus D. Rauwolf medicus, opulentiores Arabum (qui Judæis vicini erant) in altera narium anulum gestare aureum." Gejer. "Et sic scribit Pietro della valle." Lowth.

23. Ch. reads לָטוֹב, which avoids the grammatical irregularity, "The desire of the righteous is only *for good*."

6 MSS. read with ó. Syr. Ch. & Ar. וְתָקָה as the antithesis requires. One of De Rossi with ó. אֲבָרָה for עֲבָרָה, "but the expectation of the wicked *perisheth*." See x. 28.

24. 5 MSS. וְחֹשֶׁךְ. "but he that withholdeth more than is meet (withholdeth it) only to poverty." See Pisc. The metaphor is borrowed from the husbandman sowing his seed, and St. Paul alludes to it, 2 Cor. ix. 6. "Here there is a kind of double antithesis." Lowth.

25. בִּרְכָה. Vulg. seems to have read בִּוֵּרְכָה, *quæ benedicit*.

יֹרָא. Several MSS. of both Collations have יֹרָה. See Houb also. The sense of which our Vers. has well expressed.

26. 14 MSS. and 5 יִקְבְּרוּהוּ. "לאום non alibi extat." Houb. And 21 MSS. read לֹאֵם. But see Isai. li. 4. and in most places many MSS. supply וְ, both in the sing. and plur. See Ps. ii. 1, &c.

27. שוחר 8 MSS. and ודורש 11. See Pl. vii. 16.
28. “*As a branch.*” Literally, *as a leaf.* See Jer. xvii. 8. “*Elliptic epitheti.*” Gejer.
29. עובר 21 MSS. “*He that disturbeth, &c.*” sc. “*jurgis, rixis, &c.*” Gejer.
30. This alludes to Gen. ii. 9. But Secker reads פִּי for פִּרְי, “*The mouth of &c.*” See x. 11. xv. 14.
- More literal, “*and the wise man winneth souls.*” And may not חכם here be opposed to ערוב Gen. iii. 1. who was the *destroyer* of souls? ó. Syr. & Ar. might perhaps read, וּנְלָקְחוּ נַפְשֹׁת חַטָּאִים, “*But the souls of the wicked shall be taken away.*” ó. supply another word, which they render ἀποποι. Hodgson renders the whole thus, “*The bounty of the righteous is like the tree of life—For it attracteth the admiration of the wise.*”
31. אֵף כִּי, yea also. Durell. The apostle followed ó. who differ widely from the text; and it is observable that Randolph has not noticed this passage. But ó. Syr. & Ar. reading probably, as a friend conjectures, בַּעֲצָב for בְּאֲרִץ, by reading אֵם for הֵן, (and one MS. had אֵין at first) יוֹשֵׁעַ for יִשְׁלָם, אֵיפָה for כִּי אֵף, and supplying יִרְאֶה after it, the text is reconciled with the versions, and the apostle.

C H A P. XII.

- V. 1. אהב 11. 5 MSS. אוהב.
2. ירשיע. “*legimus ירשיעו, asperum faciet eum. (Deum)*” Houb.
4. “*A virtuous woman.*” Literally, *a woman of strength, or, courage,* that could resist the most powerful temptations. See xxxi. 10.
- “*But she that maketh ashamed.*” Rather, “*but she that committeth shameful things.*” See Hof. ii. 5.
5. One MS. of note reads וּתְחַבֹּלוֹת, with ó. Vulg. Syr. Ar. & Æth. “*but the counsels, &c.*”

6. ארב דם. Ch. Syr. & Vulg. ארבו לדם, "The words of the wicked lie in wait for blood." There can be little doubt that this is the true reading, though not authorized by any MS.

7. הפוך. Durell reads with Houb. הפכו, which is supported by Syr. & Ch. Hodgson considering it as the imperat. renders it, "Look round for the wicked; behold! they are no more." יעמוד 2 MSS.

8. To preserve the antithesis perhaps thus, "For the mouth of his understanding, or the understanding of his mouth, a man, &c." יהולל 7 MSS.

9. "And hath a servant." ó. Syr. Vulg. & Ar. "and is servant to himself." Which makes the antithesis more striking. "ועבור, et annona. Præstat is qui contemnitur, & habet annonam, illi, &c." Houb.

10. ידע 4 MSS. and all the versions have the verb. אכורי. See v. 9. and Pf. i. 1.

11. עובר 10 MSS. with ó.

לב does not answer well to the former Hemistich, might we then read חסר לחם, "but he, that followeth after vain things, shall want bread?" See xxviii. 19.

12. One MS. of Kennic. and another of De Rossi at first read with ó. & Ar. רשעים, and the words may bear this construction, "The desire of wicked men is the net of the evil." i. e. The destruction they intend for the righteous falls upon themselves and their companions. See Pf. xxxv. 8. and i. 18.

יתן. Durell with Syr. shall shoot forth. But I do not find the verb used alone in this sense. Merc. and others supply פרי, "shall bring forth its fruit." Perhaps טוב has been dropped, "but the root of the righteous shall bring forth good." i. e. to themselves and others. See v. 14. Houb. reading מצודר עים for מצור רעים, and supposing that ó. and Ch. read איתן for יתן, translates thus, "Desiderium impii quatiet tempestas; radix justorum firma erit."

13. Syr. & Ar. read שפתיו. See xviii. 7. מצרה. "צרים straits. Lam. i. 3. But the just man is never entangled." Hodgson.

14. “ Cod. Orat. 42 legit בטנו pro טוב vid. etiam. c. xviii. 20. et legendum תשבע.” Houb. “ *His belly shall be satisfied.*”

“ *And the recompence, &c.*” See xiii. 2. and Pf. lxii. 12.

15. Rather, “ but the wise man *hearkeneth unto counsel.*” See ó. & Ar. Though 4 MSS. have שומע, which favors our Verf.

16. All the Verf. probably read וידיע, “ A Fool *maketh his wrath known* at once,” which restores the grammatical construction. For ביום see Hof. iv. 5. Pf. cxxxviii. 3.

17. The Verf. and Commentators differ greatly in the translation, and exposition of יפיה אמונה. Perhaps we should read פי האמונה, “ *The mouth of truth declareth righteousness.*” See Ifai. xi. 5. Jerem. vii. 28. for the ה prefixed. Hodgson reads with one MS. צדיק, “ *The truth will a just man declare, and speak out.*”

18. בוטה. Merc. &c. read בוטא. See Lev. v. 4. &c.—2 MSS. of Kennic. at first, with several of De Rossi, בוטח, *confidens*, so also Theod. But if any variation is necessary, perhaps טובח might be better, “ *There is, that slayeth, like the piercings of a sword.*” i. e. *The tongue.*

“ *Is health.*” Rather, *healeth.*

19. ארגיעה is probably written for רגע. See Job xx. 5.

20. “ מרמה, *acerbitas*, quomodo interpretantur ó. Pf. x. 7. Nam *fraus non est opposita hilaritati; forsan legendum מררת, amaritudo.*” Houb. “ רע in this place signifies *discord. Disappointed shall be their hopes who privately foment quarrels.*” Hodgson.—4 חורשי MSS.

21. There is a beautiful paronomasia in the two Hemistichs of this verse.

22. ועושי 2 MSS. but some of both Collat. with ó. & Ar. have ועושה in the sing.

24. רמיה. Durell observes that this word is used in the sense of *slackness* four times in this book.

25. The verb and the affix are both irregular, and as one MS. reads שחנה for ישחנה, perhaps the true reading is שחהנו, “ *Heaviness in the heart of man depresseth it.*” One MS. also probably reads ישמחנו.

26. Durell observing that the antithesis is not kept up in the present sense of יתר, deriving it from תור gives it this sense, “ The righteous *endeavoureth to find out* his friend. i. e. in order to be useful to him : or from נתר, The righteous *moveth with activity on account of* his friend.” ó. & Ar. seem to have read מכיר, *cognoscens*, “ *Justus est cognoscens amicum suum.*” Hodgson renders it, “ A just man *gaineth pre-eminence over* his neighbour.” But perhaps we might read ישר, “ A just man *directeth* his neighbour, or *friend*,—but, &c.” The readings of Syr. & Vulg. differ from each other as widely as they do from the text.

27. יחרך. This verb occurring no where else, and ó. Syr. & Vulg. rendering it so differently, as to make it probable that they read another word (Syr. perhaps יקרה) for the text, which Fuller renders, *non clathrabit*, (i. e. “ non clathris aut cancellis circumdatis asseruabit, *quod venando cepit.*” See Cast. and Houb. also) and, it being contrary to the disposition of the *slothful* man to be employed in *hunting*, which is a very laborious exercise, amongst the various readings (for which see De Rossi) I would offer ברך, “ The slothful man *shall not bless* his food, or, *shall not be blessed* with his food.” See the last word in this sense, Neh. xiii. 15. i. e. shall want bread. See xxiii. 21.

The two last words of the 2d Hemistich should be transposed. See Merc. and our Vers. or as Houb. ויהון יקר. See xxiv. 4. Mr. Bradley observes, that חרוץ is rendered, *diligent, valuable, precious, gold.*

28. Our Vers. with Buxtorf considers the last Hemistich as in *apposition* with the former, but all the ant. versions as in *opposition*, and Durell, to preserve the antithesis, renders the whole according to Cornel. de Lap. “ *In the highway of righteousness is life—but its bye-path leadeth to death.*” See Hodgson also. Ch. for נתיבה reads עוטה, “ but the way of *perverse-ness*, &c.” ó. Ar. & Syr. read some *participle* noun in the plur. perhaps יריבים, “ but the way of *the contentious*, &c.” But רע may possibly have been dropped from its similitude to the two last letters of the former word, “ but the way of *wickedness* is the path unto death.” See xxviii. 10. Since this note was written I find that a friend proposes חטאה, “ the way of *sin* leads to death.” Glasius reads על for אל.

C H A P. XIII.

V. 1. מוֹסֵר אֵב. 2 MSS. of Kennic. and one at first of De Rossi, read 'שמה, "rejoiceth a father." See x. 1. One MS. reads ישמע, with ó. Syr. & Ar. "hearkeneth to his father." Ch. supplies קבל, "receiveth the instruction of a father." De Dieu and Durell considering מוֹסֵר as the Particip. Pah. render it, "A wise son is instructed by his father." But אֵב seems to be the true reading "A wise son loveth instruction—but, &c." See xi. 1. Which reading supports the antithesis more strictly.

2. Transposing the words with Durell, I would render the first line thus, "Every good man shall eat of the fruit of the mouth." i. e. shall be benefited by instruction.

18 MSS. בוגרים. "but the soul, or the appetite, of the transgressors shall eat violence." i. e. what shall prove their destruction. See i. 31. "Antetulinus חמם pro חמם, fame incabit eos ex arab. signif." Houb. "Anima hîc pro appetitu, vel anima appetente." Gejer. It is observable that 7 MSS. of Kennic. and one at first of De Rossi, with Ch. Syr. & Vulg. read ישבע for יאכל, "shall be satisfied."

3. MSS. 4 read נוֹזֵר, "He that keepeth his mouth." Or as Durell, "He that watcheth over his mouth, &c." "Attendens de quo, cum quo, quo modo, & loco, & tempore loquatur." Gejer.

פֶּשֶׁק, One MS. with all the versions ופושק, which the construction, & antithesis require.

4. Rather, "The sluggard desireth, and his soul hath nothing." Durell, "The sluggard desireth, but hath not his will—but the desire of the diligent shall be satisfied."

30 MSS. חרוצים. with Houb.

5. One ant. MS. reads with Ar. דְּבַרִּי שָׁקֶר, verba iniqua.

יבאיש. Durell supposes the Verf. to have read here הוֹבִישׁ, perhaps rather יבושׁ, "but the wicked shall be confounded, and put to shame." See Pf. xl. 14. Jerem. xv. 9.

6. חם. Ch. Alex. Verf. & Ar. read חמים, and one MS. at first with Alex. Verf. & Ar. ורשעים, “ Righteousness preserveth *the upright* in the way—but sin overthroweth *the wicked*.”

7. For this expression ואין כל, to which our phrase *nothing at all* answers, see 2 Sam. xii. 3.

מתרוש. We should read ומתרושש with all the Verf. “ *but there is, &c.*”

8. “ But the poor man *heareth not rebuke*.” Various senses are put upon these words to make them answer to the former Hemistich, for which see Poole. Durell renders them interrogatively, “ *doth not the poor hear rebuke?*” Gejerus observes, “ *commodo divitiarum opponit commodum paupertatis;*” See Patrick also. Or rather he opposes the *disadvantages* of poverty to the *advantages* of riches. Might we then read גאלה for גערה, “ *but the poor heareth not of redemption?*” Since this note was written, I find that I partly concur with Houb. in this conjecture, who reads מצא גאלה, “ *findeth not redemption*.”

9. Rather, “ The light rejoiceth *the righteous*.” But ó. for the verb read לנצח, “ The light of the righteous *is for ever*.” Which the antithesis favors. Houbigant for the antithesis reads with Syr. יצמח for ישמח, “ The light of the righteous *shall shine*.” ó. & Ar. read another verse here; but no MS. authorizes it. See xx. 20.

10. רק. Durell &c. consider this word with Gejerus as a noun, “ *A vain man by pride causeth contention*.” Whence comes the word *raca*. See Poole on Matt. v. 22.—ó. Syr. & Ar. probably read רע, “ *A wicked man by &c.*”

11. על יד. These words, as Durell observes, will scarcely bear the sense given them by our version, he therefore ingeniously proposes to read די, “ *but he that gathereth unto competency*.” which I cannot think with him the Verf. had; for ó. seem to have read עליהו, *ad se*, for these two words, adding probably בחסד. Ar. something similar to this. Syr. בצדק. Ch. probably על דל, “ *but he that gathereth for the poor shall increase*.” And this reading may receive some countenance from xxviii. 8.

But Houb. renders them with Vulg. (which rather reads מעט ביד) and reads with ó. & Vulg. מבהל for מהבל, “*Divitiæ cito partæ deminuentur—sed quæ paulatim colliguntur, &c.*” “הבל here means *fraud*. Wealth dishonestly gotten shall waste away—but that which is earned by diligence shall increase.” Hodgson.

19 MSS. וקובץ

12. “But the desire coming (i. e. accomplished) is a tree of life.” See Vatab.—Masclef, &c. consider מחלה, as in *regim.* but then it should be מחלת.

13. We should probably read בון with ó. “*He that despiseth the Word (i. e. of God) shall be destroyed for it.*” See Pisc. and Deut. xxx. 14. “*He that despiseth a decree (or the law) shall be holden (or, bound) to it.*” See 2 Chron. xxx. 5.” Durell.

מצה. Houb. reads מוצאו, *prolationem ejus. nempe verbi.*

ó. Ar. & Syr. supply a verse here. See Durell also.

14. Durell reading חורות, & לסורים מקשי, gives this sense, “*The laws are to the wise a fountain of life—to the rebellious they are the snares of death.*” As a friend observes, ó. probably read ממוקש ימות, which sense gives an antithesis likewise. Ar. וכסיל מוקש ימית. But one MS. of De Rossi at first read with Syr. חכמה, “*The law of wisdom is a fountain of life.*” 24 MSS. with Houb. See xiv. 27.

15. Durell, referring to 1 Sam. xviii. 14. renders שכל, *conduct.*

איתן, “but the way of transgressors is *rugged.*” See Durell; and the paronomasia between the two last words of the former Hemistich and this may favor the text; but ó. Ch. & Syr. probably read באיר, “*is for destruction.*” Perhaps then אירם might be the word, “*their destruction.*” 17 MSS. בוגדים

16. ó. & Ar. read אולתו, “*his folly.*” Which seems right. יפרוש 4 MSS.

17. The antithesis seems to require with Houb. יפיל “*A wicked messenger causeth to fall into, or bringeth into, mischief.*” And 7 MSS. have יפול. He also reads שקר for רשע, “*A lying messenger.*” See viii. 7.

18. The construction requires לפורע. See Gejer. 18 MSS. ושומר.

19. Durell supposes that all the versions for נהיה read נוה, or as Houb. נאווה. But Ch. & Syr. only seem to read so, “*Desiderium honestum.*” Ar. reads אמונים, *fideliū*. ó. probably חסידים, *piorum*. Perhaps נבון may be the word with the first in *regim.*, and to complete the antithesis, (See Poole) we might read לנפשו, “*The desire of the prudent is sweet to his soul.—but to depart, &c.*”

20. הולך 27 MSS. 24 יחכם, which are probably right. See Houb. “*Shall be destroyed.*” Rather with Syr. “*shall suffer evil.*” Or as Houb. ירע in *Hoph.* “*malus evadet.*” 9 MSS. with ó. A beautiful paronomasia. See x. 9.

21. Rather with De Dieu, “*but good shall repay the righteous.*” Then the words in each Hemistich answer one another. See x. 1.

22. The antithesis requires, “*but the wealth, &c.*”

23. ראשים. “*Alii, novale principum; alii, pauperum; nos ראשית, novale primitiarum. i. e. novale recens excultum.*” Houb. Durell, according to Vatablus, &c. “*There is much food in the tillage of rulers, or chief men.*” 7 MSS. with Gejer. רשים; and Hodgson giving משפט the sense of *industry*, renders thus, “*The poor man who tilleth shall have food enough—but many through sloth are brought to want.*” But as ó. & Ar. render the text by *justi*, I am induced to think that ישרים is the true reading, “*Much food is in the tillage of the upright—but there is that is destroyed by wrong.*” i. e. by *iniquity*; which bringeth a curse upon men’s labor. See Deut. xxviii. 16. and for this sense of the two last words see xvi. 8. and Jerem. xxii. 13. Unless we might also read ויש for ויש, “*but every one is destroyed by wrong.*”—אוכל 12 MSS.

24. שנה 17 MSS. with ó. Syr. Vulg. & Ar. which the construction requires.—ואוהבו 4 MSS. more regular.

שחרו מוסר. It has been observed, that the pronoun is sometimes affixed to the verb instead of the noun; of which this may be an instance. Otherwise we should perhaps read with Ch. שחר לו מוסר, “*mane quaeret ei eruditionem.*” Houb. &c. read with one MS. שחר ומוסר, “*mane surgit,*

furgit, & castigat." But then should we not read וּמִיטֵר, as in Deut. viii. 5. the only place where the participle of this verb occurs; and the pronoun is still wanting?

25. נִפְשׁוּ, "of his appetite." Cast. &c.

C H A P. XIV.

V. 1. חֲכָמָה 6 MSS. which the construction evidently requires, and the words may be thus rendered, "*The wisdom of wives buildeth the house—but foolishness destroyeth it with her hands.*" But ó. & Ar. read בָּתִּים בְּנוּ, "*Mulieres prudentes ædificant domos.*" Syr. & Vulg. seem to have read אִשָּׁה חֲכָמָה, or vice versâ, *Mulier sapiens*, which removes every difficulty.

2. בֹּהֶר 7 MSS. See Pf. lxxiii. 11.

3. Rather with Pisc. "*Pride is as a rod in the mouth of the foolish.*" i. e. "*quâ lædatur.*" Unless for גֹּאֵר we might read גֹּהֶר, "*In the mouth of the foolish is the rod of his back.*" i. e. *The tongue.* See x. 13. Several MS. read here and Ifai. xi. 1. חוּטֵר, where only it is found besides.

Notwithstanding all the Vers. have the plur. and no MS. authorizes the sing. the verb requires that we should read וְשֹׁפֶת, "*but the lip of the wife preserveth them.*" i. e. from punishment. Unless we read with Houb. תִּשְׁמְרֵנָם.

4. Oxen were much used in the East, but more especially in Judæa, as the multiplying of horses was particularly prohibited to the Israelites. See Deut. xvii. 16. The contrast between בָּר and רֶב is striking. "*Verscriptio בר אֶפֶס, non est frumentum.*" Vid. vers. 28." Houb.

5. Perhaps, "*A faithful witness will never lie—but a false witness uttereth nothing but lies.*" See Gejer. &c."

6. The construction requires נִקְלָה. See ii. 10.

7. לֵךְ. Durell supposes that ó. Syr. & Ar. read כֹּל יֵלֵךְ, "*Every thing succeedeth adversely.*" But they seem rather to have read only by a metathesis

metathesis כל, and though, as he observes, they certainly read וכלי דעת for וכל ידעת, which affords very little sense, the other reading not keeping up the antithesis, I am inclined to think that ידעת has also been mistaken for ישועת, which will give this sense, “ *Every one is against the foolish man—but the lips of knowledge are instruments of safety.*” Gejer. &c. suppose an ellipsis of אשר בו, “ *quum non noveris in eo labia, &c.*” Or באשר, as Glasius; “ *Go from the presence of a foolish man, and in whom thou perceivest not, &c.*” See Merrick on Pf. xlv. 7.

8. Rather, “ *The prudent man by wisdom understandeth his way.*” And with Durell, “ *but folly deceiveth fools.*” by making them to err.

9. The construction requires Gejerus’s sense of the 1st Hemistich, “ *Sin deceives, or exposes, the foolish to scorn.*” Unless we read with Mr. Bradley ילצו.

ובין. Perhaps ובינת, “ *but the prudence of the upright is, or procureth, favor.*” Houb. reads האויל טלון, “ *Stulti diversorium est reatus, vel in reatu.*” If this reading be admitted, we might read ובינת for ובין, “ *but the house, &c.*” And it is observable that ó. Syr. & Ar. have בתים, and ובתי, with the verb and adjective in the plur. “ *Domus impiorum, &c.—Domus autem, &c.*” Hodgson making אשם to signify *sinful men*, gives the words this construction, “ *Sinners laugh at fools—but between the upright there is mutual good will.*”

10. The text affords no antithesis, and *The heart knoweth the bitterness of his soul* seems an harsh expression; perhaps then יודע is written for יודיע and יודע may have been dropped at the beginning of the Hemistich from the similitude of the words, “ *He, that is knowing in heart, maketh known the bitterness of his soul—but in his joy he will not associate with the stranger.*” Otherwise we must take the words in the sense of Cast. &c. “ *Animæ dolorem aut lætitiā novit sola mens cujusque.*”

11. Here is a beautiful antithesis of words. See x. 1. יפרח is more regular. See Calaf. Conc.

12. דרכי. ó. Vulg. & Ar. read דרכה, or דרכו. Ch. דרך, which seems right.

13. If there was an antithesis in the two parts of this verse at first, as in the preceding, to restore it, might we not supply כי after גם, and read ימלא for יכאב, “ Even *altho’* the heart *is filled* with laughter (i. e. for a time)—yet the end *of that joy* is sorrow?” See Eccles. xi. 9. Or perhaps we should supply רע after לב, “ Even in laughter the heart *of the wicked* is sorrowful—and, &c.”

43 MSS. and I think we should read also וואחרית השמחה, which removes the difficulty of the grammatical construction. See Poole.

14. וממעליו, “ *et ex seipso.*” Gejer. &c. Capellus, &c. with ó. וממעליו, “ *et de cogitationibus suis.*” which answers better to *his own ways*, and helps the metre. “ Or as Vulg. *and a good man shall be above him.*” Secker. The antithesis requires, “ *but the good man.*”

15. “ *But the prudent, &c.*” “ Non temere persuasus omnia credit, sed gressum suum moderatur juxta intelligentiam.” Bayn.

16. 23 MSS. “ *et confidit.*” And to preserve the antithesis we might render thus, “ but the fool *transgresseth*, and is confident.” Or as a friend, *leaps over*, i. e. the bounds of prudence. See Vulg.—ó. & Ar. probably supply ברע, “ *miscetur iniquo.*”

17. By our version of the last Hemistich the antithesis is wholly lost, which ó. & Ar. restore by supplying רבות, or צרות, and reading ישא for ישנא, “ but the *confiderate* man *beareth many things.*” i. e. with patience; or *calamities*, without repining. Unless we read ישנאה, “ He that is soon angry *committeth folly*, but the *confiderate* man *hateth it.*” מומות must be taken in a good sense, as in v. 2. viii. 12. See Houb. also.

18. 20 MSS. in Hoph. “ *are crowned,*” פתיים one MS.

19. “ *The evil are brought to bow before the good; and the wicked, &c.* i. e. The wicked are brought low, when they are arraigned before the tribunal of the judge. *Gates* signify courts of judicature.” Durell. See xxv. 26.

20. ואוהבי 2 MSS.. See our marg. Versf.

21. Rather with Ch. “*The sinner despiseth his neighbour.*” Unless we read with 7 MSS. חטא. See Ps. i. 1. for אשריו.

22. “*יתעו, criminatores sunt, ex signif. arab. nam si redderemus, errant, defereremus membrorum societatem.*” Houb. But as the present text affords no antithesis in the last Hemistich, as one ant. MS. reads חורשי in the 1st place, and 4 in the 2d, and as the two first words occur at the beginning of the 2d Hemistich in a following verse found in ó. Syr. & Ar. it is probable that they are borrowed from thence, and that instead of them we should read והלכו אמת, “*Do not they err, who devise evil?—but those, who devise good, walk in truth.*” And this remark may serve also to confirm the authenticity of that verse omitted in the text, “*They that do evil know neither mercy nor truth;—but mercy and truth is with them that do good.*” See Durell. If we retain the present text, as a friend observes, the construction seems to require לחורשי in the 2d place, the ל being frequently omitted in this book. See verse 35. הלא 43 MSS.

23. “*There is profit.*” Rather with ó. & Vulg. “*There is abundance.*” But it would still improve the antithesis, if for יהיה we might read ידים, “*In all the labor of the hands is abundance.*”

Durell reading מחרסור אכל for the two last words of the 2d Hemistich, would render thus, “*but the talk of the lips feedeth on penury.*” But for the text see xi. 24.

24. “*The crown of wise men is their riches.*” For the interpretation of these words see Patrick, &c. But as Ar. reads ערמה for עשרם, I have little doubt but that is the true reading; “*Subtilty, or, prudence, is the crown of the wise.*” See i. 4. &c.

ó. Syr. Ch. & Ar. with 18 MSS. read ואולת in the first place, which the antithesis calls for; and for the 2d Ch. seems to have read פארם, which gives a better sense, “*but the folly of fools is their ornament.*” Unless אילים, which is nearer to the text, might be the word, “*is their strength.*” “*ואלת כסילים חילים, sed maledictio stultorum divitiæ illorum.* In qua emendatione opponuntur divitiæ stultorum divitiis sapientum.”

piantum." Houb. Some one conjectures that \acute{o} . & Syr. read ואורה for אולת, "but the way of fools is folly." Durell reads עשר מאולת, "Riches are the crown of the wise—but from the folly of fools cometh folly."

25. "But a deceitful witness speaketh lies." Rather with Durell, "but a deceiver, &c." Though, as this does not accord very well with the preceding Hemistich, perhaps for מרמה we should read מרצח, "but he that speaketh lies is a murderer."

26. "He that trusteth in the fear of Jehovah is strong." Durell. Which version supplies the antecedent to the following relative; otherwise I had conjectured that we should read עני for עז, "The poor man trusteth in, &c." But 11 MSS. read עז, and another transposes the words עז מבטח, which favors the text.

27. See xiii. 14.

28. "Of the prince, or, ruler." Though this word appears no where else in the sing. the frequent use of it in the plur. sufficiently ascertains the sense.

לאום 40 MSS. and one ברוב.

29. One MS. reads אפים for רוח. See verse 17.

30. \acute{o} . & Syr. in the first part read differently from the text, and something differently from each other, probably thus, מרפא, לב or, לב, ארך אפים, *Longanimis vir cordis*, or *cordis sui, medicus*; having borrowed the two first words from the former verse.

לב. The first word being no where else found in the plur. and one MS. having בשר, perhaps we should read בשר הלב. "Cor *sanans*. Tig. Verf. & Jun. & Trem. i. e. *Vir animo humano et benefico*." Glase. "The *benevolent* heart, &c." See Hodgson also, and xv. 4.

31. עושהו \acute{o} . with 5 MSS. and 3 with עושק.

32. "In his death." "Insignes calamitates & pericula Hebræi *mortem* vocant" Drus. See Warburton also. But \acute{o} . Syr. & Ar. probably read בתמו, "in his integrity." Which Secker thinks preferable; though he admits the former sense.

33. One ant. MS. reading אין תודע greatly corroborates the Verf. of 6. Syr. & Ar. “ but it is *not* known in the inward thoughts of fools” For this sense of בקרב see Pf. xlix. 11. & Durell. “ Melius forsan; et vel in medio stultorum cognoscetur.” Secker. “ Melius כסלים, vel כסליהם, et in mediis eorum medullis (sc. sapientum) manifestum se dabit.” Houb.—Buxtorf, &c. to avoid an emendation, render it interrogatively, “ Et an, &c.?” Bayne from Aben Ez. renders it, *frangetur*, vel, *oblivioni tradetur*. See Poole. But wherever this sense is required, I should suspect that we should read the derivatives from רעע, *frangere*. See Pf. lxxiv. 5.

34. 5 לאומים MSS. See verse 28. As a friend observes with Secker, 6. Syr. & Ar. probably read וחסר, “ but sin *diminisheth* a people.” Or rather חסרו הטאות, “ *minuunt autem populos peccata*” Which sense improves the antithesis.

35. למביש restores the construction. See our Verf. and verse 22. Durell renders the text, “ but his wrath is *that which causeth shame*.”

C H A P. XV.

V. 1st. “ A soft answer.” Rather, “ A soft discourse, or word.” See Ch. Syr. &c. The construction requires רכה. See xxv. 15. And 2 MSS. read משיב; but the true reading is probably חשיב.

“ *Stirreth up Anger.*” “ Innuit iram instar flammæ ascendere; si quis verbis asperis, veluti foliis, sufflet.” Bayn.—6. & Ar. reverse the sentences, & read very different.

2. Rather with Mariana, &c. “ *Knowledge adorneth* the tongue of the wife.” See 2 Kings ix. 30. Hodgson thus, “ The tongue of the wife *giveth grace to their wisdom*.”

4. Rather with Merc. &c. “ *An healing tongue.*” See xiv. 4.

Two MSS. of great authority read רוח, which strengthens Durell's Verf. “ but perverseness therein *afflicteth the spirit*.”

“ *Sed perversitas in ea, est quasi confractio per ventum. i. e. qualis accidere solet ex vento orientali, qui vehementissimus est. vid. Jerem. xviii. 17.*” Pisc. &c. “ but a mischievous one is like a *destructive blast.*” Hodgson.

5. וְשׁוֹמֵר 15 MSS. and 60 יְעִירִים. Rather יְעִירִים. Ar. also, and one of De Rossi at first תּוֹכַחְתּוֹ, “ but he that regardeth *his reproof*, is prudent.”

6. Ch. & Syr. read בְּבֵית ; and the preposition was easily dropped from the sameness of the letters in this and many other instances.

חֹסֶן 7 MSS. and 4 וְתְבוּאָת with Ch. “ *but the revenue* of the wicked is troubled.” ó. Syr. & Ar. read אֲבָדוּ, or נִכְרְתוּ, with the plur. nouns, “ *Fructus autem impiorum peribunt.*”

7. יִזְרוּ, “ *disperse knowledge.*” “ *feminantis in modum.*” Mariana. ó. & Ar. read יִצְרוּ, *ligata sunt*; which Houb. deriving from נָצַר renders with Symmac. “ *custodient.*” Ch. יִדְּעוּ, *notam faciunt.* Vulg. יִזְרְעוּ, *diffeminabunt*, which seems right.

לֹא כֵן. Our Verf. supplies עֲשֵׂה, “ *doeth not so.*” For which see 2 Sam. xvi. 10. The ant. Verf. render the last of these words differently. Durell renders it, *doth not establish it*, but suspects כֹּל might be the word, “ but the heart of the foolish *doth not take, or receive it.*” Perhaps יֵבֶן might be right, “ but the heart of the foolish *doth not understand it.*” The labor therefore of the wise man is frustrated.

8. See 1 Sam. xv. 22. and Isai. lxvi. 3.

9. The former verse related to the *religious* conduct of the *hypocrite*; this refers to the *moral* conduct of *the wicked*.

10. It is not easy to ascertain the reading of Syr. & Ar. but whether the first Hemistich is considered as in *apposition*, or *opposition*, we should read with ó. Syr. Ch. Ar. and 14 MSS. וְשׁוֹנָא. 5 MSS. have לְעֹזֵב & 4 לְאֹרֶחַ, and Houb. adds with Vulg. חַיִּים, “ that forsaketh the way of life.”

11. “ *Hell and destruction.*” Some suppose an Hendiadis, “ The *destructive grave.*” See Merc. & xxvii. 20. But Gejerus, &c. understand

by this expression *the state of the damned*. “שׂאול is the place of *departed souls*, and never signifies the *grave*. The *upper sheol* is for the *good*, the *lower* for the *bad*.” Peters. See verse 24. But see Ps. xvi. 10.

12. One MS. reads הוֹכִיחַ; but הוֹכִיחַ having the *plur.* participle, מוֹכִיחַ seems to be the true reading. See ix. 7.—וְאֵל 6 MSS. with all the Vers. And ו ends the former word.

13. מִיֵּיב. 50 MSS. The mind affects the body, and vice versa.

14. MSS. 24, with all the Vers. have וְפִי for וּפְנֵי. “Optima emendatio. vid. x. 6.” Houb.

15. הוֹכִיחַ. & Ar. read עֵינֵי רָעִים, whence I conclude that רָעִים is the right word; and was dropped from its sameness to that following, “All the days of the wicked are evil—but a good heart is &c.” Which affords a beautiful paronomasia.

16. “And trouble therewith.” i. e. The torment of an accusing conscience. See xviii. 14.

17. אַרְחַת, or as 20 MSS. אֲרוּחַת. The Latin word *viaticum* answers exactly to this.

19. כְּמִשׁוּכָה 22 MSS. and סְלֻלָה 47. See our marg. Vers.

20. By reading with Syr. אָבִי, the two Hemistichs correspond better; “A wise son rejoiceth his father.” See Durell.

For בֹּזֶה or as 5 MSS. בֹּזֶה, perhaps we should read בֹּרֶשֶׁה, or with one MS. תֹּגֶה, “but a foolish son is the shame of his mother.” 5 MSS. with הוֹכִיחַ. Syr. Ch. & Ar. reading וְבֵן כְּסִיל. See Kennic. 2d Diff. This verse affords one instance out of many in which the version in Walton's Polyglott cannot always be depended upon.

21. “Vera scriptio est יֵאֵשֶׁר לִלְכָה, *beatus erit eundo*.” Houb. And one MS. reads לִלְכָה. But perhaps we should read לִקְחָה, “but a man of understanding will be directed, or, made happy, by instruction.”

22. The construction is very irregular in this verse, (See Poole) but as 4 MSS. have מִחֲשַׁבָּת, if we read תִּפְרָה with Houb. as Jer. xxxiii. 21. it sets every thing right, “A purpose is disappointed for want of counsel—but it is established, &c.” Unless we suppose with him that the noun in its

its present form is sing. though there seems to be no other instance of it.—ברוב 7 MSS.

24. One MS. omits למעלה, and ó. & Ar. read some very different word. See Durell. and Eccles. iii. 21.

מִשְׁאוֹל מֵתָה. For the last word ó. read וְשֵׁעַ, ὥσπερ. See Ar. “*The lower, or inferior sheol, destined to bad souls.*” See Pf. lxxxvi. 13.” Peters.

25. “*Of the widow.*” Who is most exposed to insults and injuries.

26. “*But the pure speak what is acceptable to him.*” Durell.—“אֲמַרִי נָעִם, *honestæ consilia.* Quippe אֲמַר est consilium capere. vid. xvi. 24.” Houb. But this does not keep up the antithesis. Perhaps then we might read by a metathesis, and small addition, טְהוּרִים נִעְמֻ וְאֲמַרִי, “*but the words of the pure are his delight.*” See ó. & Ar. וְטְהוּרִים 35 MSS. and נִוְעֵם 18. See Pf. xc. 17.

27. ומתנות 43 MSS. with ó. Vulg. & Ar. “*Dona hîc intellige, non ea, quæ ex liberalitate divitum obtingunt, sed ea, quibus corrumpi solent iudices.*” Pisc.

28. רַעוּת. One ant. MS. רַבּוּת, “*poureth out many things.*” Which makes the antithesis stronger.

29. One MS. of good authority reads רַחֵק. See Isai. lix. 9. ó. & Ar. add the verse, which is found in xvi. 8.

30. Durell renders the text thus, “*The heart rejoiceth through the light of the eyes; and a good report maketh the body fat.*” Hodgson supposes כ to be understood, “*As the light of the eyes cheereth the heart—so a good reputation filleth the bones with marrow.*” But the following reading of שמחה for ישמח, & חֲדָשׁן for מִדְּשֵׁן, is submitted to consideration, “*The joy of the heart is above the light of the eyes—and a good report above the fatness of the body.*” See Eccles. vii. 1.

7 ומנועה MSS. with ó. Syr. & Ar.

31. Durell reading ובקרב, gives this sense, “*The ear that heareth reproof hath life,—and abideth, &c.*” Hodgson makes חַיִּים here to signify *salutary,*

salutary, “ The ear that listeneth to *salutary admonition*—will tarry in society with the wife.” But for ח״ם, might we read תחיה, “ The ear that heareth reproof, shall live—and shall abide, &c.?”

שומעת 8 MSS. 6. & Ar. omit this verse.

32. Several MSS. read מאם, ושומע, & קנה, which the grammatical construction requires. Durell renders the last Hemistich, “ but he that heareth reproof *gaineth a heart.*” i. e. his own.

33. For מוסר perhaps we should read מותר, “ The fear of Jehovah is the excellency of wisdom.” See i. 7. and Pf. cxi. 10. But as Secker observes, 6. read וחכמה, “ *instruction and wisdom.*” Hodgson renders thus, “ *Wisdom teacheth, that the Lord is to be feared,—and that before honour is humility.*”

C H A P. XVI.

V. 1. THE versions vary greatly in the interpretation of this verse. “ *The preparations of the heart are in the power of man.*” See Gejer. “ *Sensus, Homo deliberat, sed Jova, decernit.*” Cast. “ *Man may prepare his thoughts, but the utterance of the tongue, &c.*” Hodgson. “ *To man belong the inclinations of the heart: but by the Lord is the tongue assisted.*” מענה is the participle *Pah.*” Durell. Might we venture to read לאלהים לאדם, “ *To God (belong) the disposings of the heart, and the answer of the tongue is from Jehovah?*” See xxi. 1.

2. The construction requires דרך, “ *Every way of man is pure, &c.*” See xxi. 2. But Houb. reads זכו. A friend proposes that, or זכי. One MS. reads ישר for this word, as we have it xxi. 2.

3. גול 4 MSS. See Pf. xxxvii. 5. מחשבותיך 1 MS. and יכוננו 18.

4. “ *For himself.*” i. e. “ *propter gloriam suam.*” Pisc. &c. “ *So as to serve his own designs.*” Secker.—Glaßius, &c. render the text, *ad responsum suum.* i. e. “ *God does, or rules, all things, so as that they agree, or answer one to another, and even the wicked agree to (or are fitted for) the day of evil.*” Essay for a new translat. &c.

וגם. Syr. reads ונצר, “ *et impius servatur.*” See Durell. Green by a metathesis reads וגם לרשע יום רעה. See Secker also. By the *evil day* may be understood the *day of calamity*, and Solomon may allude to *Pharaoh*. See Exod. ix. 16.

5. יד ליר. “ *Etiamfi manum ad manum junxerit. i. e. etfi superbiam habet jam otiosam. vid. xi. 21.*” Houb. Durell reading ידל יד, and dividing differently gives this construction, “ Every proud man is an abomination to Jehovah.—the heart, *that is lifted up with power*, shall not be deemed innocent.” But as this verb is not connected with the noun elsewhere, if any alteration is necessary, perhaps we might read ויחגדל, “ *although he magnify himself*, he shall not be held innocent.” See verse 2. Or, as one valuable MS. supplies רע, according to xi. 21. “ *the wicked shall not be held innocent.*” Which Syr. probably reads, but gives it a different sense, “ *qui extendit manum suam contra socium suum.*”

6. “ *By mercy and truth iniquity is atoned for.*” “ Non autem sacrificiis, ut hypocritæ putant.” Pisc. For סור our Vers. reads סרו, supplying the antecedent, but I do not know upon what authority. One very valuable MS. has ויראת, “ *and the fear of Jehovah is to depart, &c.*” See verse 17. “ *Receditur a malo.*” A friend, with Vulg.

7. 29 אבי MSS. as it is usually written. See Pl. xviii. 38. and Buxt. But if we consider it with others, as the partic *ben.* then the other reading is preferable; unless we suppose both to have been in use. Romaine’s Calaf. Conc. does not always cite this word agreeable to the text. A friend and 33 MSS. ישלים, which is necessary. See 1 Pet. iii. 13.

8. See xiii. 23. מרוב 5 MSS.

9. One MS. perhaps reads יבין, and another good one with Vulg. has צעדין, “ *but Jehovah understandeth his goings.*” And this sense seems more apposite.

10. קסם. This word being no where else taken in a good sense, unless in Isai. iii. 2. perhaps it is written by mistake for קשט, the affinity between these two words being much greater before the invention of the final letters; for which see Kennic. Gen. Diff. Sect. 27. “ *Truth is*

in the lips of the king." i. e. of a *good* king. See Eccles. vii. 28. But see Gejerus, &c.

11. See xi. 1. "Are the ordinance of Jehovah." Durell. See Exod. xv. 25.—ומאזנים seems to be the true reading. All the versions with 3 MSS. read ומעשהו, "and, &c."

13. One MS. reads with all the Verf. מלך, "Righteous lips are the delight of the king—and he loveth him, that speaketh, &c." 6 MSS. having ודובר. Or, "and he loveth the word, &c."

14. There is a beautiful paronomasia in the first line of this verse, especially if we read with a friend according to ó. & Ar. מלאך המות, "The wrath of a king is a messenger of death."

15. "Of the latter rain." Which fell in the *first* month i. e. *Nisan*, and was of great service in filling, and ripening the corn. See Deut. xi. 14. Joel ii. 23. Houb makes it to be the *Autumn* rain.

16. קנה. ó. reading קני render it improperly from another root, Νοσσιαι, "The nests." Syr. reads קונה; but as מה is omitted by all the Verf. perhaps מקנה is the right reading, "The possession of wisdom is better than gold." Unless with Houb. we read קנות, as in the following Hemistich.

17. שמר 64 MSS. and נוצר 7. See our Verf. Or perhaps we should read with Syr. & Ch. ושומר, "and he, &c." Hodgson renders מסלת, "The chief concern, &c." The end of this verse according to the Masorites is the middle of the book.

18. The first Hemistich of this verse appearing too short, we should probably supply ילך at the end of it, which ó. Vulg. & Ar. read, and which might be omitted from its similitude to the first letters of the following word before the use of the final letters. See also our Verf.

19. Rather perhaps, "Better is an humble spirit with the poor—than the division of the spoil with the proud." But Houb. reads with many MSS. of both Collat. עניים. See our Verf.

20. Rather, "he that attendeth to the word, (i. e. of God) shall find good." See Poole, and xiii. 13.

21. Notwithstanding what the grammarians say, I am inclined to think that for לחכם we should read ההכם. See x. 8. Rather, “and the sweetness of the lips shall add *instruction*.” i. e. “Pondus ei adjiciet.” Grot.—יוסף. 29 MSS.

22. We should probably read with Houb. לבעליו, as the former word ended with ל; who also reads ומוסר for ומוות, “*sed enecabit stultos sua stultitia*.” Which keeps up the antithesis better.

23. יוסף 23 MSS.

24. “*Sweetness to the soul, and a medicine to the body*.” Durell. נועם 17 MSS. See xv. 26.

25. See xiv. 12.

26. The various interpretations put upon these words (for which see Poole) give a suspicion that they are corrupted; Durell thinks the sense of them is obvious, “*The soul of the afflicted laboureth within him—when his mouth (or utterance) presseth hard upon him*. i. e. when he strives to give vent to his sorrow, but cannot.” Houb. conjectures that ó. read אפק for אכה, “*prævalet super eum os ejus*.” May it be deemed too bold an alteration to read לחם for לו, & אנק for אכה, “The soul of the laboring man worketh *for bread*,—because his mouth *craveth* for it?” See our Vers.

27. כרה, “*prepareth evil*. See 2 Chron. xvi. 14.” Durell. But in that place our marg. Vers. is better, *digged*. Syr. renders it indeed, *asfruit*, and might read כנה, with ה paragogic. Perhaps ברה is the right reading, “The wicked man *feasts upon evil*.” See xix. 28.

28. תהפכות 14 MSS. For the ן final in ונרגן see Kennic. Collat.

אלוף. ó. Vulg. & Ar. read אלופים. Syr. אלופיו. Ch. אלופו. “*Cuncti significatus אלוף hîc conveniunt; sejungit enim principes a subditis, maritos ab uxoribus, amicum ab amico*.” Gejer. See xvii. 9.

29. חמס Syr. renders this word *false* Exod. xxiii. 1. which, as Durell observes, seems to be the true sense of it here; otherwise it may be perhaps written for התך, “The *deceitful* man enticeth his neighbour.” De Rossi notices one MS. of Kennic. and another of his own reading

at first חכם, which never being used *alone* in a bad sense cannot well be admitted here.

“ *Not good.*” i. e. as Gejer. and others have observed, by a litotes, *the worst*. See xvii. 20, 26. xviii. 5. &c.

30. עצה. This word being found no where else, it is probably written for עזר. Though 7 MSS. read עוצה. and 10 have לחשוב. See also verse 28.

קורץ 7 MSS. “ *biting* his lips he completeth mischief.” Vulg.

31. One MS. of great authority reads כי at the beginning of the *first* Hemistich, but its proper place seems to be before the *second*, “ *when* it is found in the way of righteousness.” Unless with ó. Syr. & Ar. we read ובודרך, which will bear the same sense. See Cast. and Taylor.

32. Several MSS. read ומושל, and מלוכד, more grammatical.

33. אח has been always considered here as the article of the nominative case, and one MS. omits it. See Gejer. &c. But as בחיק certainly denotes the inside of the vessel into which the *lots* were thrown, it may be a noun *in regim*. “ *The sign, or the mark of the lot.*” As each lot had the *name* of the person inscribed on it. See 1 Chron. xxiv. 7. &c. Or, if יוטל may be supposed to be the species of vessel into which the lots were thrown, deriving it from טלל, *tegere*, perhaps for את הגורל we should read גורל אחת, “ *The lot cometh into the bosom of the casket.*” Ar. probably reads this verb. See also Ch. & Syr. Which a friend conjectures might read, בחיק מועל אחת גרלו, “ *in sinum dolosi cadet fors ejus.*”

C H A P. XVII.

V. 1. Rather, “ *Better is a dry crust, and quietness therewith—than a house full of feasting with strife.*” ó. Vulg. & Ar. read בריב, or as a friend thinks וריב. Durell considers the last words as in *regim*. *contentious sacrifices, or feasts.*

2. See Gen. xv. 2, 3. ימשול 16 MSS. and one יחלוק.

3. Durell

3. Durell carries the force of the verb to the former Hemistich, "The fining pot *trieth* silver. &c."

4. *Simile simili gaudet*. מאזין 2 MSS. regularly. But it is observable that for שקר ó. Syr. & Ar. read וצדיק לא, or וישר, "but the righteous hearkeneth *not* to a naughty tongue." Which Houb. &c. follow.

5. לועג¹⁰ 10 MSS. & עושהו 2, the grammatical construction also requires שומח, or with all the Verf. ושומח. ó. have additional readings at the end of this and the following verse.

7. יתר. It is not easy to guess what Vulg. reads, unless it was חבר; and perhaps ó. Syr. & Ar. אמון; but if a variation is necessary ישר seems to be the best reading, "The lip of *uprightness*, &c." See xii. 26. and Job vi. 25.

8. "Hic Solomon ponit quod usu venire solet, non quod fit faciendum." Merc. Hodgson renders the whole thus, "A bribe is like a beautiful gem, in the eyes of him who loveth gifts; it procureth a man success in whatsoever he attempteth. בעל *addicted to*. xxii. 24. i. 19. פנה *respiciat*. ישביל *to cause success*." Durell takes השחד in a good sense. But see verse 23, &c.

9. "procureth love." Marg. See also xi. 27. ושונה 12 MSS. For the last word see xvi. 28.

10. The marg. Verf. seems better. Houb. reads ממכות בכסיל. ó. Syr. & Ar. read לב מבין for במבין, and the last line probably, כסיל לא ראה, "Conterunt minæ cor prudentis, imprudens autem flagellatus non sentiet." Perhaps for תחת we might read אחת, "One rebuke to a wise man—is more than striking a fool an *hundred* times."

11. From comparing ó. Syr. & Ar. together with Ch. כל, or איש seems to be wanting before רע, which would likewise help the metre, "Every evil man," or, "The evil man." See our Verf. Unless we read איש for אך, which none of the versions notice, except Ch. See Pf. i. 1. for אכזרי.

12. פגוש. The imperat. for the fut. unless we read יפגוש. See ó. Syr. & Ar. which read differently in the latter part of the Hemistich.

דוב. 29 MSS. See 1 Sam. xvii. 34. The *bear* was common in that country, and remarkably fierce. See Patrick.

13. תמוש 31 MS. “*Hiph. intransitive usurpatur.*” Houb.

14. פוטר. The כ might be easily dropped from the beginning of this word through the similitude of the letters; but Syr. reads דם for מים, and as 15 MSS. read פטר, the words might bear this sense, “The beginning of strife is *as the letting out of blood.*” Which more strongly enforces the following admonition. Ch. reads both words, “*Qui effundit sanguinem sicut aquam.*” But see ó. and Hodgson, who renders the whole thus, “*He who beginneth strife is like him who letteth out waters;—Therefore meddle not with that which may bring on contention.*” See Merc. also.

16. Rather with Durell according to Kennicott’s division, “*Since he hath no heart to acquire wisdom.*”

17. יולר. “*Multo melius יועל, utilis erit; quo modo ó.*” Houb. “*Yea, a brother (i. e. the friend) will he be in adversity.*” Hodgson.

18. עורב 4 MSS. with Syr. Ch. reads וערב. “*favour. Prov. xix. 6.* This is meant by, *intreat the face,* 1 Kings xiii. 6.” Hodgson.

19. Though three MSS. read in both places אורב, the last is only proper, “*He, who loveth strife, loveth transgression.*” Or vice versa according to Syr. “*פשע, iniquitatem, quidni שפע, affluentiam, seu copiam divitiarum.*” Houb.

פתחו, “*exalteth his door.*” “*Ostium suum. i. e. vel 1. ædificium suum. vel, 2. os suum. vid. Mich. vii. 5.*” Gejer. &c. But this word may perhaps be written for פתהו, “*he, that exalteth his folly, seeketh destruction.*” See a similar expression xiii. 16. ó. & Ar. omit the whole. Syr. Vulg. & Ch. ומגביח יבקש one MS. at first.

20. “*Findeth no good.*” Litotes. ונהפך בלשונו. “*Periphrasis bilinguis.*” Vatab. See 1 Tim. iii. 8.

יפל 46 MSS. more regular.

21. יולר Houb. with 15 MSS. “*He that begetteth a fool hath sorrow.* לתוגה is here used as the nominative case.” Durell. But see xvi. 21.

אבי. Perhaps rather אב הנבל. And some one has observed properly that נבל has a stronger meaning than כסיל, and signifies “*a vile flagitious fellow.*” See 1 Sam. xxv. 25. Here is also a litotes.

22. גוה. This noun appearing no where else, and Ch. & Syr. reading גוה, which answers better to the following Hemistich, this is probably right, “*A merry heart doeth good to the body.*” Otherwise with Merc. “*A merry heart maketh a medicine effectual.*” But see Patrick. 58 MSS. יטיב.

23. מוזיק 41 MSS. with Houb. which may be rendered with ó. & Ar. *in the bosom*, i. e. to bribe the judge. Or *into the bosom*, i. e. The judge secretes it there. See 1 Sam. viii. 3. “*Iniquus est, qui accipit munus, & qui largitur.*” Cast.

24. את פני, *coram*. See these words in this sense Gen. xix. 13, 27. “*In the ends of the earth.*” i. e. “*quærit sapientiam, & non invenit.*” Vatab. Houb. reads the last line, ויעיני כסיל בצקו אולת, “*et oculi stulti turgent stultitia.*” A friend conjectures from the Vulg. that את in the first line may be written for מאירת, “*Illuminat faciem prudentis sapientia; sed oculi stulti in extremis terræ.*” i. e. vagi, et sine luce, figuntur in extremo prospectûs circulo.”

26. Rather with Jun. & Trem. “*to strike princes is contrary to right.*” Unless for על we read אל, or לא, “*to strike princes is not right.*” As all the Vers. have the negative.—Houb. reads thus, להטות נדיב מעל, “*dum declinat princeps ab æquitate.*”

27. As the double participle is unnecessary, I would read with 44 MSS. חשך. See also our Vers. But 17 with all the Vers. have ידע.

Notwithstanding 20 MSS. have יקר, or with Vulg. and our Vers. ויקר, the text here seems preferable, “*and a man of understanding is of a cool spirit.*” See Cast. &c. Or as Houb. from the Æth. “*moderateth his spirit.*” See Hodgson also.

28. ó. Syr. & Ar. omit גם, which is unnecessary to the sense, and the metre.

As 6 MSS. read אוטם, and 3 ואטם, the true reading probably is ואוטם. See ó. Syr. Vulg. & Ch.

C H A P. XVIII.

V. 1. Durell follows the sense of the Belg. Version, “*The contemplative man seeketh that which is desirable—and intermeddleth with all wisdom.*” See Hodgson also. Patrick and others take the words in a bad sense; and the last Hemistich, as Mercer observes, favors it. Houb. reads with ó. Vulg. & Ar. לתאנה for לתאנה, “*Captat occasiones, qui dissidium parat, nihil relinquit intentatum. Verbum de verbo in omnem rationem volvitur. i. e. omnem lapidem movet. vid. Jud. xiv. 4.*”

2. “*But that his heart may discover itself.*” “*Duorum hominum ἀντιθέταιν hic sensus est, Philosophum non quærere quibus se jactet, sed delectari rerum cognitione per se: at vanos homines nihil addiscere, nisi ut pro lubitu se ostentent aliis.*” Grot. And perhaps for בהתגלות we should read בהתגדלות, omitting לב with ó. and one MS. or reading with another בלבו, “*but in magnifying himself;*” or, “*but in magnifying himself in his heart.*” “*Involvendo cor suum. i. e. temere movendo ac perturbate.*” Houb. יהפון 3 MSS.

3. Rather, with Secker, &c. “*When wickedness cometh, contempt also cometh.*” As the last Hemistich seems to want some word to complete the sense and metre, the following reading is proposed והרפה וחרפה, “*and with iniquity ignominy and reproach.*” Secker renders the text, “*and with vileness reproach.*”

4. Merc. &c. consider the last Hemistich as explanatory of the former, but Durell as *adversative*; and in this case for פי we should perhaps read פתי, “*The words of a foolish man are as deep waters, (i. e. which no one can reap any benefit from) but the well-spring of wisdom is as a flowing brook.*” Of which every one receives the advantage.

עמוקים 25 MSS. נובע 21 MSS. And ó. Ar. Syr. & Vulg. ונחל, and the first letter might be easily dropt from the similitude to the 21.

3 MSS. of Kenn. and 2 of De Rossi at first, read with ó. & Ar. חיים for חכמה, *sons vitæ*, which, though a common expression, does not seem so pertinent here.

5. ó. Syr. Ar. & Ch. read ולהטות, “*nor to overthrow, &c.*” Which preserves the antithesis. See xvi. 29.

6. יבאו. ó. Ar. & Ch. read יביאו, “*A fool’s lips bring him into contention.*” And the ו may serve, both for the *formative* of the verb, and the *affix*. See Pf. ii. 12.

למהלומות 16 MSS. ó. & Ar. read probably, as a friend conjectures, מהולל מות, “*et os ejus audax invocat mortem.*” Syr. perhaps אתו למות, “*eum ad mortem perducit.*” But xix. 29. seems to justify the text; unless למלחמות may be thought to answer better to לריב, “*and his mouth calleth for battle.*” Which Secker had once conjectured might be the true reading. See Vulg. & Ch.

7. One very ant. MS. reads רשע for נפש, “*and his lips are the snare of the wicked.*”

8. כמתלהמים. Our Verf. follows Merc, &c. who by a metathesis derive it from הלם, *contundere*, putting the participle for the substantive. See Poole, and one MS. of note reads so. Durell thinking this construction harsh, divides, and reads thus, כמתלי המים, “*The words of the talebearer destroy as (shafts) from the quiver.*” Ch. perhaps might read לו מתנפלים, “*prosternent eum.*” Hodgson follows Buxtorf’s sense of the word, *sicut blandientium*, “*The words of a whisperer seem full of kindness.*” ó. Syr. and Ar. read very differently, but what cannot be conjectured. כמו להבים, “*The words of a whisperer are as swords,*” is submitted to consideration, as according better with the last Hemistich. See xii. 18.

בטן. Ch. & Syr. read שאול, *inferni*; which does not suit here. ó. Vulg. & Ar. are unintelligible.

9. For גם ó. Vulg. Syr. & Ar. seem to have read אשר, “*Who is slothful, &c.*”

מחרפה. Several MSS. of Kennic. and De Rossi read with *ó.* & Ar. כתרפה, but then we must also read with *ó.* & Ar. *אל*, or *לא*, which does not afford a very pertinent sense. “Eundem exitum habent piger & prodigus.” Grot. See i. 19.

10. “*The name of Jehovah.*” i. e. Jehovah himself. See Gejer. &c.

11. MSS. 50 have במשכיתו, which confirms our version; for want of which authority Durell preferred the reading of Ch. & Syr. “*about his habitation.*” עוון 7 MSS. See also Syr. Vulg. & Ch.

12. Rather, “*but before honor, &c.*”

14. *ó.* Syr. Vulg. & Ar. read ישאן, or ה may be paragogic.

15. Rather with Durell, “*and the ear of the wise seeketh to know.*” Unless for the sake of the antithesis we might venture to read לא הכסיל for חכמים, “*but the ear of the foolish will not seek knowledge.*”

16. “*The gift of a man.*” i. e. Of one in a low and abject state. See xvii. 8. Gejer. and Pf. xlix. 3.

17. בריבו יבא. Perhaps rather בריב ויבא, or as 32 MSS. ובא, “*He that is first in a contention seemeth just,*” (i. e. maketh his own cause good) “*but his neighbour (his antagonist) cometh, and findeth him out.*” i. e. detecteth the falshood of his pretensions. But see Patrick. Durell making צדיק the preter. Hiph. reads בריבו ובא, “*He is acquitted, who is first in his own cause: but his, &c.*” See Isai. v. 23.

18. “*Between the mighty.*” i. e. Those, who obstinately maintain their own cause; and it were perhaps to be wished that this decision by *lots* was more in use to prevent litigious suits. See Grot. de J. B. & P. 2. xxiii. 9.

19. ומדונים, or as 23 MSS. ומדינים, wanting the affix, perhaps we should read ומדיניו, “*and his contentions are like the bars of a palace.*” i. e. They exclude all friendly intercourse, χαλεποι πόλεμοι ἀδελφῶν. See Gejer. &c. in Poole. Houb. reading ומדודים, gives a contrary sense, “*Quasi urbs munita, frater a fratre adjutus; ut vectes arcium, qui se mutuo amant.*” See *ó.* who seem also to have read נפשע באח נושע for נפשע, *a fratre adjutus.* Durell renders thus, “*A brother is more apt to rebel than a strong city.*” עוון 3 MSS.

20. ó. & Ar. read ומתבואות. See Ch. also. Durell reading with ó. & Ar. and one MS. at first, ישבע, and dividing the words differently, renders them, “ *A man shall be satisfied with the fruit of his mouth;—and his belly filled with the produce of his lips.*” See xii. 14. xiii. 2. “ Increase. Produce. Fruit of his mouth, compare Heb. xiii. 5.” Secker.

21. In the last Hemistich ó. Vulg. & Ar. read יאכלו, and one MS. at first read ואורהביה, which the construction requires; unless we read with Ch. & Syr. ואורהבה, “ *and he who loveth it.*”

22. מוצא 1st should be written מוצא. See viii. 35. and for the insertion of טובה after אישה, (which ó. Syr. & Ar. with one MS. probably supply; and is further confirmed by the additional verse which ó. Syr. Vulg. & Ar. have, *Qui ejicit mulierem bonam, ejicit bona—qui autem tenet adulteram, stultus et impius*) see Kennic. 2 Diff. p. 189. &c. “ He that findeth a good wife, &c.” The same omission seems to have happened. xxii. 1. Eccles. vii. 1, 28. But see Durell and Warburton, Vol. III. Sermon. 4.

ויפיק one MS. more grammatically.

23. יענה. This verb signifies not only *to answer*, but *to speak*. See xv. 1. and the Lexic.—ó. read very differently.

24. איש. Reading with Houb. according to Ch. & Syr. יש, the words might be thus rendered, “ *It is the part of friends to shew themselves friendly—but, &c.*” Though it is observable that one ant. MS. reads ואיש in the 2d line.

להתרעע, 18 MSS. but the true reading probably is להתרעה. See xxii. 24.

אורה 2 MSS. and the construction seems to require דובק. This verse is wanting in ó. and Ar.

C H A P. XIX.

V. 1. BY reading with several MSS. of Kennic. and De Rossi Syr. & Ar. שפתיו דרכיו for עשיר בסיל, the antithesis is restored,

restored, as Kennic. has observed Differt. 1st p. 509. “than he who is perverse in his ways, though he be rich.” See Houb. also, who refers to xxviii. 6. But Durell concluding that Syr. & Vulg. read by a transposition בעשק, authorized by one MS. and rendering שפת, *augmentum*, from Ar. gives the words this sense, “Better is the poor man, that walketh in his integrity, *than he that is loaded with riches*, and is a fool.” Hodgson connecting שפתיו with רש, as well as with בעשק, and giving כסיל the sense of *wicked*, renders thus, “Better is the inexperienced in eloquence, who walketh in his integrity; than he, who is skilful with his lips, but wanteth honesty.” בתוכו 13 MSS.

2. Rendering גם, “Verily,” I would translate the rest of the Hemistich with Dr. Hunt, “A soul without knowledge is not good.” Ch. Syr. & Vulg. omit it, with one MS. Houb. reads נגף, or נפל, for נפש, “Non expedit *corrumpere* vel per imprudentiam.” A friend is inclined to omit this and the first word, “In ignorance there is nothing good.” Durell making נפש to signify *oneself* according to Syr. renders thus, “Surely it is not good to be *without knowing oneself*.” See vi. 26.

“And he that hasteth with his feet, sinneth.” To hasten with the feet may be opposed to watching the feet, (See Eccles. v. 1.) and may denote an inattention to the moral conduct; but Hunt renders דוטא, “and he that hasteth with the feet, *wandereth from the mark*.” See Jud. xx. 16. and Hodgson, on. viii. 36. who here renders it, *stumbleth*. Durell, “but he that hastily goeth *with spies*, sinneth,” or, “is hasty in his goings.” חטא 6 MSS. with Syr. & Vulg.

3. “And, or, *when*, in his heart he fretteth against Jehovah.” Syr. & Vulg. Imputing his sins and misfortunes to God. See Gejer, &c.”

4. יוסיף 33 MSS.

5. “And he that speaketh lies.” i. e. In defence and justification of himself.

6. Rather perhaps, “the nobles will intreat the favor of the prince.”

7. שנאוהו 43 MSS. which the construction requires.

כי seems redundant, and 2 MSS. omit it, but then we should read מרעיהו, “ *even his friends go far from him.*” See xxi. 27.

Houb. reads וירדף אחריהם, “ *et currit post eos, nec sunt.*” Secker gives this sense, “ *He followeth after words, they are nothing.*—i. e. they give him good words, and he seeks for a good effect from them, but in vain.” Durell renders this Hemistich, “ *he pursueth them, who say, be not thou noisy.*” Perhaps thus, “ *he pursueth them saying, we are not they.*” i. e. *thy friends.* See Cartw. Two MSS. and one at first read לו for לא. Syr. connects these words with the next verse. As a friend observes, one MS. omits אמרים; and another omits מרדף.

8. קונה 5 MSS. and שומר 11, and for למצא we should probably read ימצא, or ימצא. See 6. Vulg. Syr. Ar. & Houb.—Durell, “ *he giveth heed to discretion, so as to find benefit from it.*”

9. This verse is probably an interpolation. See verse 5.

10. תענוג, “ *Delicacies.*” Durell. Hunt from Ar. “ *Authority.*” Which sense answers better to the following Hemistich, if it will bear. But as one ant. MS. reads תענוג כבוד, there can be little doubt from comparing xxvi. 1, that one word is written for the other, “ *Honor* is not seemly for a fool.” משול 13 MSS.

11. עבור. 9 MSS.

12. Syr. more literal, “ *roareth as a lion.*”

13. “ *Proverbium est apud Illyricos, cui est domus fumosa, tectum perstillans, & mulier rixosa, eum nihil necesse est ire in bellum; satis habet belli domi suæ.*” Gejer.

14. “ *The inheritance of fathers.*” “ *Genitivus efficientis, ut Numb. xxvii. 7. &c.*” Gejer. Rather, “ *but a prudent, &c.*”

16. שמר 1st. 8 MSS. שומר.—6. Syr. Vulg. Ch. & Ar. ובוזה, which the antithesis requires, if not the metre. ימות 21 MSS. One MS. omits the whole.

17. וגמולו 25 MSS. “ *and his kindness shall be recompenced unto him.*” See Pf. ciii. 2.

18. "And let not thy soul spare *for his crying.*" "But incline not thy soul *to kill him.*" Merc. &c. "And give not up thy soul *to his reproach.*" Houb. with ó. & Syr. "And incline not thy soul *to his destruction.*" i. e. by a foolish indulgence. Cast. &c. See also our marg. Vers. and xxiii. 13.

19. גרל. 35 MSS. read גדל, with Houb. &c. "One great of wrath." ó. Syr. Ar. & Ch. read גבר, "A man of wrath, rather perhaps, A man of violence, beareth punishment, (i. e. doth not regard it) although thou deliver him, *he will add it again.*" i. e. commit fresh violence, reading the last verb with ó. Ar. Syr. Vulg. Houb. &c. in the 3d person; though 53 MSS. read תוסיף. And a friend prefers this reading, תוסיף עוד. Durell thus, "for notwithstanding thou mayest have interposed, thou must do it again."

20. "Consilium, h. e. Verbum Dei." Cartw. And one MS. reads מצוה, "Hear the commandment."

21. "Many are the devices in a man's heart—but it is the counsel of the Lord that shall stand." Durell.

22. "The desire of a man is his kindness." i. e. "Quod hominem facit desiderabilem, omnibusq; acceptum, est misericordia ejus." Gejer. See Hunt also, who refers to Gen. iii. 6. and ó. But they with Ar. read תבואת. "חסדו, sine dubio חסדו, indigentia ejus, ut liquet ex רש, quod insequitur." Houb. Durell, "The desire of a man is that *it may be well with him.*" Others, "The desire of a man is his disgrace." The first seems the most eligible. Unless we give תאות the sense of decus, according to Hodgson from Calasius; or read תפארת, "The glory of man is his beneficence." אצט"ל. "The desire of a man is his glory." But as "A man" does not seem to correspond there; and Durell gives this sense, "even the poor man is happy not to be deceived by a great man." Houb. &c. read according to ó. & Ar. וטוב רש ישר מעשר איש כוב. "melior autem pauper iustus quam mendax dives." But as the metre appears too long with this reading, perhaps for מאיט' כוב we should read מרשע כבר, "but a poor good man is before, or better than, a wicked rich one." 21

23. Durell divides thus, “ The fear of the Lord tendeth to life *and plenty*—it shall abide, &c.” A friend renders this last Hemistich, “ and he, who is full of it, shall lodge where no evil shall visit.” See also Ch. & Syr. “ ירא את videtur legendum ירא את.” Secker. Grey supposes ילין to be an interpolation, “ *but him that is full* (regardless of God) *evil shall visit.*” Perhaps we should read כל, with 2 MSS. at first, “ *but every evil shall visit him that is full, and murmureth.*” See ילין in this sense Exod. xvii. 3.

24. “ *In his bosom.*” Rather with Gejer. Hunt, &c. “ *in the dish, or platter.*” Which exhibits the strongest instance of indolence. ó. Ch. & Syr. read with the affix, בצלחתו. As Mr. Bradley observes, צלחת seems to be the right reading, 2 Kings ii. 20. Durell renders the text, “ *when he reclineth on his side.*”

25. For תכה perhaps we should read הכה, “ *smite a scorner, and being foolish he may become wise—but reprove, &c.*” 39 MSS. See xvii. 10. “ והוכיח, idem atque והוכיח, *et argue; nisi mavis, והוכיח, et argues.*” Houb. And the same mood seems proper in both cases. But as many MSS. supply י in a great number of places, and the Masorites read with Tzere where it is omitted, I have still my doubts whether והוכיח is not the true reading. See xxi. 11. Hodgson, who thinks it requisite to the sense to read with 13 MSS. והוכיח, renders thus, “ *A foolish offender must by punishment be made wise—but a man of sense will amend upon admonition.*”

26. “ *He that robbeth a father will drive away a mother; the son that causeth shame is also confounded.*” Durell. “ *Lege ויבריה, Qui affligit patrem, et matri molestus est; ex signif. Ar.*” Houb. But reading also מחפיר for ומחפיר, perhaps by a metathesis thus, “ *He that wasteth the father, is a son that causeth shame—and he that chafeth away the mother, bringeth reproach.*” A friend reads וברח.

27. The construction of these words is by no means clear. Some supply the negative, “ *Cease not, my son, &c.*” But there is no authority for it. Others supply *quæ est*, or *quæ ducit*. See also our version.

Mercer,

Mercer, &c. transpose the words, “ Define, fili mi, aberrare a verbis scientiæ, eò ut audire possis disciplinam.” Or they read with a parenthesis, “ Define, fili mi, (ut auscultes eruditioni) aberrare, &c.” Syr. reads לשגות ואל תשגה for “ *et ne obliviscaris.*” Ch. reads גדל for חדל, לשמע for לשמע, & ולא תשגה for לשגות, “ *Increase, my son, and hear instruction—and do not err, &c.*” Durell making שמע to signify *news* as in xxv. 25. and מוסר the imperat. *Pyh.* gives this sense of the words, “ Abstain, my son, *from news*; *be thou instructed* against erring from the words of knowledge.” Perhaps for חדל we should read תחדל, “ *Wilt thou cease, my son, to hear instruction—that thou mayest err, &c.*” See i. 2. לשמוע 3 MSS.

28. “ *Swallows iniquity.*” Alluding perhaps to a man’s taking a false oath without any kind of remorse.

29. נכנו 12 MSS.

שפטים. “ *Lege talionis judicia* (num. plur.) *minatur his qui iudicium ludificati sunt.*” Cartw. But Secker reads with ó. & Ar. שבטים, “ *Rods are prepared, &c.*” See x. 13.

C H A P. XX.

V. 1. הומה, Syr. & Houb. with 13 MSS. and שוגה; which the construction requires.

שכר. ó. generally render this word σίκερα, and sometimes μέθυμα, (once εἶνος Pf. lxix. 13.) in the former case following the Heb. word, and in the latter the sense of it; for as Mercer, &c. observe, “ *significat omnem potum inebriantem* (vid. Lev. x. 9.) *præter vinum.*” Calmet, &c. suppose it to have been the *palm* wine. But see Grot. &c. Luk. i. 15.

2. If אימת be retained, it must be taken actively according to Gejer. “ *Terror. i. e. quem rex iratus incutit aliis.*” But a friend proposes חמת for אימת. See xix. 12.

ó. Syr. Ch. & Ar. read with 3 MSS. ומתעברו, and with 8 חטא.

מחורף 4.

4. מחרף 3 MSS. which may be better rendered with Merc. &c. “ will not plow *in the autumn*.” quod arandæ terræ & sementis tempus.” יחרוש 7 MSS..

Rather perhaps, “ *he seeketh in the harvest, and hath nothing.*” i. e. His crop faileth. “ *qui non arat, non metet.*” Cast. Houb. reads ושאל with 25 MSS.

5. איש at the end of the first Hemistich seems to be redundant, both on account of the sense, as well as the metre, “ *Counsel in the heart is like deep waters—but a man of understanding will draw it out.*” Which words allude probably to the digging of *deep wells* in the East. עמוקים 16 MSS.—“ *ידלנה, haurire faciet, in Hiph.*” Houb.

6. As Houb. observes, none of the Vers. read the ו in חסדו, which should likewise be written חסיד, and one MSS. omitting איש, the words might be rendered, “ *Many a man may be called bountiful,*” Or, “ *The bountiful man may be called a great man, but a faithful man, &c.*” i. e. One who is really so from a principle of goodness. But as a friend remarks, ó. & Ar. read also ויקר for יקרא, “ *A bountiful, or a merciful man, is a great man, and honourable.*”

7. One MS. reads with Ch. ואשרי, “ *and his children, &c.*” בחמו 7 MSS.

8. “ *A king sitteth on the throne of judgment—he, &c.*” Durell. And 4 MSS. read ישב. But ó. & Ar. supply צדיק, or ישר, which might be easily dropped from its likeness to the following word, “ *An upright king fitting, &c.*”

“ *Scattereth.*” “ *Metaphora a colonis, qui ventilando grana paleam ab illis excernunt.*” Cartw. “ *Pulcherrimum hoc : Sedet rex in folio suo, ut sol in cælo, et oculorum suorum splendore dissipat omnem nequitiam.*” A friend.

9. ó. & Ar. read מחטאות, and the metre seeming deficient, כל may have been dropped, “ *I am pure from all sins.*” See the line above in Kennic. Collat.

10. “ *A stone and a stone.*” h. e. “ *Ementem uti majore, vendentem minore.*” Pisc. See xi. 1.

11. Some give this verse a contrary sense, "*Ignotus erit puer, &c.*" See Poole and Patrick.

12. שומעת 2 MSS. and רואה 9 Vatab, &c. according to ó. & Ar. consider them as verbs. "*Jova et videt et audit, quippe horum sensuum autor.*" Cast.

13. MSS. 6 with all the Vers. and Houb. ושבע, "*et satiare, &c.*" The six following verses are wanting in ó. & Ar.

14. לו אז יתהלל. Perhaps הוא ויתהלל, "*and he goeth away, and boasteth himself.*" This verse might come in more properly after verse 10.

15. Rather, "*The lips of knowledge are as gold, and a multitude of rubies, and precious vessels.*" See Bayn. &c. in Poole.

16. Tig. Vers. is followed by Durell, "*Take his garment, when a stranger is surety.*" Which seems better.

Rather, "*and his pledge for strangers.*" The less known the persons, the greater the security should be. Durell renders it thus, "*and take a pledge of him, where strangers are witnesses.*" Green reading בעד ערב for here, and xxvii. 13. as the Part. Ben. gives this sense of the words, "*Take his garment to pledge, who is surety for a stranger—but take the man himself, who is surety for a strange woman.*" Secker also notices Green's reading. Hodgson observes, that it is not supported by any MS. or copy. But see Lowth in Preface. Ch. with 30 MSS. נכריה, as in xxvii. 13. See Pisc. &c.

17. "*With gravel.*" "*Lapillos arenæ panibus miscere in supplicium solebant. vid. Senec. de Benef. 2. 7.*" Marian.

18. "*Establish purposes by counsel.*" Durell. Rather, "*Thou shalt establish purposes by counsel—and with advice thou shalt make war.*" In xxiv. 6. as Houb. observes, we have תעשה ובתחבולות 18 MSS.

19. הלך 6 MSS. "*A talebearer goeth about revealing secrets.*" See xi. 13. ולפורה 8 MSS.

20. "*His lamp.*" i. e. "*Filii ejus, qui lucernæ nomine significantur.*" Tirin. &c. Or it may be a metaphorical description of the eye, which is explained by an additional reading of ó. adopted by Houb. באישון חשך

ואישון עיניו, “ *and the pupil of his eyes shall be in utter darkness.*” To which our Saviour may perhaps allude, Matt. vi. 22, 23. See also the parallel passage xxx. 17. As the first Hemistich seems too short, with this addition they might stand originally thus, “ He that curseth his father or his mother, his lamp shall be put out,—and the pupil, &c.”

21. Several MSS. of both Collat. with Houb. read מבהלת, and one has מבהלה, which the sense justifies.

22. As 17 MSS. read ויושע, ויושע is probably right.

23. The great necessity for it seems to have occasioned the frequent repetition of this precept. In the last Hemistich is a *litotes*.

24. מה. One MS. of note reads with Ch. לא, “ but a man doth *not* understand his own way.” Syr. & Vulg. read מי, “ but *what* man understandeth, &c.?” “ Hinc conficitur, deum in omnibus quæ aggredimur consulendum & invocandum esse, ut recte nobis succedant.” Cartw.

25. ילע קדש. “ Optime Græc. Int. *cito quid ex propriis sanctificare.*” Houb. See Menoch. also in Poole. “ *The man is insnared, who devoureth an holy thing—when inquiry cometh to be made after vows.* מוקש being the part. פאח. and לבקר, the gerund.” Durell. Hodgson considers אחר as a verb, *disulit*, and renders thus, “ *Insnared is he who hath eaten of the offering—but reflecting on his vows, delayeth to perform them.*” For מוקש might we read מורש, and לבקר for לבקר, “ A man, who is reduced to poverty, will devour that which is holy, and after vows will make inquiry?” i. e. To know how far he is bound to perform them. 3 MSS. קודש.

26. “ *And bringeth the wheel over them.*” “ Alia metaphora ducta a rota triturantium in calidis regionibus; ut congruat cum præcedente Hemistichio. vid. Isai. xxviii. 27.” Cartw. Hodgson giving מורה the sense of *to winnow*, renders thus, “ A wise king *winnoweth out* the wicked, and the fanning-wheel over them he turneth round.” Gejerus, &c. suppose that this kind of punishment was not in use among the Jews; and my learned friend, Mr. Wintle, Rector of Brightwell, Berks, thinks “ that it is an allusion to the ordinary revolution and usual vicissitude of things, which a wise ruler can occasionally so far direct, as to make wicked-

ness recoil on its malicious contrivers. See Pl. vii. 16. *The wisdom of a king disperseth wicked counsels, and maketh them to return on the heads of the designers.*" I rather think that for אופן, we should read אפו, with one MS. at first, "and bringeth his anger upon them."

27. See Gen. ii. 7. and Rom. ii. 15. "Forſan בנשמת." A friend.

חופש 18 MSS. Ch. & Syr. וחפש, "and searcheth."

"Of the belly." i. e. of the heart, by a Synecdoche.

28. Rather perhaps to vary the expression, "and his Throne is upholden by clemency."

29. כוחם seems to be the true reading.

30. For פצע המריק ó. & Ar. probably read קראו ופצעים, or with Ch. פגעו, which affords a pertinent sense, "Wounds and bruises befall the wicked man—and plagues in the inward parts of the belly." See also Syr. Merc. and Deut. xxviii. 59, 60. But a friend reads with 4 MSS. חבורת, and with Houb. and 4 MSS. תמרק, proposing also במכות, "*Livor vulneris abstergetur cum dolore, cum cruciatu intestinorum.*" Hodgson renders the whole thus, "*The cleansing of a foul wound seemeth an evil—so seem stripes that sink deeply into the body.*" But his reference to If. xlii. 11. for ב in the sense of *as* seems to be a mistake. And wherever this sense is necessary, I should rather suspect that it is written for ב.

חבורות 16 MSS. and 24 תמרק which is preferable.

C H A P. XXI.

V. 1. The metre being very irregular in the first Hemistich, I am inclined to think that the verse originally consisted of three lines, and that, reading with all the Vers. כפלגי, (the first letter being easily dropped from its affinity to the 2d) we should supply בציון, or some other word at the end of the first line, (See Isai. xxxii. 2.) "*As rivulets of water in a dry place—the heart of the king is in the hand of Jehovah—he turneth it, &c.*" Alluding to the manner of watering lands in the East. But see Durell. יחפון 2 MSS.

2. See v. 21. and xvi. 2.

3. עשה. 2 MSS. עשות. See verse 15, &c.

4. Houb. reads להב לב, *superbia cordis*. See ó. & Ar.

נר. Whether we render this word with all the Verf. &c. “ *the lamp*, or *the light*, of the wicked” ; or reading with five MSS. ניר, give it the sense of our Verf. or the *metaphorical* one of Pisc. &c. “ *the thought* of &c.” it does not seem to accord with the preceding words. Durell puts this construction on the words, “ He that hath an high look *hath also* a proud heart ; and the light of the wicked is sinful.” Hodgson renders thus, “ A haughty eye, and a puffed up heart—*denote an offending sinner.*” A friend supposing with Houb. the first Hemistich to belong to the former verse, and that the last member of this is lost, ingeniously offers this addition, “ The field of the wicked, sin,—*produces death as its harvest.*” referring to James i. 15. and to that of the poet, ἡ ἀτης ἀπαγωγὴ θανάτου ἐκκαρπίζεται. But perhaps נר is written for נדר, there being a great similarity between the two letters, or rather ונדר, as ó. Syr. Vulg. & Ch. have the נ, “ An high look, and a proud heart—and the vow of the wicked is sin.” Alex. Verf. reads חטאות, *sins*. See xv. 8. 21. 27.

5. Durell putting a different construction upon the last Hemistich, renders it, “ but the *inconsiderate* lays hold only of want.” But I am inclined to think, that for אץ we should read with Vulg. & Houb. עצל, “ but of every *slothful man* only to want.” By which the antithesis is more strictly preserved, and perhaps more so, if we read with Ch. וכל for וכל, “ but *the foot* of the slothful, &c.” See xiii. 4. xxii. 13.

6. As 10 MSS. read כועל, and one upon a rasure with ó. Ar. & Vulg. במוקשי, (for which I would prefer according to Jarchius ומוקשי, see De Roffi) and as the Vatic. ó. reads רדף for נדף, the words may be thus rendered, “ He that procureth treasures by a lying tongue—*pursueth* vanity and the *snare*s of death.” Houb. adds רדף, (See Alex. Verf.) “ *vanitatem prosequitur, propellitur in laqueos mortis.*” Durell renders thus, “ *The vain man is driven into the snares of death.*” Hodgson, “ *shall be driven by his dishonesty into the snares of death.*” See Prov. xiii. 11.—אוצרות 28 MSS.

7. Of all the senses put upon יגורם, (for which see the Vers. and Poole) Gejerus's seems the best, "The robbery of the wicked shall terrify them." And 21 MSS. read יגורם in *Hiph.* which seems better than יגוררם, which he proposes. But see Buxt. p. 125.—Rather with Durell, "to do that which is right."

8. One MS. of Kennic. and another at first of De Rossi, read with Ch. Syr. & Vulg. זר, "A strange man perverteth the way." But as ó. & Ar. read אל, it may have been dropped after דרך, "A strange man perverteth the way of God." i. e. The idolater, or abandoned person. See Durell also, and Hodgson. A friend proposes זר, "A proud man." See verse 24. Or זל, "A vile man."

The metre, as well as the construction, seems to require בפעלו, "but the pure is upright in his work." Or as ó. Ar. Syr. & Ch. plur. בפעליו.

9. "Than with a contentious woman." See our Bib. Marg.—17 MSS. מדינים. See verse 19.

חבר, "in domo communi. quam cum illâ communem habet." Merc. &c. "in domo societatis. vid. Hof. vi. 9." Gejer. "Domus juncturæ. i. e. juncta ædificiis, seu spatiosa." Houb. Perhaps for חבר we should read רחב. See our Vers. A friend also concurs in this conjectural reading. ó. Ar. & Vulg. seem to have read ובבית, "et in domo, &c." Syr. omits these words.

10. "His neighbour." Rather, "his friend." The most sacred ties of friendship cannot bind him. This verse affords a most beautiful paronomasia.

11. Instead of לחכם, I would propose חכם, the ל having been probably borrowed from the preceding word, and render thus, "The foolish man is made wise by the punishment of the scorner—but the wise man receiveth knowledge by instruction." Or with one MS. omitting פתי, "The scorner is made wise by punishment." See xvii. 10. xix. 25.

12. Durell following the reading of ó. Syr. & Ar. לבח, (rather לבות) gives this sense of the words, "The righteous wisely considereth the heart of the wicked—perverting the wicked to evil." Others following this

this reading, supplying אל in the first clause, instead of the last as ó. and reading with them ומסלף, give this sense, “ The righteous God understandeth the hearts of the wicked—and he overthroweth the wicked for their wickedness.” Grey thinks that רשע should be omitted in the first line, and be read for לרע in the last, reading also ומסלף, “ The righteous prospereth in his house—but wickedness overthroweth the wicked.” Hodgson taking שכל in the sense of *to prosper*, thus, “ When a just man giveth prosperity to the house of the wicked—He seduceth bad men into sin.” But the text may perhaps be rendered thus, “ The righteous getteth wisdom through the house of the wicked—in the perversion of the wicked to evil.” i. e. In observing the judicial consequences of sin upon the sinner, who by his bad example frequently entails sin, the worst of evils, on his posterity. See xi. 3. Merc. &c. A friend reads בסלף.

13. אוטם 6 MSS.

14. יכפה. This word occurs no where else. ó. Syr. & Ar. by a metathesis read יהפך, “ turneth away anger.” But the true reading is probably according to Ch. יכבה, “ extinguisheth anger.” See 2 Sam. xxi. 17. and Gejer. Or יכפר, “ appeaseth anger.” See xvi. 14.

בחיק 36 MSS.

15. ומהחה. “ At pavor est iniquitatem operantibus. i. e. Judicium facere tam grave est impiis quam si quis illos affligeret.” Vatab. &c. Which keeps up the antithesis better. See Hodgson also. לפועלי 7 MSS.

16. “ In the congregation of the dead.” i. e. “ In cœtu Gehennæ.” R. Salom. See Mede, Book I. Diff. 7. Gataker on Job xxvi. 5. and ii. 18. xv. 11. Vulg. probably reads ינוה for ינוח, commorabitur, and Syr. ינהם, gemet.

17. MSS. 3. read אוהב in the first place, and one in the 2d, which the construction calls for.

18. Rather with Durell, “ The wicked is cut off instead of the righteous.” See also Gejer. xi. 8. and Isai. xxviii. 18.

19. See verse 9. Hodgson renders אשת there, and here wife, which seems better.

20. Durell

20. Durell omitting the ו in ושמן, renders thus, “*Oil in the dwelling of the wife is a desireable treasure.*” But it may be still better perhaps to read with ó. & Ar. ינור, or ינור, instead of it, and reduce the three lines of Kennic. metre into two, “*A desireable treasure resteth, or abideth, in the habitation of the wife—but the foolish man swalloweth it up.*” “*Impendendo imprudenter in lusus, equos, venerea, &c.*” Gejer.—Hodgson renders ושמן, with Munster, “*and plenty.*”

21. 7 רודף MSS.—צדקה 2d is certainly improper here, and ó. & Ar. with Houb. omit it, having only “*Life and honor;*” but perhaps it is written instead of עשר, “*findeth life, riches, and honor.*” See iii. 16. xxii. 4.

22. 35 גבורים MSS. 18 ויורד, but the true reading is ויוריד, or as one Ed. ויהוריד.—5 עון MSS. & ó. & Ar. מבטחם, “*the strength of their confidence.*” See Jer. xlviii. 13.

23. 12 שומר MSS. in the first place. 4 מצרה MSS. with ó. Syr. Ar. & Ch. “*from trouble.*”

24. Our Verf. & Houb. follow ó. Vulg. & Ar. which read ויהיר, which seems necessary to the sense and metre; but they read likewise ולץ. A friend conjectures also that it might be יהיה ולץ. “*The proud, whose name is haughty scorner—may prepare for the rage of pride: i. e. which is reserved for it.*” Durell. Perhaps, “*The proud and haughty (scorner is his name)—worketh pride with wrath.*”

עשה 34 MSS. But it might be regularly עושה, *faciens*, notwithstanding Houbigant’s remark, who would read ועשה: with either of these readings might we presume to read שומם for שמו, “*The proud and haughty scorner bringeth destruction, &c.*” See Isai. lix. 6, 7.

25. “*For his hands, &c.*” Membrorum prosopopœia. Gejer.

26. The subject of the first Hemistich may be *the idle man* in the preceding verse, and the addition of רשע proposed by Durell from ó. & Ar. affects the metre. See xiii. 4.

“*But the righteous.*” i. e. *The industrious*, as the antithesis requires. See Cartw. and Ephes. iv. 28. But Hodgson making יתן to be the

the fut. in *Hoph.* gives this sense of the words, “ *But the just man’s desires are fully gratified.*” 7 יחשור MSS,

27. As a friend observes, ó. & Ar. supply יהוה, “ *is the abomination of Jehovah.*” And one MS. read at first תועבת, in *Regim.*

י. אף. ó. Ar. Syr. & Vulg. “ *quoniam.*” See Gejer. &c. But one MS. omits אף, and the construction requires that we should read with ó. Ar. & Syr. יביאונו, “ *because they bring it, &c.*”

28. The metre in the first Hemistich being defective, אבד may have been dropped before the verb, “ *A false witness shall surely perish.*” See Deut. viii. 19. The word שמע not agreeing so well with the context perhaps we should read אמון, “ *but a man of veracity speaketh for ever.*” i. e. “ *Omni tempore & loco secure testari poterit.*” Jun. “ *loquetur. i. e. servabitur.*” Vat. “ *speaketh with steadiness, or authority.*” Durell. “ *Omnino revocandum est לנכח ante לנצח, Qui Justitiæ auscultabit, ad causam victtricem deducetur.*” Houb.—Hodgson thus, “ *but let him speak who knoweth the matter well.*” Rather perhaps, “ *shall be spoken of for ever.*” See Pf. cxii. 6.—שומע 35 MSS. See Durell.

29. “ *Hardeneth his face.*” i. e. As we say, *brazens it out.* See Jerem. v. 3. “ *but he that is upright, directeth, or, understandeth, his way.*” Several MSS. of both Collat. read with ó. & Ar. יבין, and also דרכו with Vulg. in sing.

31. See Pf. xx. 7, 8. “ *Correcteth.*” Hodgson—החשועה. Hodgson with our marg. Vers. “ *victory.*”

C H A P. XXII.

V. 1. All the Vers. with Houb. &c. supply טוב after שם. See also xviii. 22. Eccles. vii. 1. and it seems redundant according to Syr. at the end of the last Hemistich, “ *A good name is rather to be chosen than great riches.—and favor rather than silver and gold.*” All the Vers. with one MS. read ומכסף.

2. “*Meet together.*” “*Utiles sunt alter alteri;*” Grot. &c. All the Verf. read ועשה, “*and Jehovah made them all.*” Or as 2 MSS. “*is the maker of them all.*”

3. The same passage occurs in xxvii. 12. with some small variations, which should be corrected by this, if it be retained. Many MSS. read here, and there, ונסתר. The idea seems to be borrowed from the *traveller* flying from the impending storm. See Gejer. &c. But a friend would render עברו, “*transgress.*”

4. Reading with our Verf. & Houb. ויראת, I would render according to our Margin, “*The reward of humility and the fear of Jehovah—are riches, and honor, and life.*” See xxi. 21. Or inverting the sentences with a friend, “*Riches, &c.*” Durell reads עשרו, “*his riches are, &c.*”

5. 6. Ar. Syr. & Vulg. with Houb. read ופחים, which is necessary. All the Verf. have ושומר, “*but he that keepeth, &c.*”

6. חנוך 22 MSS.

על פי דרכו. Syr. reads דרך, and Taylor renders with that, “*at the mouth, or entrance of the way.*” “*pro ratione viæ.*” Gejer. &c. and the ו seems more properly to belong to the next line; but it strikes me also that for פי we should read בן, “*Instruct a child in the right way—and even when, &c.*” One MS. reads יוקן; and the grammatical construction requires מנינו. 6. & Ar. have not this verse.

7. Houb. reads ברש, in sing.

8. Rather with Pisc. &c. “*shall reap trouble.*” See Pf. xc. 10. Or the wise man may allude to the *Lex Talionis*. See Pf. lxix. 28. and Galat. vi. 7. The last Hemistich affording no very good sense, unless we render with our marg. Verf. perhaps for ושבט we should read ושוטה, “*and he that is outrageous in his anger, shall be consumed.*” See xxvii. 4. Houb. reads with 6. עבודתו (rather עבודתו) “*plagam autem operum suorum consummabit.*” Or as others, “*and the rod shall consume his works.*” But see Gejer.

9. 6. & Ar. for עין read עני, so that perhaps the true reading is לעני, “*He that is good to the afflicted, shall be blessed.*” Though we have רע עין in xxiii. 6. xxviii. 22.

10. For

10. For מִדּוֹן perhaps מִדִּין, part. *Hiph.* “Cast out the scorner, and let the contentious go away—and strife, &c.”

11. The metre as well as sense being defective, instead of supplying אֱלֹהִים with Durell, according to Ch. & Syr. I would add יְהוָה, as being more usual, and more agreeable to ó. & Ar. “*Jehovah loveth the pure in heart.*”

Durell renders the last Hemistich after Merc. “*and he that hath grace in his lips, the King maketh him his friend.*” But perhaps we should read וְחֹן שְׁפִתַי רִצָּה, “*but a king is pleased with the grace of the lips.*” Which gives an antithesis. Mr. Bradley would read בְּחֹן, “*for the grace.*” But a friend prefers the reading of ó. & Ar. “*accepti autem ei sunt omnes immaculati.*” But as they partly retain the words of the text, perhaps another Hemistich has been lost, which should answer this. “*He who with purity of heart hath eloquence of lips, is worthy of his Sovereign’s favor.*” Hodgson.

12. “*Observe knowledge.*” “*nempe, cum oblectatione.*” Gejer. &c. But the context seems to require אִישׁ דַּעַת, “*The eyes of Jehovah preserve, or watch over, the man of knowledge.*” See Pisc. “*Knowledge, or the knowing.*” Hodgson.

Rather, “*but he overthroweth, &c.*” בּוֹגֵד 31 MSS. “*דְּבָרֵי, non verba, sed consilia.*” Houb. See Durell and our Marg.

14. Two of De Rossi’s MSS. read with all the Vers. in the sing. “*of the strange woman.*”—שָׁם. One MS. בָּם; but ó. Vulg. Ar. & Syr. בָּה, and ó. Ar. Syr. & Ch. וְזָעִים, “*and he that is abhorred of Jehovah shall fall into it.*”

עֲמוּקָה 38 MSS. and 49 יָפַל. See xxiii. 27.

15. יִרְחִיקָנָה. Perhaps rather יִרְיָקָנָה, “*shall draw it out of him.*” ó. Syr. & Vulg. “*but the rod, &c.*”

16. לְהִרְבּוֹת. Syr. seems to have read רָע לוֹ הִרְבָּה, *auget suum malum.* See ó. also & Ar. But the text may be rendered with Merc. *to multiply to himself*, or with Durell, *to increase his own*, (See Hab. ii. 6.) who renders the whole thus, “*He that oppresseth the poor*

to increase his own, is as he that giveth to the rich clearly to his own detriment." But perhaps we might read להרבות, or לחרבת, "He that oppresseth the poor, it shall be *to his own desolation*, and he that giveth to the rich, it shall be *only to want*." i. e. Perhaps of the *rich* man; such sinister benefactions being attended with a *curse* to the *receiver*, as well as the *giver*. But Hodgson making לעשיר to signify *to himself*, with Cast. gives this construction to the words, "He who extorteth from the poor to increase his own wealth, by becoming richer shall bring himself to poverty." Several MSS. read עושק, and נותן, more regular. Or rather with the Verf. and a friend, ונותן.

17. "Sunt qui hinc libri tertii proverbiorum initium sumunt; quia novum sit sermonis genus; nec singuli semper versiculi sententiam perficiant; sed sæpe bini, terni, aut plures; sed potius est Epilogus superiorum; & jam ad generalem admonitionem redit." Merc. See Patrick.—"The words of the wife." Which Solomon had inculcated and enforced in the preceding chapters. See i. 6. By reading בני with Ch. which seems necessary to the sense, and inserting it at the end of the last Hemistich, the metre, which is longer than usual, will be more complete, "and apply thine heart unto my knowledge, *my son*."

18. ó. Syr. Ar. & Ch. either read נעמן, as Durell; or נעמים, as Houb. Ch. & Syr. omit כי 2d, which seems redundant. "Because *they are pleasant, keep them*, &c." The fut. for the imperat. See Bayn. &c.—יכנו 27 MSS.

19. By inverting the order of the Hemistichs with Gejerus, and reading with one good MS. אני for אתה, the difficulties of the construction are removed, "I have made known to thee to-day, *even I*—that thy trust should be in Jehovah." See Syr. Houb. reads with Alex. version & Ar. ארחו for אתה, אף אתה, "I have made known to thee this day *his way*." Durell would read חיים for היום, supply אתם, "them," (viz. the instructions of wisdom) and make אתה the imper. "I have made *life* known to thee; therefore *draw near*." But Vat. ó. & Ar. instead of reading חיים, omit היום. Hodgson renders אף אתה, "*so do thou*."

20. Several MSS. of both Collat. have שלשים, and שלשים, which all the Verf. render *three* times, or *in a threefold manner*; which some explain of the *three books* of the Proverbs; others, as denoting *frequency*, and others, *excellency*. Houb. renders it *nudius tertius*. But as the last Hemistich is defective in the metre, and ó. & Ar. read some other word, perhaps וחכמה may have been omitted, “Have I not written to thee *these* three ways—in counsels, in knowledge, and *wisdom*.” במועצות 45 MSS.

21. קשט. The sense of this word from Ch. making a kind of tautology, it is probably written for שכל according to ó. & Ar. which also read ואמרי, “*understanding and the words of truth*.” Syr. reads by a transposition שקט, *tranquillitatem*. But this sense does not accord with the context.

לשלחך. One MS. reads לשולחך. Syr. with many MSS. of both Collations לשלחך, or as one לשולחך, “*to him that sent thee*.” Hodgson renders it, “*to thy children*.” See Cant. iv. 13. Durell thus, “*that the words might bring back the truth to them that send thee*.” But as all the versions read אמרי in *regim*. (See Masclef. p. 54). perhaps, as some one proposes, we should read also לשאלך, “*that thou mayest answer the words of truth to them that ask thee*.” See 1 Pet. iii. 15.

22. “*In the gate*.” Perhaps better with Hodgson *in judgment*; the gate being the place where it was exercised. See xxiv. 23: &c. תגול one MS.

23. The construction seems to require קובעים נפשם, “*and spoil those that spoil their soul*.” See Syr. Vulg. and our Verf. But several MS. have קובעיהם; and there are instances, where the affix is joined to the verb, or participle.

24. חתרע. We should probably read חתרעה. See Buxt. Both the verbs should be rendered in the same mood. See Durell. For חמות we should read חמה, or as Houb. חמת; as in Isai. xlii. 25. we should read חמת in *regim*.—אל 5 MSS. as in the preceding Hemistich.

25. Two valuable MSS. with all the Verf. ארחותי.

26. Several MSS. read בתוקעי, and בעורבים, or as the Vulg. reads the last word with the copulative ו, “ Be not thou *amongst them that strike hands—nor* amongst them, &c.” See xxiv. 28. and Pf. lxxv. 6.

27. One very ant. MS. reads with ó. Syr. & Ar. כי אם, and as the 2d Hemistich seems too long, למח, which ó. Syr. Ch. & Ar. omit, might be borrowed from the preceding word, “ *For if thou hast nothing to pay—thy bed will be taken from under thee.*”

28. Before inclosures were so general, the boundaries of landed property were ascertained by *stones*; as is usual in common fields to this day. See Estius. חסיג 3 MSS. See Deut. xix. 14. This word with many others is omitted in Calaf. Conc.

29. חזית. Perhaps this word, which one MS. omits, and is not necessary to the sense, may be written for הזה, “ *That man, who is diligent in business,—shall stand before kings—he shall not, &c.*” Houb. reads with ó. & Ar. חזה, or חוזה, “ *Prospiciens Vir.*”—חשכים, or as 7 MSS. חשוכים. If this line, which disturbs the order of the metre, should be retained, this word, never occurring in this sense elsewhere, may be written for הדכים, or הרשים, “ *before the poor.*” But see our Bible Marg. Durell renders the two last words, *in obscurity.*

C H A P. XXIII.

V. 1. This caution naturally follows the foregoing observation. See Gejer.

“ *What is before thee.*” “ *Potest accipi vel de rebus, vel de personis.*” Gejer.

2. שכין. 17 MSS. סכין, (whence perhaps the word *Sica*) and 17 with Houb. בלועך; which occur no where else. “ *Modum adhibe gulæ tuæ, eamq; velut cultro gutturi infixo refræna.*” Menoch. Houb. &c. Hodgson rendering שכין, *scantiness*, for which he refers to Deut. viii. 9. and בלע, *appetite*, (See Hab. i. 3.) gives this sense, “ *And put a restraint upon thine appetite—if thou be inclined to intemperance.*”

3. The true reading is תתאור, as one MS. shews. See xxi. 26. “*Deceitful meat.*” “*Lauti cibi & generosa vina blandiuntur appetitui; sed mox mordent, ut coluber.*” Tirin. See verses 31, 32.

4. Syr. & Ch. with 4 MSS. read תגיע, or as Houb. תגיע, “*Come not near the rich.*” But the text is justified by the following Hemistich, where all the Vers. read וּמִבִּינְתָךְ, “*and cease from thine own understanding.*” See iii. 5. Durell with this reading gives the words a negative sense, “*neither cease from thine own wisdom.*” In which he follows Mercer, “*si te fatiges parandis opibus, desistes a vera prudentia.*” Houb. according to ó. & Ar. gives a different reading and sense, הִדֵּל בְּיוֹתֶךָ, “*Ne appropinques ad divitem, dum tu es pauper.*” The last line seeming defective, perhaps בְּנִי may have been dropped from the end of it.

5. התעִיף 23 MSS. But the true reading seems to be הִתְעוּפָה, and the expression may be borrowed from a bird’s *darting down* upon its prey; and by reading with Durell עֲשֵׂה for עֲשֶׂה in the 2d line, a proper antecedent is supplied to the relative, “*for riches make themselves wings.*” Houb. reads וְהִתְעִיף, “*et fiatues.*” See ó. A friend conjectures וְהִתְעִיךְ, as in Ch. it is הִנֵּךְ, “*For when you have fixed your eyes upon him, he will disappear; he will make himself wings, &c.*” Hodgson renders it “*Doſt thou dim thine eyes on them? how vainly! &c.*” See Isai. ix. 1.

Several MSS. of both Collat. by a transposition read יְעוֹף; which seems right. And from the word עוֹף comes *avis*.

6. See verse 3. and xxii. 9. One ant. MS. omits עֵין.

7. The word שָׁעַר occasions great difficulty, no where else bearing the sense given to it here, and the ant. Vers. afford no help. Durell renders it, “*For, as he is vile in his soul, &c.*” See Jerem. xxix. 17. and Gejer. also. But as Ch. Syr. & Vulg. read there by a metathesis רָשָׁעִים for שָׁעָרִים, so perhaps we should read רָשָׁע here, “*For as he is wicked in his soul—so he saith to thee eat and drink—but, &c.*” One MS. of Kennic. and another at first of De Rossi, read שָׁחַר, but this word is I believe never applied to the mind. A friend conjectures יִשָּׁר, “*ut lubet.*”

8. Ch.

8. Ch. & Syr. read וּפָתַח, “ *And thy morsel, &c.*” But if we read לוֹ with some one at the beginning, and suppose the words spoken by the *host*, they will afford a pertinent sense, “ *I wish thou mayest vomit up thy morsel, which thou hast eaten—that thou mayest lose thy sweet words.*” i. e. recant all thy encomiums upon my elegant entertainment. See Poole. “ וּשְׁחַתְתָּ, idem ac שָׁחַתְתָּ; nam verba defectiva לָת in litera ת saepe deficiunt ante crementa sua, ex more verborum לָהּ nihil tibi jam proderunt illæ sermonum facetiæ, quas, cum mensæ ejus accumberes, adhibueras, ut eum oblectares.” Houb.

10. Several MSS. of both Collat. with ó. Syr. Vulg. & Ch. read וּבְשָׂדָה, “ *and into the field.*” 8 MSS. & 2 חֲסִיג. See xxii. 28.

11. The sense, as well as metre, seems to require that with ó. & Ar. we should supply יהוה, and MS. 4th reads הוּא חֹזֵק הוּא, probably for יהוה חֹזֵק הוּא, “ *For Jehovah, their avenger, is strong.*” Unless we read מְאֹד at the end, “ *For their avenger is very strong.*” Which Ar. countenances. 10 MSS. גּוֹאֵל.

13. “ *When thou beatest him with the rod, &c.*” The next verse explains this. Or as 5 MSS. וְלֹא “ *For thou shalt beat him with the rod, and he shall not die.*”

14. בְּשֵׂאֵל. “ *A morte tam corporis, quam æterna; & hac maxime.*” Merc. But see v. 5. Pf. xvi. 10.

15. גַּם אֲנִי. Junius &c. suppose the verb to be understood. See our Bib. Marg. “ Ch. legere videtur אֲנִי גַם אֲשֶׁמַּח בְּלִבִּי, et inauditum est, ut orationem absolvat אֲנִי, recto in casu positum, nullo verbo, quod ab eo regatur, antecedente.” Houb. But Ch. reads by a transposition בְּלִבִּי גַם אֲנִי שׂוֹמַח אֲנִי בְּלִבִּי; and as a friend has observed on Pf. xli. 13. אֲנִי is found in many places, and may be considered as idiomatical. See Gen. xxvii. 34. Durell and Hodgson. Though I once suspected it might be written for הֵנִי. ó. Ar. & Vulg. omit both words.

16. One ant. MS. reads שִׁפְתֵּי for כְּלִיֹּתֵי, “ *and my lips shall rejoice.*” Which answers better; but then we should read שִׁפְתֹּתֵי to agree with the verb. See Cant. v. 13.

17 Durell from Taylor renders with Syr. “ Let not thine heart *af-fect* Sinners—but *always the fear of the Lord.*” And though Mercer observes that the verb with ב is always taken in a *bad* sense, xxiv. 1. favors this construction. ó. & Vulg. read the verb substant. after יהוה ; “ Omnino sic יהוה הוי.” Houb. “ but *be* thou, &c” Ar. reads לך before ביראת “ but *walk* thou, &c.” “ Sane vel deesse aliquid vel abundare אם videtur.” Secker. Hodgson renders כי אם, *but*.

18. Mercer &c. for אם seem to read הנה, “ For *lo there is a re-ward*, &c.” Or אך, “ For *verily*, &c.” See Pf. lviii. 12. Hodgson thus, “ For although life must have an end—*yet* assuredly thine hope shall not be cut off.” Perhaps אחרית might here be rendered more literally, *a future state*. See Peters on Job.

19. One good MS. reads with Syr. בדרכי, “ and guide thine heart in *my way*, or *ways.*” See verse 26.

20. MSS. 6. בסובאי, and 18 בווללי. One, if not more, in both Collat. read with the כ, “ *sicut potatores*, &c.”—למן. The versions omit this word, or read another for it, what is uncertain ; our Marg. renders it, “ *their flesh.*” Which Durell not thinking proper translates it, “ *with each other.*” Perhaps it may be written for פימו, “ amongst those who devour flesh *with their mouths.*”

21. סובא 32 MSS. with Houb.—“ And drowsiness *shall put on rags.*” Cast. &c.

22. Durell, to improve the antithesis, for זקנה proposes ינקכה, “ *be-cause she gave thee suck.*”

23. “ *Buy the truth*, &c.” “ Allegoria est a mercatoribus qui negotiantur, & merces pretiosas magno emunt ac pluris deinceps vendunt.” Cartw. חמכור 19 MSS. But Syr. Vulg. & Ch. read וחמכור, “ and *sell* not wisdom, &c.” Otherwise we should carry on the force of the first verb with Merc. &c. ó. & Ar. omit this verse.

24. Many MSS. read with Houb. גיל גיל, ויולד, ישמח. But for the two last words see Pf. xxxvii. 5. See our Vers.

25. ואמר. To avoid the tautology, Durell renders this word, “ *and thy people shall rejoice.*” “ *Emphatice repetitur.*” Merc. Perhaps it may be written for אהך, “ *Thy father shall rejoice in thee, or with thee.*” The last Hemistich seeming defective, perhaps מאד may have been dropped, “ *and she that bare thee shall be very glad.*” The joy of the mother generally exceeding that of the father. תגיל, or תגיל, seems proper.

26. Many MSS. of both Collations with all the Vers. and Houb. read by a metathesis תצרנה.

28. Vatab. &c. with the Bib. Marg. “ *as a robber.*” But several MSS. of both Collations have בוחתך, “ *She also lieth in wait for a prey.*” תערוב one MS.

29. אבוי. The meaning of this word is not very clear, Houb. reads אגוי, which is equally obscure. ó. Syr. & Ar. might read שאון, *tumultus*. Perhaps we should read אניה, or דאבה. See Ch. and our version. חכלילות 50 MSS. “ *Redness of eyes.*” i. e. Perhaps *bloodshot* eyes, the effect of Inflammations, &c. מדינים 16 MSS.

30. “ *Mixt wine.*” “ *Vinum conditum melle & speciebus.*” Marian. See Ainsw. also with Lowth on Cant. viii. 4.

31. “ *When it is red.*” “ *Rubrum in Cananæa nobilius erat.*” Gejer. See also Deut. xxxii. 14. But Harmer renders otherwise. See Pf. lxxv. 9.—בכוס 18 MSS. “ *recte; nam כים esset marsupium.*” Houb. “ *When it sparkleth in the glass.* *Glass* being used before the days of Solomon.” Hodgson.—ויתהלך with Ch. “ *and moveth itself aright.*” i. e. “ *descendit per guttur via recta.*” Vatab. &c. “ *and goeth down pleasantly.*” See Green, &c. Syr. renders, “ *sed meditare justitiam.*”

32. אחריתו. All the Vers. read by a transposition of the ו, ואחרית, “ *for, or, but at the last, &c.*”—וכצפעוני 17 MSS. See Isai. xi. 8. By which Bochart understands the *Basilisk*.—יפריש 31 MSS. for which see Boch.

33. “ *Strange women.*” “ *Vino incalescit libido.*” Marian. See ii. 12. יראו, “ *shall behold with pleasure.*” See Pf. liv. 7.” Durell. See also Pf. xcii. 12. תהפכות 13 MSS.

34. Several

34. Several MSS. in both places, כְּשׁוֹכֵב. A beautiful description of the want of sense of all danger.

35. All the Versf. read וְתֹאמַר at the beginning of this verse, “*And, or, then thou wilt say, they have, &c.*” Houb. reads חֲזִיתִי, *non vidi*; which Syr. seems to have read; though he did not think so. Some one supposes the first part of the verse to be by way of question and answer, as well as the last, “*Have they stricken me? (as you say) I am not ill, or the worse for it. Have they beaten me? I felt it not.*” “*Rather, when I shall awake I will repeat it; and will seek it again.*” Durell.

אֹסִיף אֲבָקֶשְׁנָה. We have two verbs in this form, Hof. i. 6.; but as ó. Vulg. & Ch. read the 2d verb there with ל instead of א, and Syr. Vulg. & Ch. read it here with the ן prefixed, one of these readings should probably be adopted; unless the א be dropped. See Calaf. Conc. under the word יִסֵּף. Drunkenness is the most incorrigible of all vices.

C H A P. XXIV.

V. 1. Rather perhaps, “*Affect not evil men.*” See xxiii. 17. The construction requires תִּתְּאוֹרָה. See xxiii. 3.

2. שׁוֹר 12 MSS. We should probably read שִׁפְתוֹתֵיהֶם. See MS. 240th, Cant. iv. 3. &c.

4. “*Chambers.*” i. e. The repositories, where their gold and precious jewels were preserved. See Hof. xiii. 15.

5. Durell follows ó. Syr. Ar. & Ch. “*The wise is more excellent than the powerful.*” And observes that גִּבּוֹר is construed with ב in this sense, 1 Chron. v. 2. See Hodgson also. But as the metre in the first Hemistich seems defective, and Ch. supplies טוֹב at the beginning, reading also מַעֲזוֹ, or as Houb. מַעֲזוֹ, perhaps גִּבּוֹר may have been dropped from the sameness of the letters, “*A wise man prevaieth over the powerful—and a man of understanding is above the mighty in strength.*” 15 MSS.

6. If we consult the metre, and compare ó. Syr. & Ar. with the parallel passage xx. 18. it may appear probable that we should omit כִּי and לך, “ *By wise counsel thou shalt make war.*”—ברוב 4 MSS. See xi. 14. בתחבולות 20 MSS. and 5 with ó. Syr. Vulg. & Ar. בתחבולת.

7. The Vers. render the first Hemistich variously; but as they all read with 4 MSS. חכמת, in the sing. we should also probably read ראמה, or rather רמה, “ *Wisdom is high to the fool.*” i. e. He cannot attain it.

8. Rather by inverting the Hemistichs, “ *They shall call him a mischievous person, who deviseth evil.*”

9. אולת. Syr. & Vulg. read אויל, and one MS. אוילים, one of which seems preferable, “ *The thought of the foolish is sin.*”—לאדם. Does not לאלהים seem more agreeable to the context, “ *and the scorner is an abomination to God?*” See iii. 32. ó. & Ar. read differently.

10. “ *Doest thou faint,* &c. ? הָ being interrogative as well as formative.” Durell.—The last Hemistich being too short, for צַר I would propose צַעִיר, and add likewise וְחֵיל, which is very like to the next word, “ *thy strength and might are small.*” See these words together, Zech. iv. 6, &c. One MS. read perhaps at first כוחכה, and the true reading is probably כּוּחֶךָ. See MS. 93d. מַאֲד would complete the metre, “ *very small.*”

11. לקוחים 27 MSS. “ *Omnes præter Ch. pro אֵם legunt אל, ne, quæ germana scriptura est.*” Houb. Secker observes that Grey omitted אֵם with Ch. “ *Deliver, and withhold.*” ó. Syr. & Ar. supply another verb, probably גָּאֵל, *redime*. But the conjunction and the verb seem to have been transposed for the sake of the metre. See our version.

12. Rather, “ *Altho' thou sayest, behold we know not this man.*” See ó. “ *quis aut qualis fuerit, innocens an reus, aut in quo periculo.*” Gejer. “ *הוא caret antecedente, & cum habeant Cod. Alex. & Rom. Dominus, & Ch. & Syr. Deus, olim scriptum fuit יהוה הוא.*” Houb. But as the construction is irregular, and ó. Syr. & Ar. read ידעתי for ידענו, may not ידענו זה be written for ידע יהוה, “ *Altho' thou sayest, behold Jehovah knoweth not—doth not, &c.?*” See Pf. xciv. 7.

17 MSS. and 6 ונוצר, which the grammatical construction requires; and perhaps for the last word we should read “ ויוצר ” *and he that made thy soul, doth not he know it?*” 2d הוא being also perhaps written for הלא. See Pf. xciv. 9.

13. “Honey.” See Pf. xix. 10. and Patrick. 7 אכול MSS. 4. נופת.

14. Vulg. as Houb. observes, reads רעת in *regim*. He also reads with Ar. מצאתה, “*inveneris eam*.” For the latter part see xxiii. 18.

15. 2 תארוב MSS. one; and all the Verf. with 7 MSS. read ואל in the 2d place, which the metre, as well as connection, calls for. Des Vœux renders it, “*neither invade his bed*.”

16. Rather with Durell, “*Though the just fall seven times, yet will he rise up again*.” And with Houb. “*but the wicked shall be overwhelmed with evil*.”—52 יפל MSS. See xvii. 20.

17. many איבר MSS. of both Collat. and all the Verf. as the context requires. One MS. reads יגיל.

18. If we adhere to the present text, to complete the sense, it may be necessary to supply עליך with Gejer. &c. “*and he turn away his wrath from him upon thee*.” Hodgson renders the text, “*And his wrath be transferred to thee*.” But as 2 MSS. (one ant.) omit יהוה, and the metre is too long in the first Hemistich, perhaps we should read עליך for מעליו, “*Lest he see it, and it be evil in his eyes—and he turn his wrath upon thee*.” See 2 Sam. xvi. 8.

19. אל 2d. Many MSS. of both Collat. with all the Verf. ואל.

20. 6. & Ar. “*For there shall be no prosperity to the evil man*.” All the Verf. with 2 MSS. ונר, “*and the lamp, &c.*” i. e. His race. See xx. 20. Pf. xxxvii. 1, 2.

21. MSS. 20 with all the Verf. read ועם, “*and associate not with them that are given to change*.” See 1 Cor. xv. 33. “*Nota, nullum fidele obsequium regi exhiberi posse quod a Dei reverentia separatur*.” Cartw. See 1 Pet. ii. 13—17. Durell renders the words, “*and be not surety for unsleady men*.” See 2 Kings xviii. 23. “*שונים divers. Esth. i. 7. diverse. iii. 8. Nor with such as do otherwise hold thou commerce*.”

Hodgson. Houb. reads והולך for ומלך, and שטים with Ch. & Syr. for שונים, “ *et eundo cum iis, qui aberrant, ne commiscearis.*”

22. “For their calamity.” i. e. Which God and the king shall inflict. Vatab. &c. Which the former Hemistich favors; and it may allude to Numb. xvi. 30. Or as Durell, the *surety*, and the *unsteady person*. Unless we read with a friend according to Syr. and 2 MSS. ופי, “and who knoweth the end of their years?” See Ez. ix. 11. 2 Kings x. 21. Or render the words with Houb. “*et pervertentem eos ruinam.*” שנה Ch. *pervertere.*” Grey reads שונים, as in verse 21. See De Dieu.—פתאום—18 MSS.

23. All the Vers. except Vulg. seem to have supplied אמרתי, but דברי may have been dropped in the first Hemistich of this verse, “These also are the words of the wise.” See i. 6. Eccles. xii. 9. And it might have been occasioned by its similitude to the word beginning the 2d, which seems improperly divided in Kennic. Collat. See xxviii. 21. Durell supposes this line to be an interpolation, as he does the first verse of the next chapter.

24. 8 MSS. and 7 יקבחו, with Houb. which the construction requires. See xi. 26. 3 לאומים MSS. See Hodgson.

25. The construction of the first Hemistich not being very clear, and the reading of ó. & Ar. uncertain, I would read with Vulg. ולמוכי, & add עם after ינעם, “But the people shall be delighted with them that rebuke him—and the blessing of the good shall be upon them.” Which gives an exact antithesis to the former verse; and as in one valuable MS. three letters are wanting at the end of the last line, perhaps איש might be the word, “of the good man.” See Pf. cxii. 5. What may also strengthen this conjecture is, that it is not improbable that כל איש from their similitude to the two preceding words have been dropped from the beginning of the next Hemistich, the metre, as well as the sense, of which is deficient. See our Vers. But it must be observed that one MS. reads יהוה for טוב, “and the blessing of Jehovah, &c.”

26. “ *Every man shall kiss his lips, &c.*” The *kiss* was a mark of honor and respect. See Ps. ii. 12. Syr. and Ch. read שפתיהם, but the construction seems to require שפתיו. “שק” in fut. *Niph.* etfi in eo fut. פנ non soleant deficere.” Houb. Durell thus, “ *He may kiss the lips who giveth a right answer.*”

27. Hunt had divided this verse after the manner of Kennic. Collat. rendering the 3d line, “ *afterwards go, &c.*” But as the 2d line seems too short, I would read כל before לך, and add them to the end of it, making ואחר, which one very ant. MS. has, with Houb. (who also reads בנית) the beginning of the 3d line, “ *Prepare thy work without—and make every thing fit for thyself in the field—and afterwards thou shalt build thine house.*” Which makes Gejerus’s remark unnecessary, “ *Nota ו ante בנית non esse copulativum, sed mere conversivum.*”

28. The first word of the 2d Hemistich should be joined to the first, and by reading with one very valuable MS. ופתיית, the grammatical difficulty (for which see Poole) is adjusted, “ *nor deceive with thy lips.*” The ו as Durell observes, being negative, as the negative particle preceded in the former Hemistich. See xxii. 26. and Ps. lxxv. 6.

29. The 2d line of this verse being defective, I would supply אני at the end of it. See Deut. xii. 30.

31. The construction seems to require על for עלה, “ *And lo, thorns were over it all.*” Unless we read with Houb. עלו; but then על seems likewise necessary. See 2 Kings xii. 5. All the Vers. read וכסו, and 16 MSS. חרולים.

32. The Asyndeton in this verse beautifully expresses his astonishment and surprize.

33. A very striking apostrophe, containing the answer of the slothful man to the expostulations of the wise man, which one MS. supplies, “ *How long wilt thou lye, O slothful man—when wilt thou arise from thy sleep?*” —שנה one MS. תנומה 6 MSS. and חבוק 28. See vi. 10. A beautiful anaphora.

34. One ant. MS. reads כְּמַחֲלֵךְ, and 5 כְּמַחֲלֵךְ, as vi. 11. The wife man replies, “ *In the mean time shall thy poverty come as one that travaileth—and thy want, &c.*” See Pisc. i. e. hastily and irresistibly. But Lord Verulam gives the first Hemistich an opposite sense. See Patrick. וּמַחֲסוֹר 15 MSS. and all the Vers. have the sing. See Jud. xix. 20.

C H A P. XXV.

V. 1. The Proverbs contained in the preceding chapters had been probably collected by Solomon himself, or some person near his days, out of the three thousand which he had written, as of the greatest utility to the religious and moral state of mankind. These, which follow in this and the following chapters, were added, as the title informs us, by persons properly qualified for the work, (Gejerus, &c. suppose them to have been *Isaiah, Hosea, and Micah*) and employed by *Hezekiah* (who might have the original in his possession) to select the most valuable of those that remained. See Poole, and Patrick. “ The general meaning of עָרַק is *to remove from one place to another*. This seems to shew that the men of Hezekiah *went about* collecting.” Hodgson. See Durell also, who thinks this verse an interpolation. See xxiv. 23.

2. “ It is the glory of God.” It is observable that the word אֱלֹהִים has never been used before; which Maldonate, who is followed by Durell, understands of *judges and princes*, and one MS. reading מַלְכִּים at first favors this sense, “ It is the glory of *kings* to conceal a matter—and it is the glory of kings to search out a matter.” i. e. By concealing carefully their own intentions and counsels, and by finding out the designs of other men. See Grot. on xxvi. 4. and Pf. lxxxii. 1. If the words respect the Deity, by *concealing a matter* may be understood *pardoning* sins. See Pf. lxxxv. 2. And then we should render the last Hemistich with Secker, “ *but the honor of kings to search out a thing.*” “ De mysteriis divinis intelligo, quæ non passim revelat Deus, sed quibus, & quantum vult.”

vult." Merc. &c.—A great number of MSS. read in both places כבוד, and one סתר, which is more regular. But Houb. reading הסותר, renders the whole thus, "*Qui rem celat, Deum honorat,—qui honorat regem, rem investigabit.*"

3. Durell from Noldius makes the two infinitives to have the force of the preter, or present tense, an usage frequent amongst the Greek and Latin authors, "*The heavens are high, and the earth deep.*" ó. Syr. Ch. & Ar. render so; but whether they might not read ה emphatical for ל may be doubtful. Though perhaps the words by a transposition may be rendered thus, "*There is no searching the heaven for height, or the earth for depth, or the heart of kings.*"

4. Instead of כלי, perhaps we should read כליל, which ó. & Ar. favor, and making הגו the 3d perf. plur. *Pyh.* (See 2 Sam. xx. 13) the words may be rendered thus, "*The dross is taken away from the silver—and it cometh forth pure unto the refiner.*" לצורף 4 MSS.

5. Syr. rendering הגו here in the plur. pass. (See verse 4.) and reading also with ó. & Ar. רשעים, the words may be rendered, "*Let the wicked be removed from before the king, &c.*" *The wicked* answers to the *dross* in verse 4.

6. "*Boast not thyself in the presence, &c.*" Cartw.—לפני. "Omnes in Polyg. legunt מלפני, a coram, et postulat מ verbum." Houb. But see Taylor, and Durell, with verse 7. Rather, "*in the place of the nobles.*" i. e. Where they ought to stand. גדולים 31 MSS. תעמוד 2.

7. מהשפל 2 MSS. in *Hoph.* "For it is better to say to thee, go up higher—than that thou shouldest be thrust down from the presence of the prince—whom thine eyes have seen." i. e. by an unbecoming intrusion. See verse 5. and Luke xiv. 8, &c. But Grotius, &c. connect the last line with the following words; and Durell adding דבר with ó. & Ar. makes it to begin the 9th verse, "*Speak what thine eyes have seen; and discover not, &c.*" See Houb. also.

8. לרב. 43 MSS. with all the *Verf.* and Houb. לריב, "Go not forth hastily to contention." But 4 MSS. have לרוב with our *Verf.* "*to strive.*"

Which removes the difficulty with respect to the following fem. affix; which Houb. rejects, as redundant, and prefers חוֹצִיא.

פן, &c. Some suppose an ellipsis here. See our Verf. Durell renders with Munster, “ *lest thou do any thing in the end thereof—whereby thy neighbour may put thee to shame.*” But it may be considered as the imper. mood, as Jun. and Trem. have observed, or be written for פנה, “ *consider what thou shalt do in the end thereof—when thy neighbour hath put thee to shame.*”

9. ריב. The grammatical construction seems to require רוב, or הריב. But see Calas. Conc.—Vulg. reads לאחר, “ *to another.*” But see our marg. Verf. As Secker observes, *himself* should be omitted in the first Hemistich, which Durell connects with what precedes, supplying *But*.

10. A friend remarking that יחסדך appears only in this sense here, and Lev. xx. 17. (where with him we should read חמס, or perhaps חטא) proposes to read, with one MS. at first, יחסרך, “ *Lest he that heareth (i. e. the judge) bring thee to poverty.*” 9 MSS. שומע

11. “ *Like apples of gold.*” i. e. *Oranges*; and the words might be better rendered according to Mercer, &c. “ *A word fitly spoken is like oranges in a flowered silver basket.*” See Essay for a new translat. Lowth, &c.

דבר 2d. 33 MSS. דבור, and 6 אופניו. “ *Sermoni eleganter tribuuntur rotæ, super quas circumvolvitur.*” Merc.

12. Secker thus, “ *An ear-ring of gold, and an ornament of fine gold, is a wise reprover, &c.*” Rather by inverting the sentences, “ *A wise reprover upon an obedient (or as Durell, unto an attentive) ear is—as an ear-ring, &c.*” See verse 14.—שומעת 4 MSS.

13. “ *As a pot, or, pitcher, of snow, &c.*” Hunt: who observes also that it is the custom to this day in the *East* to preserve *snow* in such vessels under ground; and for this sense of the word see Exod. xvi. 33. Durell observes, that ó. & Syr. read כִּזְנָה, “ *As the falling, &c.*” Hodgson renders it, “ *As a can of snow.*” One MS. and another probably, reads לשולחין. One MS. omits the last line of this verse.

14. “ *Qui jactat se alteri benefacere et posse, et velle, nec tamen facit.*” Pisc. See Marian also. “ במחת. Nos cum Vulg. במלת, *in verbis.* Similitudo magna est ventorum, five pluvix, cum jactantia verborum.” Houb. Durell, “ *The man who boasteth of a bribe, &c.*” Hodgson, “ *who boasteth falsely of his liberality.*”

15. Rather, “ is a prince *appeased.*” “ גרם hîc significat *iram gravem,* fortem instar offis.” Vatab. &c. But, as it appears no where else in this sense, may it not be written for רגז, “ and a soft tongue breaketh (i. e. subdueth) *anger?*” See xv. 1. and Pf. lxxvi. 11.

16. “ *Honey.*” Under this may be implied all other delicacies, and pleasures. See Merc. &c. Perhaps rather, “ *lest thou be satiated.*” 5 והקיאתו MSS.

17. הקר. “ *Ne nimis crebro invise eum.* Nam res pretiosæ raro usurpantur. vid 1 Sam. iii. 1.” Gejer. &c. “ Legendum cum Vulg. הקל, *levem fac pedem tuum.*” Houb.—One ant. MS. reads וישנאך, which the construction seems to require, “ *and hate thee.*” So should be omitted, as Secker observes.

18. “ *A maw.*” This word occurring no where else, it cannot be determined what kind of instrument it was; but the radix shews it to have been a *destructive* one. עונה 6 MSS.

19. מבטח. Considering this word as the part. *Pah.* in *Hoph.* the whole may be rendered thus, “ *He, who is confided in, behaving treacherously in the day of trouble is—like a faulty tooth, and a tottering foot.*”

20. “ *Si ullus S. Scripturæ locus, hic certe est obscurissimus & difficillimus.*” Gejer. As one MS. therefore at first read מערה for מעדה, the sense of which is borrowed from Ch. (though that has another word here) and one valuable MS. for קרה has קרח, if we supply נסך after נתר, which the sense, as well as metre, seems to require, (though one MS. omits this line) and read שור for ושר, (See Vulg.) the verse may be rendered thus, “ *He that singeth songs to an heavy heart is—as he that maketh naked of a garment in a day of frost—as vinegar poured upon nitre.*” “ *Ut acetum nitro redditur asperimum, sic mœstus animus carmine exacerbatur.*”

batur." Cast. See Eccclus. xxii. 6.—Houb. connecting the first line of this verse with the foregoing, and reading ומערה, or ויעדה, renders thus, "Dens putridus et tibia vacillans, viri improbi in calamitate præsidium, ille vel pallium auferet in die frigoris." 30 MSS. ó. Syr. Vulg. Ch. & Ar. have an additional verse.

21. *Water* in hot countries was a very desirable thing; but one old MS. reads ויין ומים, "*wine and water.*" One MS. reads שונאך.

22. חתה. 12 MSS. read חותה. Ch. supplies אש before אתה. But ó. Syr. & Ar. for אתה חתה read אש תחתה, "*carbones ignis congeres, &c.*" Or some other verb. See also Rom. xii. 30. And by this expression "*of heaping coals of fire upon his head*" may be understood the judgments of God upon the implacable and revengeful, alluding to Pf. xviii. 12, 13. and the antithesis seems to require this sense; for which see Gejer. from Chrysost. &c. Durell observing that חתה never signifies *to heap*, but *to take away*, proposes this sense, "*For thou wilt take away the sparks, or coals of fire.*" i. e. *The different degrees of wrath.* Hodgson gives this construction to the words, "*So shalt thou place on his head a censor full of fire; and the Lord will accept the peace-offering of thee.*" But ó. & Ar. read טוב at the end of the 2d Hemistich, which the metre seems to call for, "*but Jehovah shall repay good unto thee.*"

23. The version of our Bib. Marg. followed by Hunt, &c. seems preferable. See Mercer also; and Peters from comparing this passage with Job xxxvii. 22. infers that the book of Job was not written by a Jew, as the north-wind in Judæa brought rain, but dry weather in Arabia. "*Ventus aquilo. i. e. Caurus.*" Houb. One very valuable MS. for סתר reads שקר, "*a lying tongue.*" Mr. Bradley observes that סתר in Ch. signifies, *to contradict.*

24. MSS. 4. have לשבת as in xxi. 9. which see for the last word. מדינים 16 MSS. See vi. 14.

25. The true reading seems to be שמועה, (See MS. 145.) "*Good news from a far country is—like cold water, &c.*" See verse 21. "*To a fainting soul.*" Secker.

26. “A righteous man *bowing* before the wicked is—&c.” i. e. The natural order of things is disturbed and confounded. See xiv. 19. Gejer. Hunt, &c. suppose מט, or מוט, to signify, *vacillans*, seu *deficiens*, a *via veritatis*. Hunt would supply כן at the beginning of the 2d Hemistich, but all the Vers. have the כ of similitude before מעין, and this letter is probably often dropped through its likeness to that which follows. 5 נרפס MSS.

27. אכול 20 MSS. and 3 הרבת; but the construction rather requires הרבה. This should be taken figuratively. See verse 16, and Durell. There is great obscurity in the latter part of this verse, for the various senses of which see Poole. 6. Ar. Syr. & Ch. for כבוד כבוד read דברי הכבוד, *verba gloriosa*; which Houb. follows. “*Scrutator majestatis opprimetur a gloria*. Vulg. q. l. וחקר כבוד מכבוד, vel מכבוד, nec inconcinne. Or perhaps, *and he that searcheth into glory shall be overwhelmed*. Or, *nor to search out glorious things or words*.” Secker. Durell, uniting כ with the last word, and making it the Gerund, gives this sense, “*nor to search after glory by glorying*.” Hodgson reading the first noun without the suffix כ, gives the words this sense, “*It is not well to eat honey to excess—but in the deeds of virtue to be excessive, or unbounded, is glorious*.” But as 58 MSS. have כבוד, perhaps we should read כבוד הכבוד, “*nor is it an honor to seek honor*.” See xxiv. 28. *Gloria fugientem sequitur*.

28. אשר seems redundant, (See MS. 95.) “A man *not ruling* his spirit is—like, &c.” See Durell. By the *spirit* may be understood all the *sensual* affections. See xvi. 32.

C H A P. XXVI.

V. 2. Durell with Munster, &c. “As *the bird* wandereth, &c.” “The meaning seems to be, says he, that evils, natural or moral, owe not their being to chance, like the accidental flight of birds in this or that direction.” But the original word probably denoting some *particular* bird, as Mercer, &c. suppose, I would render the words with him, “As

the Sparrow is made for wandering, as the Swallow, or Turtle Dove, for flying—so the curse cometh not in vain.” i. e. Shall as surely be executed, as those birds answer the end of their creation. Cast. in another sense, “*Quam facile volant aves, tam facile vitantur quæ quis inique imprecatur.*” Houb. for חבא, or as 19 MSS. תבוא, reads להתבוא in *Hithp.* “*ita maledictio vana nuspiam consisset.*” ó. seem to have read לאיש after the verb, ἐκ ἐπελεύσεται ἑδνί. Ar. omits the negative, “*sic maledictio vana superveniet alicui.*”

3. Boch. with all the Verf. and many MSS. of both Collat. ומהג “and a spur.”

4. “According to his folly.” h. e. “Probris atque convitiis.” Gejer.

5. “Answer a fool, &c.” “Tales sententiæ ἐναντιοφανεῖς, adhibitâ temporum & rerum discretione, facile conciliantur.” Grot. &c. But Ken- nic. to avoid this absolute contradiction, reads with Syr. & Ch. בחכמתך, or בחכמתך, for באולתו, “Answer a fool according to, or in, thine own wisdom.” See *Diff.* 2d. p. 359. Had his great work of the collation of the MSS. been then completed, he would probably have preferred the reading of one MS. with a much less alteration of the text, באולתו, “Answer a fool in his folly—lest he be wise in his own eyes.”

6. For חמם שתה ó. & Ar. read very differently, probably חפרה עשה מדרכי, but as neither of these readings affords a very pertinent sense, perhaps we should read וחמר משתה, “He that sendeth a message by the hand of a fool is—as he that cutteth off the feet, and he that giveth strong wine to drink.” Both which disable a person from delivering a proper message. Houb. also reads חמר, “vinum bibit.” Durell’s sense of the words is the same with that of Mercer, &c. “He that sends a message by a fool, will as surely suffer damage by not having it duly performed, as if he cut off the messengers feet.” Or he would render it with Syr. Some one for חמם would read חמץ, “He that sendeth a message by a fool (is like one who) cutteth off the feet (i. e. of his messenger, and so prevents his going) and drinketh vinegar; (instead of wine) which will set his teeth on edge. See x. 26.” Hodgson making מקצה, the part. *Puh. obtruncatus,*

catus, and rendering חמס שחה, *a drinker of violence*; (See Job xv. 16.) gives this version, “ *Like one eager after plunder, but whose feet have been cut off—is he who committeth a dispatch to the hand of a fool.*” שולח 5 MSS.

7. Hunt deriving the verb with De Dieu from דלל, and making מ in מפסח the prepos. renders thus, “ *The legs are weak through lameness—so is a parable in the mouth of fools.*” “ *Tollite crura claudi.* q. d. Si elevetis tibias claudi, quid ei profueritis.” Vatab. &c. “ *Auferte crura claudi.*” Marian. So also Hodgson, “ *Take away the legs, &c.* That is, they are useless, the lame man might as well be without them.” But reading with 16 MSS. שוקים, and דלו with Mercer, or with Durell דללו, the words might bear this sense, “ *The legs of the lame are weak—so, &c.*”

8. We should probably read by transposing the ו, בצורר, though no MS. authorizes it, “ *As he that bindeth a stone in the sling (i. e. to throw it away)—so &c.*” See Bayn. &c. in Poole; where Grotius and others endeavour to explain the Vulg. sense of במרגמה, “ *in acer-vum Mercurii.*” An author, referred to by Secker, renders, “ *As he that putteth a precious stone in the dirt.*”

9. “ *Nec spinam ebrius, nec sententiam stultus tractare potest.*” Cast. But the last Hemistich of this verse seems to be borrowed from verse 7th, and the versions differ much in rendering the first. 2 MSS. omit the two last words. “ *They each expose themselves to ridicule.*” Durell.

10. There is no authority for our reading, and translation, which Vatablus, &c. follow, and the Vers. afford very little satisfaction.—Houb. reads כסיל for כל, and עברו ים for עברים, “ *Magna concipiunt stultus et ebrius—stultus et ebrius mare trajiciunt.*” See Syr. & Ch. Some one following ó. reads בשר for ושכר 1st, ונשברה for ושכר 2d, and עברתם for עברים, “ *Every sort of fool is very tempestuous. (i. e. occasions much trouble) but their wrath shall be broken.*” Hodgson making שכר signify, to hire, חלל, to wound, and רב præfectus, gives this construction, “ *Over every one a despot exerciseth cruelty—but he suborneth the profligate,*

gate and the wicked." Durell renders thus " *Every one suffereth much, —who either hireth a fool, or hireth transgressors.*" Pisc. &c. " A powerful man (if wicked) afflicts all—and hireth a fool, and hireth transgressors." As the properest persons for his iniquitous purposes. See Poole and Patrick. But as the first Hemistich is too short, the following readings and division, are submitted to consideration, מהולל for מחולל, שוכר for the 1st ושכר, and with 7 MSS. ושוכר for the 2d, " *Every drunkard becomes very foolish, or mad—the fool and the drunkard are transgressors.*" עוברים. 5 MSS.

11. Many MSS. of both Collat. read קיאו, as elsewhere, and 10 שנה, " *The fool repeateth his folly.*" See 2 Pet. ii. 22. Secker observes, that 6. have a verse at the end, which is found in Ecclus. iv. 21.

12. " *Thou mayest hope more of a fool than of him.* תקוה being the 2. P. fut. Kal." Durell.

13. See xxii. 13. There are six different words signifying a lion. See Buxt. Rather perhaps, " *between the streets.*" So that he could not pass from one to the other.

14. " *So doth the slothful man upon his bed.*" " *Nempe circumagitur, nec inde movetur.*" Pisc. &c.

15. See xix. 24. Is not ונלאה better, " *and, &c.?*" See Vulg.

16. Rather perhaps, " *than seven men, who give the wisest counsel.*" i. e. He is deaf to all admonition. See xi. 22. Seven was a sacred number among the Jews, implying perfection, and multitude. See ix. 1.

17. מתעבר, or as 10 MSS. with Ch. ומתעבר, but ill accords in this place; unless it will bear the sense given to it by Hodgson of *being busy and officious*, for which he refers to Num. xxii. 18. We should perhaps either read with the first printed copy of the Hagiog. מתעבר, or with Vulg. מתערב, omitting עבר with 6. & Ar. which is neither necessary to the sense or the metre, or reading it conformably to the following participle, " *He that troubleth himself, or, meddleth, &c.*" Syr. for these two words probably reads ערום, " *Qui sagax est in lite non propria, similis, &c.*"

18. The versions differ widely in their readings of this verse.

כמתלהלה. This word occurs no where else, but is made the part. in *Hithp.* by the Lexicographers from להה; may it not be written for כמתהולל? See Jer. xxv. 16. and Hodgson. היורה 29 MSS. and זיקים 15, which for the metre's sake should be perhaps placed at the beginning of the 2d Hemistich; unless we might read וכלי מות. See Syr. and Pf. vii. 13. Houb. for ומות reads למות, “*ad mortem*, i. e. *mortiferas fagittas*.” But, as Durell observes, it may be an Hendiadis.

19. One MS. reads מרמה, with ó. & Syr. which is requisite, unless we supply אשר.

20. ישחוק 22 MSS.

21. One MS. reads פחים, which may give this sense, “*As blasts to the coals, and wood to the fire, &c.*” See xvii. 14. מדינים 20 MSS.

22. See xviii. 8.

23. דלקים. 10 MSS. דולקים, which makes it not improbable, that we should read חלקים, the ו being a discontinuation of the ח, “*Flattering lips and a wicked heart are—like silver of drops laid upon a potsherd.*” See xxvi. 28, and Pf. xii. 3. Since this note was written, I find it corroborated by some critical author, who likewise observes, that ó. seem to have read so. Some make silver of drops an hypallage for *drops of silver*; but it rather signifies silver *purified of its drops*, which answers better to *flattering lips* in contradistinction to the *potsherd* and *wicked heart*. See Hunt, and verse 28.

24. בשפתיו 32 MSS. with Syr. Vulg. Ch. Ar. Houb. &c. From the various interpretations of ינכר, (for which see Poole) and from comparing verse 28. I am induced to read ישקר, “*He that hateth, lyeth with his lips, but, &c.*” See ó. who read some additional word, probably אונן, “*deplorans inimicus.*”

25. Rather, “*Altho’ his voice is gracious, &c.*” For *seven*, &c. See verse 16. “*For he is full of abominations in his heart.*” Durell. Perhaps as one MS. reads לבו ב, ב may have been misplaced, “*for his heart is filled with abominations.*” See Hodgson also.

26. תכסה. All the Vers. seem to read with Houb. מכסה, rather than הנסה as Durell supposes, (See xvii. 9.) “ *He that covereth* hatred with deceit—his wickedness shall be discovered in the congregation.” i. e. Shall be publicly known some time or other. See Matt. x. 26. Durell deriving במשאון from שאון, renders it, *with tranquillity*. Hodgson from יסאה, *vasari*, translates it, *in private*. But the derivation from נשא, *decipere*, seems most suitable to the context.—Our version reads בקהל כל, “ before the *whole* congregation.” But I know not upon what authority.

27. Rather, “ it *shall* return upon him.” This seems to allude to the *Lex Talionis*. כורה 7 MSS. and 42 וגולל, which are proper. See 6. &c.

28. דכיו. “ *Contritos suos, vel, quos attriturus est. i. e. Vir lingua fallace.*” Pisc. &c. Durell conjectures that, as all the versions render it, *Truth*, they read דכויות, *pure things*. But as Ch. has קושטא, this might induce one to think, that קשט was the original word; though this differs widely from the text. “ נשא legas, idem ac ישא, *feret contritiones suas*, h. e. eas, quas alteri fecerit. Porro מדרה, quod verbum alibi non extat, revocandum ad מרחין, formam solitam.” Houb. If these readings be admitted, the sense agrees better with the context. But see Patrick.

C H A P. XXVII.

V. 1. Houb. would read ליום, “ *in diem. i. e. futurum. ב est præsentis temporis.*” But we have the same expression, Gen. xxx. 33. “ *May bring forth.*” “ *Dies comparatur mulieri gravidæ, quæ nescit num paritura sit marem, an fœminam; num vivum, aut mortuum.*” Gejer.

2. Rather יהוללך. See Job xii. 17. נכרי. See Pf. i. 1. Append.—ולא 2 MSS. which corresponds better with the former Hemistich.

3. If נטל signifies *weighty*, it seems to bear this sense by the figure *antithrasis*.

4. אכזריות. ó. Syr. & Vulg. having the *sing.* we should probably read אכזרית, or אכזריה, “ *Wrath is cruel.*”

“ *But who can stand before envy?*” R. Levi relates a story of two persons, the one *covetous*, and the other *envious*; to whom a certain King promised to grant whatever they should ask, and *double* to him that asked *last*; the covetous man would not ask *first*, because he hoped for the *double* portion; nor would the envious, that he might not benefit the other; but at length he requested that *one* of his eyes might be taken out, in order to deprive his companion of *both*. See Poole. יעמור 5 MSS.

5. The sense, if not the metre, seems to require some word after מגלה, perhaps עון, (See Job xx. 27. and Hunt) “ *Reproof, which revealeth iniquity, is better—than love which concealeth it.*” But then we should also read מסתרתו.

6. ונעחרות, “ *are deceitful.*” Hunt fetches this sense with Houb. from Ar. Durell renders the word with Merc. *frequent*, or with Schultens, *virulent*. Perhaps, there being a great similitude in the letters, it may be written for ונתעבות, “ *but the kisses of an enemy are abominable.*” See Isai. xiv. 19.

7. One MS. read at first חבוו, “ *despiseth* an honey comb.” The construction seems to require ולנפש with Houb. otherwise he proposes מתקה, or תמתק, “ *dulce reddet, vel habebit.*”

8. Some take these words in a *good* sense, some in a *bad* one. See ó. & Poole. The latter seems right. “ *מקומו, from his house, or post.*” Durell.

9. There is a difficulty in the construction of the last Hemistich, for which see the versions, but if we read with Vulg. רעהו for רע, and carrying on the ו read ועצת for מעצת, all will correspond, “ *so a friend and counsel are the sweetness of the soul.*” i. e. By an Hendiadis *the counsel of a friend*. “ *Et bonis amici consiliis anima dulcoratur.*” Vulg. A friend proposes לנפש. Houb. thus, “ *Ita viri consilium amico ejus dulcerit.*” See Durell also. But ó, transposing the words probably read thus,

thus, שמן ומתק וקטרת ישמח לב—וירוע מצרות נפש, “*Unguentis et vinis, et odoramentis delectatur cor; disrumpitur autem a calamitatibus anima.*”

10. “*Amicum tibi et patri tuo spectatum fratri præfer.*” Merc. ורע
19 MSS. with Houb. Our Verf. inserts “*for,*” contrary to the text,
Verf. & MSS. See Secker. תעזוב 4 MSS.

11. “*Him that reproacheth me.*” As being guilty of a neglect in
thy education and morals. חורפי 5 MSS.—ó. Syr. Vulg. & Ar. read
ותשיב in the 2d person.

12. See xxii. 3. ונסתר 17 MSS. one פתחיים, and ונענשו 14
Houb.

13. See xx. 16. “*Nec mirum hîc pleraque repeti, quia viri Ezechiaë, qui hæc congefferunt, non adverterunt ad eas parab. quæ jam a Salomone simul inter alias collocatæ fuerant, et in unum volumen coactæ.*” Merc.
But see xxv. 1. Houb. &c. read נכרים with 4 MSS. as in xx. 16.
Secker renders thus, “and *whose pledge* is for a strange woman.”

14. Vulg. reads משכים, or משכב, one of which seems right.
“Alludit ad importunos Salutatores, qui ante lucem ad fores potentium versabantur, et clara voce ingeminabant, *Ave salve,* &c.” Tirin. See
Durell also. Rather, “it shall be accounted *a curse by him.*” i. e. The
friend, who interprets it in an opposite light, as intended only for sinister
purposes. Durell thus, “it shall be reputed to him *a light thing.*”
“*Shall have meanness imputed to him.*” Hodgson. The sense suggests
the division of Kennic. Collat. One ant. MS. omits בבקר השכים.

15. סגריר. This word, occurring no where else, is perhaps written
for סוער, “in a *stormy* day.” See xix. 13. & xxi. 9. “Vult series נשתוו,
vel נשתווה.” Houb. Mr. Bradley observes that Hunt adheres to the text.
It is observable that this word is formed both from the *Niph.* and *Hithp.*
conjugations. See Buxt. מדינים 16 MSS.

16. These words connected with the former may afford a better sense
with Durell’s reading of ריח for רוח, “Whosoever hideth her, hideth *a*
smell—which the ointment about his right hand proclaimeth.” But the
conjecture of an ingenious friend of his, who reads צפן יה, seems to
have

have cleared up this difficult passage, which considering the metre, and comparing Pf. lxxv. 11. with Pf. cxxxv. 7. might originally stand thus,

צֶפֶן יְהוָה צֶפֶן רוּחַ

וּשְׁמֵן יָמִין הוּא קָרָא :

“ *Jehovah hideth the north wind—and calleth forth the plenteous south wind.*” i. e. As he observes, “ He ruleth over second causes, and directeth them to their due effects.” For צֶפֶן see ó. Ar. & Syr. and for שְׁמֵן in this sense, Isai. xxx. 23. For the text see Vatab. &c. Houb. for וּשְׁמֵן reads נִסְמֵן, “ *signatum manus ejus. Qui eam domi continebit, quasi qui ventum cohibeat. Nam quidquid propria manu obsignaverit, palam fiat.*” A friend proposes צִפְנִיה for צֶפֶן, *qui cohibet eam*; and if the words refer to the contentious woman, that is preferable. Hodgson thus, “ *They who can conceal her, can conceal a scent—But perfume in a man’s hand will discover itself.*”

17. “ *As iron sharpeneth iron.*” “ *Ferrum hic ponitur pro ense, five re alia ex ferro facta.*” Vatab.

Perhaps, “ so a man rejoiceth the countenance of his friend.” Such a play upon words being very frequent, and for this sense see Exod. xviii. 9. Hodgson renders thus, “ *As iron is brightened against iron—so one friend brighteneth the countenance of another.*”

18. “ *He who keepeth the fig tree.*” i. e. diligently attends the culture thereof. 3 מוֹצֵר MSS. and 5 וְשׁוֹמֵר.

19. “ *As in water, &c.*” “ *Aquæ naturæ specula.*” Tirin. Our Vers. follows Vulg. which probably reads כְּבַמַּיִם.

“ *So the heart of man to man.*” “ *In singulorum vultu, gestu, verbis, &c. legunt affectus hominum.*” Tirinus. See Poole. “ *Ut aqua vultum vultui, sic mens hominem homini, (intellige reddit,)*” Cast. See Hodgson also. “ *Haud sane facile est dictu quo pertineat hoc, et quibus coerceri debeat finibus, cum referri possit multis modis ad hominum indoles, ingenia, affectus, amicitias, virtutes, vitia.*” Lowth. Vulg. seems to have read לְעֵרוֹם for לְאָדָם, “ so the heart of man is known to

the prudent." But ó. Syr. & Ar. for נִים, read דְּמִים, and Ch. supplies it, with the negative in both Hemistichs. Ch. & Syr. also probably read לֹא דְמִים for לֹא דָרִים, "As face is *not like* to face,—so the heart of man is *not alike*." h. e. "Hominum animi quam maxime invicem variant et diffident." Merc. "כְּדְמִים, *Ut similes sunt vultus vultibus.*" Houb. which a friend follows, or with the negative reads, כֹּלֵא דְמִים. All the Verf. read לְבוֹת in the plur.

20. וְאֵבְרוֹן 22 MSS. See also xv. 11. Ch. and Revel. ix. 11. By the eye may be understood all the *sensual* affections. ó. & Ar. insert another verse after this, which has no authority of MSS.

21. "So is a man to his praise." For the various explanations of this Hemistich see Poole. But Pagninus's transposition of the preposition which Houb. &c. follow, answers better to the former, "So is *the mouth* of him that praiseth him *to a man*." i. e. It tries whether his heart can bear testimony to these commendations; if not, his actions are proved base and adulterate. Though, as ó. Syr. & Ar. supply a verb, perhaps נִבְחַן may have been dropped after וְאִישׁ, "so is a man proved by the mouth of him that praiseth him." One ant. MS. reads with ó. Syr. Ch. & Ar. מְהֻלָּלִין, "of them that praise him." Rather מְהוֹלָלִין. See verse 2.

22. Durell observes that here are *four* words, which may be considered as ἀπαξ λεγ. and fetching the sense of מַכְתָּשׁ from Ch. & Syr. giving also the same sense to הַרְיֹפוֹת from רוּף, *to bruise*, and making בְּעָלִי or בְּעֵלִי, the compound of ב, עָלִי, and the affix, he gives this sense of the words, "Thou mayest bruise a fool in a fat by means of stampings upon him, &c.." Cast. renders בְּמַכְתָּשׁ, "graneam," or, "aream," and this Hunt approves of, as agreeable to the Hebrew word. But, as Durell remarks, the sense put upon בְּעָלִי being very uncertain, I apprehend there is a transposition of the words; and reading הַרְיֹפוֹת for הַרְיֹפוֹת, I would offer this construction of them, "Though thou beatest a fool in a mortar, (which might be a proverbial expression for severe correction) *in the midst of reproachers*, his foolishness, &c." Since this note was written I find that Hodgson supposes the same metathesis, and rendering

בְּמַכְתָּשׁ,

במכתש, *at the mortar*, & הריפות, *grist*, or *ground corn*, as 2 Sam. xvii. 19. gives this sense, “*Though thou shouldst chastise a fool in the grinding house, amidst the workers at the grist,—yet will he not, &c.*” referring to Judg. xvi. 21. and Terence’s *Andria*. Houb. reads with ó. Syr. & Ar. תסיר, “*auferes.*”

23. Rather, “*the faces of thy sheep.*” “*Alludit ad morem pastorum, qui tam exacte pecudes norunt, ut singulas potuerint nominatim appellare. vid. Joh. x. 3.*” Cartw. This advice is applicable a fortiori to *civil*, and *ecclesiastical* governors. See 1 Cor ix. 9. and the next verse. One copy reads with ó. Vulg. Ch. & Ar. ושית, “*and set thine heart upon the herds.*” Houb. reads with ó. Syr. Vulg. & Ar. לעדרריך, *upon thy herds.* i. e. the greater cattle. Hodgson renders it, “*on the flocks.*” i. e. The goats, or *sheep*.

24. ואם. One MS. reads ולא ואם, which countenances the negative, probably therefore we should read ולא, “*neither the crown to generation and generation.*” See ó. & Ar. which read ואל ולא סגרו, “*Quoniam non in seculum robur et fortitudo, neque tradentur, &c.*” Ch. for נזר reads שלום, “*neque pax erit.*” Houb. for ואם נזר reads ואוצר, “*et thesaurus.*” Durell making נזר a verb, renders thus, “*neither surely are they appropriated.*” 42 MSS. ודור

25. For גלה perhaps we might read גלח, in *Pyh.* “*The hay is cut down, and the tender grafs is seen;—and the herbs of the mountains are gathered.*” The mountains in Judæa, being very fruitful, might abound with wild *Thyme*, and other salubrious herbs. See Cant. iv. 6. and 2 Chron. xxvi. 10.

26. Rather, “*The sheep are for thy cloathing.*” “*The price of the field.*” They were used to barter in the *East* with *cattle* instead of *money*. See Boch. on Gen. xxxiii. 19.

27. “*Goat’s milk.*” Goats abounded in Judæa on account of its mountainous situation. “*For the food of thy household.*” Perhaps *the wife* and *children* in contradistinction to the *maidens* mentioned hereafter, which Syr. omits. “*וחיים, and maintenance.*” Secker.

C H A P. XXVIII.

V. 1. נסו, &c. The most easy way of restoring the grammatical construction is to read with one MS. ó. Vulg. Ar. Houb. &c. נס, or נוס, with another, ó. Syr. Vulg. & Ar. רודה, and with 3, and two now, ó. Vulg. & Ar. וצדיק, “The wicked *fleeth*, when no one pursueth—but *the righteous is bold as a lion.*” But 2 MSS. if not more, read יבטחו, and Syr. & Ch. רשעים.

2. The metre of the last Hemistich appearing too long, the common construction of the words bordering upon tautology, and two MSS. omitting ידע, which is not necessary to the sense, reading יארך (See Deut. vi. 2. where we should read יארנו, or with Sam. יארנו, for יארנו) it might be rendered thus, “*but by a man of understanding shall the state be prolonged.*” The reading of the whole according to ó. & Ar. is probably this,

בפשע ארץ ריבים עוררו

והאדם טבין ידענם :

“For the transgression of a land *contentions are stirred up*—but a man of understanding *extinguisheth them.*” Houb. reading שר for רש in the next verse, which one MS. omits, and bringing it back to the end of this, reading וידע for ידע, and ועשק for העשק renders thus, “Propter peccata terræ successio principum frequens; propter homines intelligentes, et æqui cultores, longævus princeps. 3 Vir potens tenuem opprimens, &c.” Durell, “but by a man of understanding and knowledge the state shall obtain relief.” Hodgson making ריבים to signify *tyrants*, ידע according to several MSS. the part. Ben. agreeing with שר understood, and rendering כן *certe*, translates thus, “*By rebellion in a land tyrants shall become its rulers—but where a people are wise an able prince shall reign long.*” Mr. Bradley also doubts whether כן can mean *the state*.

3. ועשק. 5 MSS. ועושק but the true reading seems to be according to Vulg. עושק, “A poor man *oppressing* the poor.” Unless with Gejer.

Hunt,

Hunt, &c. we understand גבר to signify *viribus pollens*, “ *A man in authority, who is poor, and oppresseth, &c.*” See Houb. above. Mr. Bradley proposes רשע for רש, “ *A mighty man who is wicked, &c.*”

סוּחָה 7 MSS. “ like a *sweeping rain*.” i. e. In the time of *harvest*, which destroys all the corn. See xxvi. 1.

4. עוּבִי 3 MSS. and וְשׁוּמְרִי 7, more regular. The construction requires after Vulg. בו, *with him*. But see ó. Ar. & Syr.

5. It would improve the antithesis if we might read כֵּן for כָּל, “ but they who seek Jehovah understand *what is right*.” Otherwise it must refer, as Gejer. observes, to *judgment*. See Hodgson also.

6. בתוֹמוֹ 10. MSS. דְּרִכִּים, “ *quam tortuosus binarum viarum*.” Gejer. &c. But one MS. reads with Ch. דְּרִכָּיו, “ than he that is perverse in *his ways*.”

7. תוֹרָה. “ *Nos frugem bonam, ex sententia, et potestate nominis*.” Houb. 8 MSS. have וְרוּעָה, “ but *he who feedeth, or associates with, gluttons, shameth his father*.” “ *But he who feedeth parasites*.” Hodgson.

8. There is a beautiful paronomasia between חוֹנֵן and הוֹן. As this was a breach of the *Levitical* law, God himself, as the defender of the *poor*, maintained their rights by a special providence. See Ezek. xxii. 12, 13.

9. טִשְׁמוּעַ 19 MSS. “ *Par pari: qui noluit audire non dignus est ut audiatur*.” Bayn.

10. בִּשְׁחָתוֹ 4 MSS. See also xxvi. 27. יָפַל 34 MSS.

11. חָקַר signifies *to search out*, and *to despise*, and it may be taken in either or both senses here. See Hunt.

12. יִחְפֹּשׂ, “ *abscondit se homo*.” Pisc. Hunt, &c. as in verse 28. And it is observable that one MS. reads יִסְתֵּר; but as this differs widely from the text, perhaps יִחְפֹּר might be the original word, “ but when the wicked rise, *men are ashamed*.” The noun being taken in a *collective* sense. A friend conjectures יִחְשֵׁף, *nudatur*. בעֲלוּץ 2 MSS.

13. Vulg. reads וְעִזְבָּם, “ and forsaketh *them*.” Which the construction calls for. See Houb. also.

14. See Pf. i. 1. יָפַל 44 MSS.

15. "A ranging bear." Or as Houb. from Æth. "a *howling* bear." i. e. In search of prey. נורה 12 MSS. and ורוב 14.

16. All the Verf. read רב, "The Prince, that wanteth understanding, *aboundeth* in oppressions." An antithesis lying in the two verbs, or adjectives; and for this sense of רב see verse 20. One MS. reads תבונת, sing. שונה 3 MSS. which restores the grammatical construction, but all the Verf. read ושונה, "but he that *hateth*, &c." Hunt, to preserve the antithesis between the two Hemistichs, would render the first, "The Prince, that wanteth understanding, *suffers many injuries*," and thereby shortens his life; or the last according to ó. & Ar. "but he, that *hateth covetousness, is long suffering*." But see Patrick from Vatab. &c. Vulg. reads ימיו. See our version.

17. The sense proposed by Cornelius de Lap. &c. seems the most eligible, "Homo sanguinis effusi reus, ideoque anxius et sollicitus, usque ad foveam, seu sepulchrum fugiet, ne apprehendant in eum." See Hodgson also. 25 MSS. read עשוק, *oppressus*, and 66 אדם full; and נפש may here signify *a person*. See Jun. and Trem. and vi. 26. I once thought that the text might possibly stand thus at first, יתמכו בו (or ולא See MSS.) אדם שופך בדם נקי—עד עיר ינום ואל, "A man that *shed-deth innocent blood*—may fly to the city, (i. e. of refuge) but they shall not protect him." ó. & Ar. read differently, and supply a verse for which there is no MS. authority, and it seems to want connection.

18. One MS. reading וישע, as the line is defective, perhaps נפשו has been omitted, "He that walketh uprightly shall save *his life*." Or we might read בתמים. See Pf. lxxxiv. 12. באחת. Houb. &c. read with Syr. בשחת, "shall fall into the pit." Which seems right. יפל 39 MSS. See verse 6.

19. Rather with ó. to keep up the antithesis, "He, that tilleth his land, shall be filled with bread—but he that followeth after *vain things, or persons, shall be filled with poverty*." The last words afford a beautiful oxymoron. See xii. 11. עיבד 8 MSS.

20. Rather, “ A man of *veracity*, &c.” i. e. In his calling and dealings. אמונה 5 MSS.

21. From the defect of the metre, and comparing xxiv. 23. במשפט may have been dropped before לא, “ To have respect of persons *in judgment* is not good.” And the force of the negative being carried on, the next Hemistich may be rendered, “ *nor for a piece of bread should a man transgress.*” i. e. The most extreme poverty should not induce him to accuse or condemn his neighbour falsely. Durell renders the last Hemistich interrogatively, “ *and for a piece of bread should a man transgress?*” Hunt follows ה. & Syr. which probably read אדם מכיר, or איש, “ *The man who respects persons is not good—for for a piece of bread he will betray a man.*” But will the last verb bear this sense? Hodgson renders the first Hemistich thus, “ *He doth not well who distinguisheth faces.*”

22. “ *Hath an evil eye.*” i. e. Envy others. See ה. Vulg. & Ar.

יבואנו. 35 MSS. “ *Sæpe humanitus, nonnunquam divinitus.*” Cartw. Mr. Bradley observes that Hunt reads חסד, “ *and knoweth not that the merciful shall attain to it.*”

23. For the better regulation of the metre, ימצא might be joined to the last Hemistich. Syr. reads בלשונו, “ *with his tongue.*”

24. The 2d line of this verse being defective, perhaps we should supply לי with Syr. at the end of it, “ *and faith, it is no transgression in me.*”—חבר &c. Rather, “ *he is to be ranked with the murderer.*” See Deut. xxi. 18, &c.

25. “ *Shall be made fat.*” The antithesis does not hold here, and as Vulg. seems to have read ירפא, perhaps we might read ירפאו, “ *but he that trusteth in Jehovah, will heal it.*” i. e. *Strife.* See xii. 18. וברוח 16 MSS.

26. כסיל, “ *is a fool.*” “ *Adeoque infelix.*” Gejer. Houb. reads כשל, *cadet*; which improves the antithesis. Though, as a friend observes, there is no authority for it.

27. מחסר 4 MSS. part. Ben. Pih. “ *wanteth nothing.*”—Rather for the sake of the antithesis, “ *aboundeth in curses.*” See verse 16.

28. ירבו, or as one MS. at first ירובו, “the righteous *increase*.” This affords a very good sense; but one very valuable MS. reads ירנו, “the righteous *shall shout*.” See xi. 10. xxix. 6.

C H A P. XXIX.

V. 1. Ar. considering כ in מקשה as a preposition, gives an opposite sense of the first Hemistich, “*Homo corrigibilis excellentior est homine duræ cervicis.*” And איש תוכחות may perhaps signify, *A man who receiveth reproof*. But the usual acceptation of the words is most suitable to what follows. “*Metaphora a bubus vel equis, qui dura sunt cervice.*” Vat.

2. במשול 7 MSS. And all the versions with 3 MSS. רשעים.

3. Ch. Syr. & Ar. הונו, “*spendeth his substance.*” 2 MSS. and 5 רועה. See xiii. 20.

4. One MS. having חרמות, Durell’s reading, חרמית, is very probable, “*but the fraudulent man overthroweth it.*” Though Ch. & Syr. probably read עויל. See 6. also. For the sense of the word in the text see Poole.

5. פרש 22 MSS. and one transposes the words.—“*For his feet.*” i. e. “*Se capit adulator.*” Vat. & Hunt.

6. Rather with Syr. Ch. & Durell, “*The wicked man is ensnared by transgression.*” See xii. 13.

ירון. “*Tolerabilius esset ירנן, quam habuit Syr. cantabit. Sed verior scriptio ירוץ, exiliit, quam exsequitur Chald.*” Houb. And one MS. reads 10. וישמה 2 MSS.

7. 6. Syr. Ar. & Ch. with 9 MSS. ורשע, which the antithesis seems to require, “*but the wicked will not regard knowledge.*” Secker omits the ך.

8. Rather with 6. Syr. Ar. Lowth and our Marg. Vers. “*set a city on fire.*” Alluding perhaps to Gen. xviii. 28. Or with Pisc. &c. “*in-flame a city.*” i. e. By tumults and discords. One very valuable MS. for לצון reads לשון, “*Slandorous men, &c.*” See James iii. 6. And Ch.

reads

reads ימללו כזבים, “*Speak lies.*” Which accords better with this reading. “*Turn away wrath.*” “*tam Dei, quam hominum.*” Merc.

9. There is great obscurity in this verse, but reading אם for איש 1st, which Vulg. gives some countenance to, with that and one MS. אין for ואין, and considering נחת with Durell as the *Niph.* of חתת, (for which see Mal. ii. 5.) the words may bear this sense, “If the wise man contend with the foolish man—whether he be angry, or laugh, *he* (i. e. the fool) *will not be afraid.*” i. e. Neither severity nor lenity will have any effect upon him. 6. probably read גוים—ואיש אויל רוגו ישחק ואין נחת ואת (or ישפט) נשפט, “*Vir sapiens judicabit gentes; vir autem nequam succensens deridetur, et non terret.*” “*irritatus et derisus.*” Houb. “*A wise man contendeth with a fool; and whether he rage or laugh, he is not dismayed.*” i. e. will continue to reprove him.” Durell. “*When a man of sense hath to dispute with a fool,—he will constantly have cause, either to be angry, or to laugh.*” Hodgson.

10. Houb. reads רמיה for רמים, “*viri fraudis.*” And as a friend observes, 2 MSS. have ד upon a rasure.

Rather, “*but the upright are in care for his soul.*” See Ps. cxlii. 5. “*but the upright seek his esteem.*” Hodgson.

11. See a similar sentiment, xiv. 33.

12. מושל 30 MSS. “*Qualis est rex; tales ejus ministri esse solent.*” Merc. 13. The sentiment here is so similar to that xxii. 2. that our marg. Vers. seems most proper, “*The poor and the usurer meet together.*” But see Poole, and Durell, who reads with Syr. “*The poor and oppressed man.*” But the following Hemistich seems to require an antithesis, and as תנבים appears no where else, it may perhaps be written for הכבוד, “*and the rich man.*” See Gen. xiii. 2.—6. & Ar. transpose the words, and read differently, Δαεινῶσαι καὶ χρεωφειλέται.

“*Lighteneth both their eyes.*” i. e. “*Luce Solis, quem oriri facit super omnes, Matt. v. 45.*” Gejer.

14. The last Hemistich appearing too short, it might be better to read with one MS. לעולם for לעד, and to translate it, “*shall establish his throne for ever.*”

15. ó. Ar. Syr. & Ch. read יחנו; and the ך might have been omitted before the invention of the final letters.

Rather, “ but an abandoned child shameth his mother.” By whose indulgence he was spoiled.

16. Rather, “ When the wicked are *magnified*.” See Dan. ii. 48. Here is a beautiful paronomasia. “ But the righteous *shall see their fall*.” i. e. “ Cum voluptate, non quidem ἐξ ἐπιχαίρεσκαίας, sed ex justitiæ sapientiæque divinæ admiratione.” Gejer. See Ps. xcii. 12. But a friend renders with ó. & Ar. κατὰ φόβον γίνονται, from ירא, *timuit*.

17. “ And he shall give thee rest.” i. e. From the anxiety and solicitude of a parent, which nothing can equal.

18. “ Where there is no vision.” “ Prophetarum inter alia munus erat, Legis præcepta inculcare populo.” Grot. See 1. Cor. xiv. 1. “ Where there is no *instruction*.” Durell.—ó. seem to have read, אין מגיד לרע עם, “ Non erit enarrator genti iniquæ.” Ch. & Syr. perhaps עוילים יפרק, “ In multitudine iniquorum *disrumpitur* populus.” Durell, “ the people are *stripped*.” See also our marg. Verf. Rather, “ the people *go astray*.” See 1 Pet. ii. 25. 7 ושומר MSS. and 8 אשרוהו. See iii. 13. which last reading Houb. approves, or אשרוהו, “ *beatum dicent illum*.” But one very antient MS. reading יאשרוהו, we may render the words with a friend, “ but he that keepeth the law *shall make it happy*.” i. e. *The people*.

19. ó. & Ar. supply the adjective, which is requisite, and perhaps רע may have been dropped before עבד, from the similitude of the letters, “ A wicked servant, &c.” ó. & Ar. probably repeat כי, “ for though he understandeth, yet he will not answer.”

20. Secker omits *that* is both here, and in verse 27.

21. Patrick follows Mercer in the sense of this verse. Hunt, following ó. Syr. & Ar. considers מפנק as the part. Puh. reads עבד, and derives מנון from אנון, *luxit*, “ He, who is *nourished* delicately from childhood, *shall be a servant*—and his latter end shall be *grievous*.” Durell renders the last Hemistich, “ shall have him *weak* at last.” For so, he says, the word מנון signifies in Ar. Houb. for מנון reads מלין, *contumacem*,

from

from לון, *musttare*. If our Verf. be followed, which Secker favors, it should be written מנין. Vulg. seems to have read מרה for מנון, perhaps then for מפנק, which occurs no where else, we might also read מפרק, “He, who giveth his servant liberty in youth—shall have him rebellious at the last.”

23. ó. reading יהוה after כבוד, perhaps the last word was written for the former, “but *Jehovah* shall uphold the humble in spirit.” See Pf. xxxvii. 17. and Luke xiv. 11. 7 יתמוך MSS.

24. שנה 11 MSS. more regular.

Rather perhaps, “he heareth *the adjuration*, and will not declare.” Alluding to the form of administering an oath amongst the Jews; (See Matt. xxi. 63.) consequently he perjures himself to save his companion. See Grot. &c. Or as Hodgson, who refers to Lev. v. 1. “*he heareth the oath but will not confess.*”

25. By reading with Vulg. חורד האדם, or as Houb. חרד מאדם, “*Qui pavet ab homine,*” and with him במוקש, the grammatical construction is restored, and the antithesis improved, “*He that feareth a man shall fall into a snare—but he that trusteth in Jehovah shall be exalted.*” See Durell, and our Bib. Marg. ó. read חורדים with the verb plur.

26. Rather perhaps, “*The great ones* seek the ruler’s favor—but every man’s judgment is from Jehovah.” Who will not suffer the *poor* to be oppressed. Unless for איש we might read רש, or supply it after, as in 1 Sam. xviii. 23. “but the judgment of the *poor man* is from Jehovah.” See xxii. 22, 23. and Lowth’s Prel. Dissert. on Isai. p. 19.

27. Some MSS. of both Collations read with Ch. Syr. & Vulg. רשעים; which gives an exact antithesis of words. See x. 1.

C H A P. XXX.

V. 1. For the various explanations of this title see Poole; and as no very good reason has been assigned for Solomon’s concealing his name,

as 6 MSS. omit לאיתאֵל 2d, and we have express mention of such a person Neh. xi. 7. and 64 MSS. read ואוכל, the opinion of Grotius and others, that these were the friends, or scholars, of Agur seems as probable as any; and המשא might be written for אשר, which 2 MSS. have, (See also xxxi. 1.) “The words of Agur the son of Jakeh, *which* the man spake *unto* Ithiel, and Ucal.” Houbigant thus, “Verba Agur filii Jache. Prophetiam dixit vir Ithiel; Ithiel Achali; Ego, &c.” See Lowth’s Prælect. 18. Durell renders משא, The *charge*, or *lesson*. See Poole also, Isai. xiii. 1. But Calovius and others suppose that these words have a reference to *Christ*.

2. “Surely I am more *foolish* than any one.” Hodgson renders כִּי, *Though*, but see Gejer. &c. A modest profession of ignorance, which the wisest and best of men usually make. See Menoch. and Pl. lxxiii. 22. As Secker observes, ó. & Ar. for ולא למדתי read ואל למדני, “*But God taught me*, &c.” And if this reading be approved of, there is no necessity for supplying the negative in the following Hemistich, with Gejer. &c.—קדושים 17 MSS. See ix. 10.

4. כבשמלה 5 MSS. but the true reading seems to be כבשִׁמְלָה, “who hath bound the waters *as in a garment*?” i. e. The waters above the firmament; (See Job xxvi. 8.) alluding to the custom in the East of binding their garments about the body. Hodgson makes it a poetical expression for *shores*, with which the *sea* is surrounded as with a garment. Gejerus makes it to respect both the waters *above*, and *under* the firmament.

“And what is *his son’s* name?” Calovius, &c. understand this of the *eternal Son* of God. Others interpret it, “and what is the name of *his family*?” See Poole and Durell. ó. read בני, “and what is the name of *his sons*?” i. e. The *angels*; and this reading may perhaps be countenanced by Job xxxviii. 7. But Secker observes, “that Grabe hath restored *τεκνα*, and that there is a remarkable affinity between the first and last part of this verse, and John iii. 13. but to make it complete, it should have been *the Son of God*, which no copy hath.” Vatic. ó. & Ar.

omit **כי תדע**, which do not improve the sense or the metre; and if they are retained, should we not read **מי ידע**, “and *who knoweth* what, &c?”

5. Several MSS. of both Collat. read **לכל החוסים בו**, “he is a shield unto all that trust in him.” See Pf. xviii. 30. Or we should read with 34 MSS. **לחוסים**. One MS. omits **אלוה**, and 2 read **יהוה**. But see Pf. cxxxix. 19.

6. Several very valuable MSS. read **חסף**, in *Kal*, otherwise **חוסף** would be more regular.

7. Here is a sudden apostrophe addressed to *no one*, it is very probable therefore that as **אל** begins the 2d Hemistich, it has been dropped through the sameness of the letters at the end of the first, “Two things have I required of thee; O God.”

המנע. The affix seems wanting here, and as **ó**. & Ar. supply **חן**, *gratiam*, we should probably read **תמנעהן**, the fem. plur. being used *neutrally*, “deny me *them* not, &c.” See our Verf.

8. The metre does not require **דבר** in the first Hemistich, neither is it necessary to the sense.

ראש. 19 MSS. omit **א**, and 7 read **ריש**, as elsewhere, and 7 have **ועושר**.

חקי, “*Sufficient for me*.” Ch. & Syr. And, as Mede observes, there is a *twofold* competency, one of *nature*, and another of *condition*, to both of which respect is had here, and Matt. vi. 11.

9. **וכחשתי**. Ch. & Syr. **ואכפר**, *et negem*. See Secker, and our version. **ó**. & Ar. read **יראני**, or as Secker **יחוני**, “and say, *who shall see me?*” But the text seems preferable. See Job xxi. 15.

ותפשתי שם. If we retain this verb, it seems necessary to supply **לשוא** with Merc. &c. See Exod. xx. 7. Unless we render with Durell from Taylor, “*and violate* the name of my God.” But as Secker observes, Ch. reads **ואחלל**. See Lev. xviii. 21. &c. “The danger of perjury upon committing of *theft* was greater among the Jews than amongst us, by reason of a custom, or law amongst them, to tender an oath to those who were

accused or suspected of theft, to clear and purge themselves." Mede. See xxix. 24.

10. תלשין one very ant. MS. See Ps. ci. 5.

אֲדוֹנוֹ 4 MSS. but the true reading seems to be אֲדוֹנוֹ, "Do not slander a servant to his master." The fut. being used for the Imperat. See Ps. ci. 5. & Gejer.

11. 6. & Ar. supplying רַע, make the sense complete, "A wicked generation curseth their father, &c."

12. Our Saviour describes the hypocrites in terms very similar, Matt. xxiii. 27.

רוּחַן 2 MSS. but the true reading seems to be רִחוּץ, part. *Pah.*

13. מֵה רָמוֹ. "Rather surely, whose eyes are lofty. מֵה being a relative undeclined." Durell. But perhaps we should read רָם רָמוֹ, "whose eyes are highly exalted." i. e. With pride.

14. מִתְלַעֲוֹתָיו 16 MSS. more regular. This verse might perhaps be more properly divided into four lines, (See Kennicott's Collat. in verses 17, 19)

&c. דּוֹר

&c. וּמֵא

&c. לֹאכֹל or לֹאכּוֹל

&c. וְאֵב

15. "The *horseleach* hath two daughters, crying, give, give." "Duo hæc verba, *affer, affer*, ejus filias allegorice appellat, quod hæc velut ex se gignat." Merc. Hunt, &c. And might not this proverbial saying have arisen from the *horseleach* being an *hieroglyphical emblem* among the Egyptians with these words issuing out of its mouth to denote the insatiable craving of the *covetous* man, whom Agur pointedly aims at in this and the following verse? But Bochart, followed by Houb. understanding *destiny* to be intended here, makes the two daughters to be the *grave* and *destruction*; which, as Hunt observes, seems to want foundation. "The *horseleach* is *lust*, its two daughters *avarice*, and *ambition*." Calmet. "Sensus

“ Sensus est, *cupiditatis*, quæ velut sanguisuga quædam est, duæ sunt filiæ, imo tres, seu potius quatuor, quæ nunquam satiantur.” Menoch. And Hodgson rendering שתי, *iterant*, and supplying כ, gives this sense of the words, “ *As the progeny of the horseleach cry ever, give, give—so are there three things, which never are satisfied—yea, &c.*” ó. & Ar. read שלש for שתי. הב 1st 66 MSS. uniformly; and 13 with all the versions וארבה, “ *even four.*”

16. All these comparisons are very applicable to the avaricious man. רחם. Hodgson makes this word to signify *the Gier*, or *Vulture Eagle*, (See Lev. xi. 18.) “ The grave, and the ravenous *Gier Eagle*.” But if with others we understand it of the *womb*, instead of עצר, or as 6 MSS. עוצר, we should probably read עצור part *Pah.* See Calaf. “ *Immensum est in sterilibus fœminis concipiendi desiderium, ut ex Rachele discimus.*” Cartw. “ *Sed malim ad mulieres incontinentes referre, quarum libido non expletur.*” Merc. But see Patrick and others on this, and the foregoing verse.

“ The earth which is not filled with water.” i. e. In those *hot countries*.

17. “ לקחת radice caret in sacris usitata, est tamen Ar. וקי, *admonuit.*” Merc. “ *Matrem senescentem, hinc omnes veteres præter Vulg. quibus obsequimur. vid. Castel. in לקה.*” Houb. Hunt supposes them to have read זקנת. See xxiii. 22. But as 33 MSS. read לקחת, and one at first לקחת, this is probably the right reading, “ *and despiseth the instruction of the mother.*” Vulg. reads לדת, “ *partum matris suæ.*” 40 MSS. and 7 עורבי. This is a kind of *Lex talionis*.

18. ידעתים. As ó. Syr. Vulg. & Ar. have not the affix, which is unnecessary, ידעתי seems to be the right reading.

19. “ *The way of a man with a maid.*” Or, as the words may be rendered, “ *The way of a man in a maid.*” Which may be understood of the formation of the *fetus* in the womb. See Pf. cxxxix. 14—16. “ *Tangit facer scriptor hominis conceptum multis modis mirabilem.*” Houb.

And

And Lyranus, &c. understand it of the conception of *Christ in the Virgin*. “*Via viri, &c. sunt artes quibus juvenes alliciunt virgines & fallunt.*” Marian. &c. “Significat hîc incerta esse virginis, aut *corruptæ*, indicia.” Grot. But see Calovius, &c. on עלמה, Ifai. vii. 14. ó. & Syr. read בעלומים, or בעלומין, *in juventute*, or *in juventute sua*. See Cartw. also.

20. “*She wipeth her mouth.*” “Vide quam caste Scriptura exprimit res impurissimas.” Gejer.

21. Houb. with 37 MSS. שלש, or as one MS. שלשה. See verse 29.

22. “*For a servant when he reigneth.*” The greatest *slaves*, when in power, become the greatest *tyrants*.

23. “*For an odious woman when she is married.*” Rather, “*when she gains the authority.*” “Cum plures haberent uxores, necesse fuit ut una carior esset, altera autem dicebatur *exosa*; quæ si amorem mariti conciliaret, tum illa reliquis intolerabilis exstitit, ob priores ejus contumelias.” Cartw. & Hunt.

Rather with Hunt according to ó. Syr. & Ar. “*when she casteth out her mistress.*” i. e. Usurps her place; and for this sense of ירש see Buxt.

24. Would it not be better to read ארבעה הם for ארבע ההם? See Exod. ii. 11, &c. Rather with Vulg. “but they are wiser *than the wife.*”

25. See vi. 6.

26. “*The conies, &c.*” “*The mountain mice.*” Boch. &c. But see Ps. civ. 18.

27. חוצץ. “*Collecta*, i. e. agminatum ad fruges excidendas, quasi ducem haberet.” Merc. See Syr. also, and Ch. Hunt from Ar. renders thus, “The locust hath no king, but goeth forth to battle *by the advice of the whole army.*” Durell, “yet they go forth all of them *to plunder.*” “*Unaqueque sibi dividens, nempe prædam & spolia bellica.*” Boch. But as 6 MSS. read חוצץ, perhaps for כלו we should read also לו כל, “but he goeth forth, *cutting down every thing for himself.*” See Joel ii. 3. and Numb. xxxi. 53.

28. שחמית. Bochart, &c. following ó. & Syr. make this to be a kind of *Lizard*, not a *Spider*; and another word being used for the *Spider* elsewhere

elsewhere may favor this opinion; though the *Lion* is described by *six* different words. See xxvi. 13.

Syr. & Ar. read בִּידִיה, “with *her* hands.” “*Manus vocat pedes, quibus is pro manibus utitur.*” Grot. A friend, referring to 1 Kings vii. 35. proposes this sense of the text, “*in the corners.*” Which answers very well to the *Spider*.

29. MSS. 11 read מִיִּטְבִּי in the 2d place, conformably to the first; but ó. Syr. Vulg. & Ar. read מִיִּטֵּב; and this Hemistich might perhaps be better rendered, “and the fourth *is graceful in walking.*”

30. “*The Lion.*” i. e. The *old* Lion which has a very majestic appearance, and is never daunted. See Pisc. &c.

31. זָרוֹר מִתְנִים. By these words have been understood the *Hound*, the *Cock*, the *Leopard*, the *Bee*, and the *Horfe*; to the last of which they correspond best. But as they seem to be only descriptive of an animal, which had been probably mentioned before, perhaps שֹׁר from its similitude to the following word may have been dropped, “*The Ox girt in the Loyns;*” alluding to its great strength. See xiv. 4. This beast for its singular utility was in high estimation among the Israelites. See Deut. xxxiii. 17. Houb. supplies רוֹכִיפַת, “*Gallus gallinaceus accinctus lumbos.*” But it is doubtful whether this word signifies *A Cock*, and the construction requires a *masf.* Noun.

אוֹר תִּישׁ. One MS. and another at first with Houb. וְתִישׁ, which is evidently right. Houb. adds הֵלֵךְ לִפְנֵי צֹאן. “*Hircus cum quadam pompa incedit tum cum barbæ & sexus fiducia præit gregem. vid. Ælian. vii. 26.*” Boch.

אֱלֹקִים. Several MSS. of both Collat. read אֵל קוֹם separately, which is probably right; and for the different senses see Poole. Perhaps they might bear this construction, “and a king *at the standing, or rising, of his people.*” i. e. When he appears in state, and they present themselves to do him homage. ó. Ar. & Syr. probably read אוֹמֵר מַעֲמוֹ, “and a king *talking with his people.*” Houb. reads הֵלֵךְ עִם עַמּוֹ, “*et rex gradiens cum populo suo.*”

32. The parallel passages, and the Versf. supply שים, or rather שום, (See Job xxi. 5. xl. 4. Mic. vii. 16.) or הדה, (See Houb. and Isai. xi. 8.) and as ó. Syr. Ar. & Ch. omit כי at the beginning of the next verse, the כ should be probably annexed to לפה, Syr. Ch. & Vulg. reading the affix, “*lay the hand upon thy mouth.*” Durell according to the text, “*let the hand be upon the mouth.*”

33. If these words be connected with the former, and כי be retained, it should be rendered, “*For, &c.*” See Patrick. But perhaps כי מין is written for כמין, “*As the churning, &c.—so the forcing, &c.*” “*hic supplet vicem כן, sic.*” Gejer. See xvii. 14, &c. This verse contains a polyptoton, an antanaclasis, and an anaphora. See Gejer.

C H A P. XXXI.

V. 1. למואל. Grotius understands hereby *Hezechias*. Patrick a prince of some *other* country. “*Acquiescimus in hodierna scriptura, ut significetur rex aliquis, qui regnaret in Messa, regione ad Judææ Orientalem plagam sita. vid. Gen. x. 29. Convenit enim in orationis seriem, ut sit משא nomen proprium.*” Houb. But Mercer, &c. suppose it to be *Solomon*, and as Syr. reads מואל, and ó. מאל, and this word is read differently in verse 4th by ó. & Ar. perhaps the true reading is למאלמלך, “*The words of the King from God, which his mother taught him.*” ל being used for the sign of the genitive case, as in many of the titles of the Psalms; and Solomon might be justly stiled, a *King from God*, as he was destined for the kingdom of Israel from the womb. See 2 Sam. xii. 24, 25. “*Aiunt Hebræi Salomonem fuisse oñtinominem.*” Grot. See also Merc. and Episcop. Some one observing that it makes every thing consistent, proposes reading אמר אל, “*the words of his mother to the king.*” One MS. of great antiquity omits משא with Ar. See xxx. 1.

2. The first line of this verse being defective, perhaps אדבר לך have been dropped, “*What shall I say unto thee, my son?*” See Merc. &c. ó. probably read תשמור, & Ar. למדת. It is observable that בר, repeated

peated here *three* times, is found no where else through the whole book, which favors the opinion of those, who think this and the preceding chapter a later composition. Vulg. probably reads דוד, & דודי; but *the beloved of my vows* is a very unusual expression, and there is no MS. authority for reading בן, or בנ, as the word was written before the invention of the final letters; though there is a remarkable instance of ר being written for נ in the word נבוכדראצר. See Jer. xxi. 2, &c. and Ps. ii. 12.

“ *And what the son of my vows?*” The son of her *unlawful* commerce being dead, Bathshebah might well conceive hopes that *this* born in wedlock might arrive to the kingdom, and in consequence of this expectation, she might make many pious *vows* unto God, should he be preserved to her; and this advice might be given to Solomon on his entrance on the regal office. See 1 Kings i. 11—40.

3. The pernicious consequences of lust had been exemplified in the person of his father. See 2 Sam. xii. 10. and she might discover his tendency to this sinful passion. ודרכיך למחות. “ *Nos partim ex Ch. partim ex Vulg. ורכשיך לבנות, et divitias tuas filiabus regum.*” Houb. Mr. Bradley conjectures למחות, “ *for the meats of kings.*” See Syr. But as one MS. has חו upon a rasure, if any alteration is necessary, perhaps למות might be better, “ *nor thy ways to the death of kings.*” See ii. 18. 5 מלכים MSS. See verse 4.

4. For למואל perhaps we should read לנואל, “ *It is not for kings to act foolishly.*” 6. & Ar. probably read כל פעול, “ *Do every thing with advice.*” What they read in the beginning of this and the next line is uncertain. Notwithstanding several MSS. of both collations read אי for או, the grammatical construction requires that we should read with Durrell אור, or אות, and for שחו, either with him שתות, or with 2 MSS. שחה, “ *it is not for kings to drink wine, nor for princes to covet strong drink.*” i. e. To excess. But see Poole.

5. Syr. & Ch. read the verbs in the 2d perf. sing. 6. Ar. & Vulg. in the 3d perf. plur. But reading with 4 MSS. & Syr. מחוקק, every thing

thing is set right, “ Lest *the lawgiver* drink and forget,—and pervert the judgment of *all* the sons of affliction.”

6. Not to *intoxicate*, but to *cheer* the drooping spirits. See Bayn. in Poole and Pf. civ. 15. But Mr. Wintle thinks, “ that שכר here has a reference to the intoxicating draught that was usually administered by the Jews to a man just ready to suffer death, to the bitter of soul at the point of suffering by the hands of the executioner, in order to make his departure more easy. See Matt. xxvii. 34, &c. Thus the 2d clause will be explanatory of the former.” See also Q. in Merc. on לאובר, in Poole.

7. יכור 3 MSS.

8. None of the Vers. besides the Vulg. read לאלם; ó. & Ar. read לאלהים with some other word. Perhaps the true reading is לאלהים, “ Open thy mouth *before the Judges*—for the judgment of all the sons of destruction.” i. e. Those who deserve it. See Buxt.—חלוקה. “ Potius חליפה, filii vicissitudinis. i. e. ii qui humanarum rerum vicissitudines experiuntur.” Houb.

9. One MS. of note reads שפוט, which may be considered as the infin. “ Open thy mouth *to judge* righteously.”

10. As nothing is so effectual to prevent a *young man's*, and especially a *young king's*, falling into the most dangerous vice to youth, which the 3d verse is a caution against, as a *wise* and *virtuous wife*; the remainder of the chapter, consisting of 22 verses, disposed in *alphabetical* order for the sake of preserving in memory a point of the greatest importance in life, is employed in giving the character and description of such a person. See Grot. &c.

“ חיל proprie est viri, & militare robur sonat; hinc ad *feminam* transfertur virili animo & virtute insignem.” Merc. And the Greek proverb seems to be borrowed hence, Γυναῖκος ἐσθλῆς ἐπιτυχεῖν ἢ ῥάδιον. See Grot. and xii. 4.—ורחוק 35 MSS. See Calaf. Conc. & iii. 15.

11. “ *And he will have no need of spoil, or rather prey.*” i. e. Perhaps, he will not want any commerce with other women, alluding to *David's* adultery

adultery with Bathshebah, which is beautifully illustrated in Nathan's parable. See the word in this sense, Judg. v. 30.

12. This may signify *her* return of conjugal fidelity.

13. An eminent example of domestic care and industry. בכפיה seems to be the right reading. See ó. & Ar.—Syr. reads ותעשינה, which favors the text.

14. All the Vers. read in the sing. אניה, “She is as the merchant’s *ship*—which bringeth her food from far.” i. e. Like that, she is stored with every necessary and conveniency.

15. For טרף in the sense of *food* see Malac. iii. 10.

“And a *portion* to her maidens.” i. e. “Pensum, five opus, illo die peragendum.” Merc. See ó. Syr. Ar. & Ch. ורוק 3 MSS, and 13 לנערותיה, which are preferable.

16. זממה. “Subdubitanus an olim legeretur זבנה, *emit.*” Houb. All the Vers. with 27 MSS. נטעה, “*she planteth* a vineyard.” But the text may be in *Pyh.* “with the fruit of her hands a vineyard is *planted.*” i. e. “*Ex lanificio, linificio, &c.*” Gejer.

17. זרועותיה 26 MSS. more regular. See Exod. xii. 11. &c.

18. ó. Syr. Ch. & Ar. with 3 MSS. read ולא, “and her candle, &c.” One MS. of note reads תכבה, with Ar. “and *she extinguisheth* not her candle by night.”—בלילה 3 MSS. which Houb. observes is more usual in this book.

19. One MS. of great antiquity reads במישור for בכישור, and the sense may be the same. “כישור dicitur, quasi fusi *directorium.*” Gejer.

20. The first Hemistich might perhaps be better rendered, “She stretcheth out her hand *to the afflicted.*” Industry is the handmaid to charity. See Ephes. iv. 28.

21. Better with Vulg. our Bib. Marg. Gejer. &c. “with *double* Garments.” לבוש 40 MSS.

22. See vii. 16. The *good* housewife not only sees that her servants work, but sets the example herself.

23. “ *Her husband is known in the gates.*” i. e. Is distinguished from other persons of state, when he sitteth in the *gates*, the place of judgment, and of public resort, (See Pf. cxxvii. 5. Job xxix. 7.) by the elegance and richness of his garments worked by *her*. See Pisc. and xiv. 19. Pf. cxxvii. 5. “ *Is respected in the assembly.*” Hodgson.

24. *Girdles* were of singular use in the *East* to tie up their *loose* garments.

לכנעני, “ *tò the merchant.*” “ Phœnices posterì *Canaan* utpote maris accolæ, jam olim ex mercatura celebres erant. vid. Ifai. xxiii. 8.” Merc. ותמכור 19 MSS.

25. More literally, “ *and she shall laugh at the time to come.*” “ Ut hyemem, aut tempus famis, aut calamitatis alterius; moris enim est Scripturæ appellare *ridere* quod contemnas, nec reformides.” Merc. I once thought that ותשחק might be written for ותשחר, “ *and she looketh carefully forward to a future day.*” Which is the strongest proof of prudence and discretion.

26. Rather with Syr. “ *and on her tongue is the law of kindness.*” i. e. engraved, alluding perhaps to the *decatalogue*, Exod. xxxi. 18.

27. Rather, “ *and eateth not the bread of the idle.*” i. e. of the idle women. הליכות 38 MSS. with Houb. more regular.

28. As Durell observes, the last Hemistich is too short, we must therefore supply with him according to Ar. ויורה, “ *and her husband praiseth her, and applaudeth her.*” Or with Merc. Houb. &c. קם לה, “ *Affurget ei vir ejus, &c.*” Or for ויהללה read יהללה, “ *her husband at the same time praiseth her.*” See Jun. & Trem. Or perhaps add ויאמר after יהללה, “ *her husband praiseth her, and saith.*” See Durell on verse 29.

30. One MS. at first read וראה, *timens*. See Buxt. Religion and virtue are the only true foundation of praise, and esteem. This and the following verse are a general exhortation to *women* to cultivate the graces of the *mind*, rather than to study *external* improvements, which are of short duration.

31. The imperative seems here to be used for the fut. which is not uncommon, “ *It shall be given to her of the fruit of her hands.*” i. e. Virtue shall be certainly rewarded. See iii. 4.

“ *And her works shall praise her in the gates.*” Rather perhaps, “ *and they shall praise her in the gates for her works.*” The prepos. ׀ having been dropped through its ending the one word, and beginning the other. ó. & Ar. read בעלה, and יהלל, “ *and her husband shall be praised in the gates.*” But we had nearly the same expression in verse 23; which would hardly be repeated here.

I cannot conclude this attempt in more pertinent words than the prayer of Cassiodorus, “ *quod ex tuo diximus, suscipe Deus; quod ex nobis ignoranter protulimus, parce; et perduc nos ad illam contemplationem, ubi non possumus errare!*”

F I N I S.

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